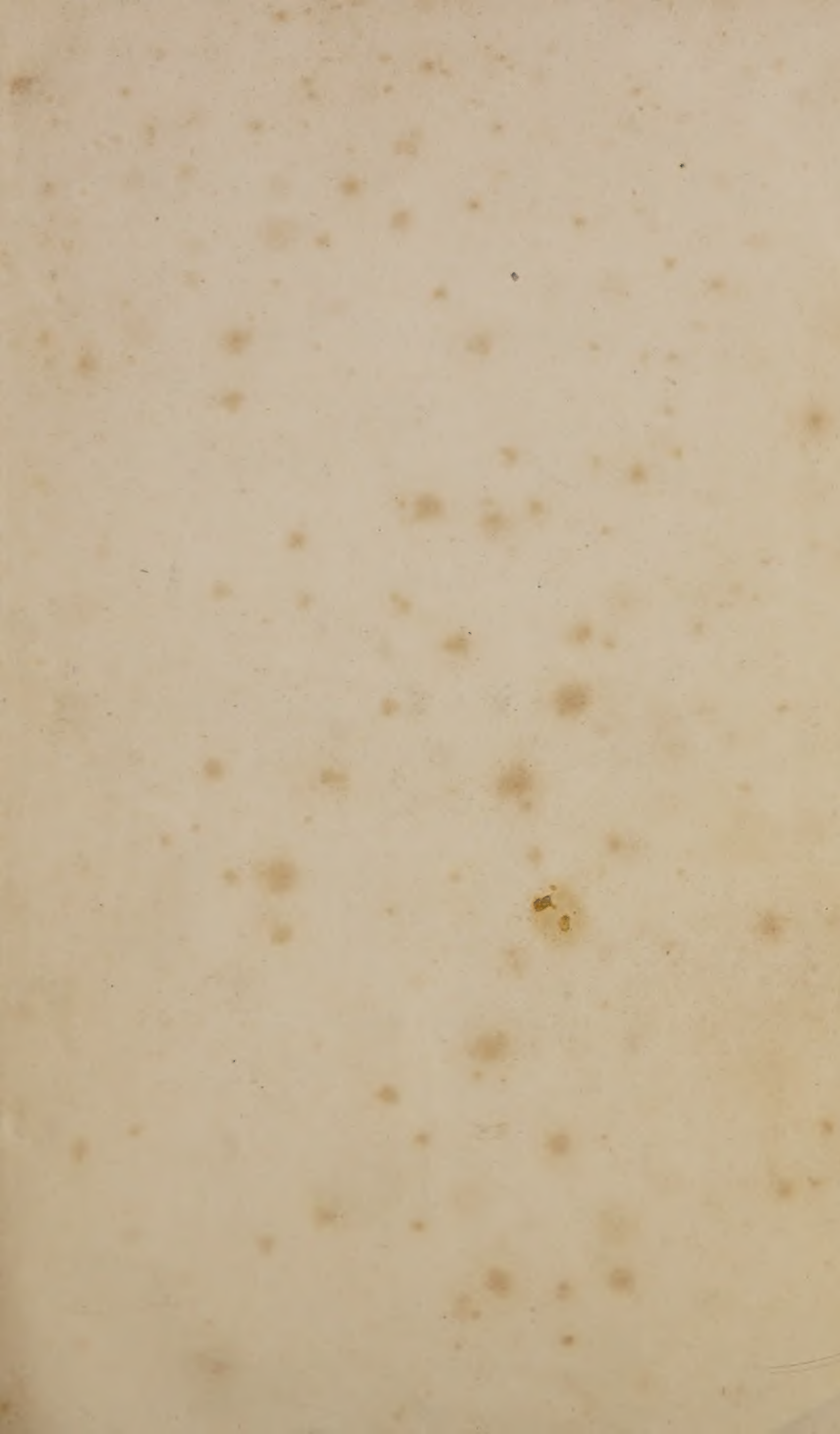










CHRISTIAN WITNESS.

Fourth Quarter, 1849.

THE CHRISTIAN WITNESS, OF THE AMERICAN METHODIST CHURCH.

1849.

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Christian witness and Congregational magazine

THE
CHRISTIAN WITNESS,

AND

Church Member's Magazine:

THE OFFICIAL ORGAN OF

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

1849.

The movement of one intellect now sets in motion the intellects of millions. Man is now the instrument which genius wields at its will; it touches a chord of the human heart, and nations vibrate in unison. And thus he who can rivet the attention of a community upon an elementary principle hitherto neglected in politics or morals, or who can bring an acknowledged principle to bear upon an existing abuse, may, by his own intellectual might, with only the assistance of the Press, transform the institutions of an empire or a world.—WATLAND.

Oh! not yet
Mayst thou unbrace thy corslet, nor lay by
Thy sword; nor yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven.—BRYANT.

THE PROFITS OF THIS WORK
ARE
DEVOTED TO THE BENEFIT OF AGED MINISTERS.

VOLUME VI.

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PREFACE.

IN closing another section of our labours, it is meet to take a last look at the parting year. Our first concern, in so doing, is with the state of religion, both at home and in foreign countries; but to deal with that subject, in all its length and breadth, would require a wisdom more than mortal. Where facts—the only sound basis of opinion—cover nations, involving thousands of churches, with millions of people, the inquirer is quickly lost in the immensity of the theme. It is soon felt, that, however favourable his circumstances may be to the acquisition of knowledge, that knowledge must necessarily be limited to a small part of the mighty whole; and, consequently, it is much less than his ignorance. We would, therefore, state our views on this great question with the utmost diffidence.

We think, then, taking Great Britain as a whole, the state of religion is not in a satisfactory condition; and even less so than it was at the close of the last year. Such seems to be the view of all communities concerning their own churches; and of most pastors concerning their own flocks. There is, doubtless, still much piety in the land; probably at no period of the nation's history was there ever more. Never has there been, upon the whole, more, if so much, soundness in the faith as to matters of Doctrine; and never was the Church so free from fanaticism, enthusiasm, false fire, and spurious experience. Religion is taking more and more a doctrinal turn; the knowledge of sound doctrine is rapidly upon the increase, and the form of godliness is also extending, although not in proportion to the increase of population. On these grounds there is much to rejoice in; the thing, therefore, that is wanted is, power. When power is wanting in the Church, the Gospel never makes much way in the world; and hence at present there is a general complaint, that the work of conversion advances very slowly, and that in the multitude of cases, it is almost at a stand still. Neither in England nor in any part of the world, is there any marked revelation of the arm of the Lord; even where there is conversion it is very much an affair of the understanding; the heart is very slightly concerned in the matter. Both the sorrow and the joy that marked the religion of an earlier day, are but slightly distinctive of that of the present. Sudden, decided, and striking conversions from the world were perhaps never, within the present century, so rare as at this moment. These facts strikingly indicate that Divine power is, at present, largely withheld.

The foregoing remarks apply equally to foreign lands, and to the entire Missionary field; there is, throughout the whole, a complaint of spiritual "leanness." If, generally, the ground is kept at the several Stations, it is all that can be claimed for them. Although, almost in all countries, there is peace and an open door, so that the Gospel may have "free course," it is nowhere "glorified." The Lord, at present, "goeth not forth with our armies." In no part of the Missionary field has any Society, during the past year, recorded a special revival of the work of God, or any marked outpouring of the Spirit. These are indisputable facts. We have no room at present to inquire into the causes, and it is superfluous to expatiate upon the cure, which is thoroughly known to the Churches themselves. But the remedy, however clearly known, is a thing of very difficult application; for just in proportion to the greatness of the Church's necessities, is her indisposedness to resort to the appointed means of relief.

The movements of Providence, on the Continent of Europe, are extraordinary, and in a great measure, inexplicable. The tide of reform, which so rapidly attained to its flood, has, with almost equal rapidity, receded. Monarchs have everywhere recovered from their panic, and by means of military power—their own, or imported—they have succeeded not only in repressing popular violence, but also in arresting the further progress of popular liberty. France is still a republic; but its existence is not worth twelve hours' purchase. Its Assembly is largely a mob, and composing only *one* Chamber, without either an Aristocracy, a Church, or a Monarchy, by the force of their dead weight and patronage, to supply the place of intelligence, religion, and patriotism. If the path be really clear in France for the preaching of the Gospel—and it is so to a large extent—there has yet been nothing comparatively done to give to the French people the bread of life. The difficulties, indeed, in the

way of an adequate movement of an evangelical character, are very great. Whatever is to be done for France must be done by Frenchmen. English Missionaries, of an efficient character and existing in the necessary numbers, would not be tolerated for an hour. Evangelic efforts, then, can only come with the re-assurance of society; already are there some happy omens.

Rome is the spot to which the eyes of the whole civilised world have been turned during the present year, which on this ground, as well as others, will occupy a distinguished place in the records of history. At one period, expectations were great and glorious, and they seemed well founded, and, but for the cruel and infamous interference of France, according to appearances, they would have been realised. By the French the Commonwealth is abolished, the public voice is hushed, the public will is annihilated; but, even with these, the Pope has not yet triumphed. The issue of French interference none can tell; hitherto, nothing has come out of it but confusion, distraction, and conflict, blended on all sides with hope and disappointment. The forms of freedom are destroyed; but her spirit lives, and defies the artillery of France. Seeds are thickly sown throughout Italy which no human power can eradicate, and which, in due season, will bring forth their proper fruits. The Romans are ripe for perfect liberty; this is proved. It is their own birthright; they claim, and will claim their portion, and they will, doubtless, in the end, enter upon the enjoyment of it, and none shall hinder them! The affairs of Rome and the fate of the Pope are matters which most deeply concern all those who believe in the Sacred Scriptures, and understand the principles and character of the kingdom of God, and are students of these mighty movements whereby his predicted purposes are manifested. It was once hoped that the reign of Anti-Christ was coming to an end, and that Pope Pius IX. was to be the last of his race. Such may still be the case; there is no ground for despair. Romanism at the fated hour, support it who may, must fall; He who is higher than the highest has declared that "he will destroy it by the breath of his mouth, and by the brightness of his coming."

In Germany and the north of Europe, there has been much that has occupied the attention of the Church of God, as well as the Statesmen and Rulers of this world. The spectacle presented was awful, but hopeful for the regeneration of the Continent. Peoples rising in a moment, kings paralysed with fear and fleeing away, fetters melting and disappearing, liberty attaining an immediate maturity, and constitutions springing up in a night—men scarcely knew how! Even the wise considered, that the regeneration of the whole sisterhood of European nations was being effected, and that the world was about to enter upon its Millennial glory. There were grounds for such bright anticipations. The movements, for suddenness, power, extent, and moderation, had no parallel in the history of the world. But to the hasty observer it may seem that all these phenomena were only "as waters that fail," a scenic representation, a magnificent illusion, a rush of meteors, for a moment dazzling, astounding, overwhelming, disappearing, and leaving the world in darkness! But, courage! friends of mankind, such is not the fact. As in nature, the seed-time of liberty is often marked by biting blasts, cold showers, and depressing storms, but genial dews, and summer suns succeed, and golden harvests requite the toil; so is it here. The seed of freedom has been thickly sown throughout all the great kingdoms of the Continent. Those seeds repose in the hearts of millions, where they will germinate in due season, and the offspring of those by whose blood that seed has been watered will, in future times, enjoy the fruit. What in some cases seems the destruction of liberty, will prove in the end to be only the establishment of order. Hecatombs of brave men have been slain, but not one particle of truth has perished! The sword will now give place to the pen, and the cannon to the voice of the orator. There was too much physical contest. Pity it was that a single drop of blood was shed! Whatever is taken can be retaken by the sword; but the conquests of reason are sure and lasting. It cannot be doubted that a highway has thus been prepared for the Gospel—the sole, and only, and all-sufficient remedy for the healing of the nations. He is blind who sees not that the hand of God was in these wondrous movements, which will doubtless accomplish all his pleasure. It may, therefore, be safely concluded that the whole of the Continental Nations, with the exception of Russia, have been incalculable gainers by the struggles which are now brought to a close.

CONTENTS.

Theology.

	Page		Page
Charitable Contributions	1	The Great Salvation	310
Christ in his Churches	4	The Power of Love in the Family	311
Thoughts on the Book of Ruth	9	Perils of Procrastination	311
Spiritual Growth	11	Scripture Predictions	312
Conscience	11	Conscience	353
Thoughts on the Birth of Christ.—A Christmas Discourse	49	Sin and Hope	357
New Year's Thoughts.—A Pastoral Address	53	Encouragements to Pray	358
Unscriptural Marriages	58	"A Perfect Title"	358
Abraham's Confidence	97	The Christian's Calling	353
The Best Means of Perpetuating Evan- gelical Truth	99	Ill Now, but Better Soon	359
Our Earthly Pilgrimage	104	Scripture Lands	359
The Law of Love	105	Character of Christ	401
"Love One Another"	105	Solomon's Portraiture of Old Age, Ana- tomically Considered	404
The Way of the Cross	105	Rejoicing in Hope	407
Influence of Individual Piety	106	Hidden Ones	449
Be Contented with Little	106	The Necessity of a Revelation	453
The Heart's Reluctance	106	Occasional Thoughts	455, 552
Did He Die for Me?	107	The Chaste Church	456
A Saint in Ahab's Household	145	The Prayer of Jabez	497
The Last Day in the Life of our Blessed Lord	147	Canons of Prayer	502
An Incident in Ministerial Life	154	Invisible Influences	503
Directions for Reading the Gospels	193	A Mother's Influence	504
The Power of Godliness	196	Influence after Death	504
One Body and One Spirit	198	Value of Tears	505
Piety at Home	200	The Happiness of the Holy Dead	545
Things that Pride Does	202	Saints Entered on their Inheritance	547
Personal Effort	203	Christians the Lights of the World	549
The Unity of Believers in Christ	204	Glorifying God in Business	550
The Barren Fig-tree	205	Be Kind to the Poor	553
Preparation for the Latter Day	206	What must be Given to the Work of Mis- sions?	554
The Voice to the Churches	241	Things which Sinners cannot do	555
A Pastoral Address on Fasting and Prayer	305	Biblical Illustrations	59, 359, 408, 505, 555

Lessons by the Way; or, Things to Think On.

Uncommon Errors	13	Taking God's Name in Vain	61
A Christian Visit	13	Drowsiness	61
Maxims and Morals for Merchants	13	Pungent Reply	61
Dignity of Labour	13	The Sword	61
Musio	14	Depravity of the Russian Clergy	62
A Rich Young Man	14	Aspirations	62
Mortality and Immortality	14	The Aged	62
The Ministry of the Age	14	The Trial of Baxter	107
Obligations to Parents	15	The Bee	107
A Token of God's Favour	15	A Fact for Consideration	107
The Prayerless Mother and her Child	15	Hurry and Dispatch	107
Female Charity	15	American Labour	108
Qualification of a Russian Professor	15	Anecdote of Dr. Gill	108
Congregational Methodists	15	A Short Sermon	108
Somebody's Diary	60	A Bit of Advice for Children	108
Gems of Truth for those that Think	61	How to Live Long	108
Change! Change! Change!	61	Sleep	108
Divine Blessings	61	Bathing in the Dead Sea	108
Recollection and Retirement	61	The Oldest Republic on Earth	109

	Page		Page
Influence of Women in Ancient Rome	109	Slavery Facts	457
The Countenance	109	Miscellaneous Anecdotes	459
Extracts from the Letters of the late Rev. John Newton to the Rev. W. Bull . 155, 207		The School-house and Meeting-house	505
Criminal Thoughtlessness	313	The Every-day Life of Lord Bacon	506
Preservation of Life	313	Tact and Energy of Cromwell	506
Late Repentance	313	Dr. Paley	506
The Two-horned Beast	313	Aged Poets	507
The Rich Fool	314	Who is Old ?	507
Mutual Knowledge in Heaven	314	Franklin's Resting-place	507
God's Purposes Sure	314	Genius	507
Parental Neglect	314	Something for English Sailors	507
The Opening of the Eyes	314	Lions at the Cape	507
The "Harp of Many Strings"	314	The Neglect of Life Assurance	508
Election made Sure	314	Benefits of Walking	508
Jacob's Ladder	314	Lying in Bed Awake	508
An Ungracious Son	314	"Footsteps before the Flood"	508
The Covetous Man	315	Tight Lacing	508
Late Attendance at Public Worship	315	Home	508
Memory	410	Custom	508
Relapses in Sin	410	The Best Investment	508
True Philosophy	410	Horrors of the Great Gaol of Vienna	556
Afflictions from God	411	A Man Monster	556
God's Dealings in Providence	411	Summary Punishment	557
Heaven, God's Dwelling-place	411	Doings of Despotism	557
Little Sins Dangerous	411	A Settled Ministry	557
Self-examination	411	Be Diligent	557
Contentment	411	Old Age and Avarice	557
The Prosperity of the Wicked	411	Entire Consecration	557
Evil of Sin	411	War and the Gospel	557
Life Soon Cut Short	411	Redeeming the Time	558
The Picture of Christ	411	The Bible	558
The Way to God	412	Good Reasoning	558
The Present and Future Life	412	The Root of the Evil	558
Filthiness of Sin	412	Reasons for Promoting Education	558
The Blessed Man	412	Education in America	558
The Prayers of the Wicked	412	Our Mothers	558
False Pleasures	412	Help One Another	558

Biography.

The Rev. John Hill, M.A., of Huntly	16	Youthful Piety Exemplified in the Life and Character of Miss C. McEwen	412
Memoir of Mr. Perkins	62	Sketch of the Life of Mr. John Cubitt	415
Memoir of Mr. John Hunt	109	Rev. James W. C. Pennington, of New York	461
Mrs. Long, of Clapham Park	179	Sketch of Mr. Francis Ashton	559
The Christian Matured for Heaven	210		
Obituary	218		
Memoir of Mrs. Dickson	315		

Essays, Extracts, and Correspondence.

The Regium Donum	22	A Little Sermon	113
Opium in India and China	26	God Loveth a Cheerful Giver	113
Cheap Publication of Valuable Works	28	Inconstancy of Affection towards Christian Pastors	114
Senior Classes.—Encouragement to Teachers	28	Expenses of Worship	117
Ecclesiastical Architecture	30	Cheap Preaching	119
Thoughts on Posthumous Influence, parti- cularly as exemplified in the Sacred Poetry of Dr. Watts	31	Popery	120
Sabbath-schools.—Separate Services	34	Religious Good of the Working Classes	123
Psalmody	85	On the Separation of the Government from Juggernaut	124
London Missionary Society, 29, 33, 186, 282, 373, 561, 568		How to Set Things Right	126
The Weigh-house Congregational Directory	67	On the Uses of Christian Psalmody	129
Afternoon Services 73, 125, 171, 228		Jamaica: its Commercial, Social, and Reli- gious Desolation	162
The Centenary of the Death of Dr. Watts	74	The Authoritative Claims of the Missionary Enterprise	165
Calcutta	87	On the Duty of Cultivating a Mis ionary Spirit	166
Systematic Church Benevolence	111		
Specimens of Giving	112		

	Page		Page
A Brief Sketch of the Life and Literary Labours of the late Rev. G. Payne, LL.D., &c.	168	Prize Essays on the Sabbath, by Working Men	364
Juvenile Crime and Destitution	169	<i>Regium Donum</i> in Ireland	370
Papery Opposed to Liberty	170	A Plea for Open-air Preaching :	375
The Duty of a Christian Church to its Pastor	222	South Australia	377
Thoughts on the Missionary Enterprise	224	Colonial Life	378
Revision of Dr. Watts's Hymn-book	231	A Lecture on the Influence of Cleanliness, Ventilation, Temperance, and Exercise, in Promoting Health and Happiness	387
Layard's Nineveh	232	History and Statistics of Cholera	434
Annual Meeting of the Baptist Union	245	The Present National Visitation	437
Members' Meeting of the Baptist Missionary Society	245	The Duty of Avowing our Opinions as Nonconformists	467
Baptist Missionary Society	246	Slavery in Travancore	469
Baptist Home Missionary Society	246	An Address delivered to the Students of the Lancashire Independent College	472
Baptist Irish Society	247	Congregational Statistics	477
British and Foreign Sailors' Society	247	An Address to Mothers and Daughters, on the Day of Humiliation and Prayer for the Removal of the Cholera	480
British Society for the Propagation of the Gospel among the Jews	248	Mr. Trimen's Work on Church and Chapel Architecture	482
Wesleyan Missionary Society	248	Horbury Chapel, Notting-hill	486
British and Foreign Bible Society	249	Haverstock Chapel, Hampstead-road	509
British Anti-State-Church Association	252	Condition and Claims of the Metropolis	513
Sunday-school Union	254	Additional Congregational Chapels in London.—A Definite Proposal	515
Voluntary School Association	257	Gallery of Eminent Persons	517
Christian Instruction Society	257	Temperance Memorials	532
British and Foreign School Society	259	Slavery Memorial	532
Christian Mutual Provident Society	261	Marriage and Divorce	571
The Morality of the Anonymous	290	Whitefield and Edwards	572
Suggestions for Improving Congregational Psalmody	294	Institution for the Education of the Daughters of Missionaries, Walthamstow	573
The Jubilee Memorial of the Scottish Congregational Churches	318	Study	574
Aristocratic Views of the <i>Regium Donum</i>	332	Morality of Nations	582
The Rev. Adam Thomson, D.D., and the Free Bible Press	335		
Scott's Commentary	338		
Affairs in Jamaica	389		
A Warning to Young Ministers	342		

Church Affairs.

Bishop Doane's Address to his Clergy	35	Thoughts on a Bishop	188
Secession of the Hon. and Rev. Baptist Wriothlesley Noel	75	Baptismal Regeneration	416
Separation of Church and State in France	126	Gorham v. the Bishop of Exeter	428

Review and Criticism.

Memoirs of Mrs. Sherman	18	Sermons for Sabbath Evenings, by Ministers of the Free Church of Scotland	287
A Dream of Reform	19	Sermons	297
Continental Travel	19	Select Writings of Rev. E. Erskine	342
Ministerial Popularity	20	Religion and Poetry	343
Universal History on Scriptural Principles	20	First Exercises in Logic	345
Characteristic Notices, 20, 186, 177, 346, 384, 596	596	Biblical Commentary on the New Testament	345
The Congregational Year-Book	82	Letters to the Author of "The Seventh Vial"	381
The Life of Napoleon Bonaparte	83	The Ten Years' Conflict	382
Divine and Moral Songs for Children	83	Man and his Motives	383
The Jubilee of the Methodist New Connexion	130	On the Work of the Holy Spirit	388
Chapters on Missions in South India	132	Essays on Ecclesiastical Biography	429, 489
Lectures to Mothers	133	Experimental Evidence a Ground for Assurance that Christianity is Divine	441
The Sleep of Death	134	John Howard and the Prison World of Europe	533
American Scenes and Christian Slavery	135	Loyola and Jesuitism in its Rudiments	536
Liberty of Conscience Illustrated	135	Works of Mr. Jackson	594
The Life and Times of John Calvin	172		
The Mountain Monarchies Dissolved at the Presence of the Lord	234		

Religious Intelligence.

	Page		Page
Crescent Chapel, Liverpool	213	Weston-super-Mare, near Bristol	396
Ordinations	222	Laying the Foundation-stone of the New	
Removals	222	Independent Chapel, Bethnal-green	443
New Chapels Opened	222	Independency in Lancashire	491
Congregational Churches in Southampton	346	New Independent Chapel at Blackpool	491
Congregational School, Lewisham	396	New Independent Chapel	493
Newport Pagnell College	396	Poulton-le-Fylde, Lancashire	493
Wardour Chapel, Soho	396		

Poetry.

A Dirge for the Dying Year	139	Home	394
A Literary Curiosity	140	It is told me I must Die	395
Sabbath-school	185	A Temperance Song	541
Carey and Williams	185	A Song for the Ragged-schools	541
Moffat	185		

British Missions.

Chronicle of the Congregational Union, 41, 90, 140, 191, 239, 298, 397, 444, 493, 542, 597	Colonial Missionary Society, 47, 95, 399, 447, 496, 600
Home Missionary Society, 42, 92, 142, 445, 495, 599	Congregational Board of Education, 192, 240, 398, 444, 598
Irish Evangelical Society, 45, 93, 144, 393	

Theology and Biblical Illustration.

CHRIST OUR EXAMPLE AS A WITNESS FOR THE TRUTH.

BY GEORGE WOOD, B.A., BRISTOL.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

I. THE Testimony of Christ for the truth was distinguished by ardent zeal.

II. The Testimony of Christ was marked by uniform consistency.

III. The Testimony of Christ was characterized by adaptation to the age and country in which he lived.

IV. The Testimony of Christ was eminently distinguished by faithfulness and constancy.

V. The Testimony of Christ was distinguished by meekness and benevolence.

These are some of the principal points in which Christ is our example as a witness for the truth. From the subject as thus presented, a few reflections suggest themselves.

1. We may learn the importance of deep, correct, and extensive knowledge of the truth.

This is essential to make us good witnesses. Only this will give consistency and calmness, dignity and power, to our testimony. One great source of these qualities in the testimony of our Lord was his perfect knowledge. There was in his mind no room for doubt. He could say, "*We speak that we do know, and testify that we have seen.*" "My Father gave me a commandment, what I should say, and what I should speak. And I *know* that his commandment is life everlasting. Whatsoever I speak, therefore, *even as the Father said unto me*, so I speak." He received not the Spirit by measure. He had the everlasting Word dwelling in him. His declarations respecting unseen things were those of personal knowledge and experience. He "came down from heaven." Hence the dignified familiarity with which he discoursed of the spiritual and eternal world; the calm majesty which he displayed under contradiction and opposition; the utter ineffectiveness of all the weapons of logic or temptation employed against him by the great adversary and his agents, in order to confound him, or turn him aside from his course.

Now, although we cannot attain to either the extent or the infallibility of his knowledge, yet, from the confidence and steadfastness which it gave him, we may learn the importance of possessing an enlarged acquaintance with, and deep convictions of, the truth, in order to our being good and faithful witnesses on its behalf. Our conduct will be unmeaning, or fitful and contradictory, if it be not animated by settled convictions. If we are not satisfied, and that upon inquiry, that we are right, difficulties will soon discourage us, or temptations draw us aside. We must have *faith* in the truth, in order to be *faithful* to it; for faith is the shield which quenches the fiery darts of the wicked one—the temptations (in this case) to cease witnessing, or to witness in a wrong spirit. We must also have intelligent faith in order to be strong. If our grasp of the truth be feeble, our testimony for it will be feeble too. If we are governed by impulses, we shall testify by impulses, and our testimony will be of little worth: for while intelligence grows the more by exertion, impulse is weakened by its own action, and soon wears itself out. The strength of a united body consists more in the intelligent convictions of its members than in their numbers. A hundred men knowing their principles will be more powerful than a thousand who are ignorant. It is truth which has power in

the world; and we must have the truth dwelling in us, if we wish to be powerful on its behalf.

Seek then, brethren, increased knowledge of your principles, as Christians, and as Nonconformists. Seek to understand *what* you believe, and *why* you believe; that you may be able both to make known your convictions, and to give reasons for them which may commend themselves to the minds of others. Only thus can you really promote the triumphs of the truth. It is not by dogmatic assertions, however reiterated; it is not by self-complacency and bigotry; it is not by angry recrimination; it is not by petty cavilling, or ill-natured sarcasm, or sweeping denunciation, that the cause of Christ can be advanced. These are the resort of the ignorant and feeble, betraying the weakness of either the cause or the advocate, and equally damaging both. Nor is it by imitating the subtle policy and unscrupulous measures adopted by some religious zealots; but which are fitting weapons only in a cause that is "of the world." By such means you might increase in numbers and external strength, but you would decline in religious power. You might make warm and violent partizans, but you would not make better men or more consistent Christians,—the only result for which a good man should care. This is to be attained only by clear and earnest statements of the truth, and cogent arguments in its support—arguments cogent from their intrinsic worth. But it is plain that we are qualified thus to witness for the truth only as we ourselves gain a deep and comprehensive knowledge of it.

2. We may learn, further, the importance of a supreme and disinterested love of the truth.

There are various causes which may induce men to rank themselves amongst the friends of truth,—as the influence of connections, party zeal, the desire of gain, the thirst for distinction;—but there is no spirit which can be depended upon in the hour of trial except the love of the truth for its own sake. We need such an attachment to it as shall make it as welcome when in rags as when in purple, when in trouble as when in prosperity;—such a love of the truth as shall overpower self-love; producing a willingness to sacrifice for its sake our own feelings and interests; restraining from the indulgence of such dispositions, the use of such language, the adoption of such expedients, as, while they might seem needful or justifiable in self-defence, would evidently be injurious to the cause of truth;—such a love of the truth as shall overcome the love of party; causing us gladly to discern, and readily acknowledge, in those whom we oppose, whatever of truth they hold; and counteracting every tendency to exaggeration of their errors;—such a love of the truth as shall overcome both the love and the fear of the world; producing a settled conviction that it is better to be on the side of truth, though alone, than on the side of all the world against it—that it is more honourable to suffer loss or reproach for the truth's sake, than to enjoy the utmost wealth and honours obtained by deserting it;—such a love of the truth as shall overcome even the love of life, making the death seem desirable which comes on its account.

By this supreme attachment to the truth Christ was pre-eminently distinguished. He knew its value, and willingly, therefore, did he live, and labour, and die, on its behalf. And it is this love for the truth which will give power to the advocacy of its friends. Nay, without it, no one is really its friend at all. It will not own him who does not give it supreme and disinterested regard. If this possesses the mind, no considerations of worldly expediency, no disposition to unworthy compromise, no desire to escape inconvenience, reproach, or danger, will be allowed a moment's place; no devices inconsistent with the truth itself will be adopted, even for the sake of promoting its seeming advancement. This principle will give earnestness to our testimony for it. This will sustain the mind under repulse and discouragement. The winds

may rise, and the waves swell and foam, and the bark seem in danger; but confidence and cheerfulness will be felt on board, so long as truth is there. There may seem little prospect of influencing men's minds; yet will it be felt that acquaintance with the truth is its own reward, and to testify for it its own sufficient recompense. Thus, love for the truth for its own sake will make us consistent and faithful witnesses.

3. We may gather encouragement from the results of our Lord's testimony.

He spoke to an age which understood him not. His words seemed to fall unheeded to the earth. It seemed vain to expect that they would produce any permanent effect on the world. The fortresses of error and sin seemed to bid defiance; no breaches appeared to be made in them. A few men, poor and insignificant, gathered round him, it is true; but even they understood little of his instructions: and, at length, his death seemed to extinguish all hope of triumph.

Look *back*, however, upon the history of the world: look *around* upon its present condition. The words of Jesus, taken up and repeated through the earth, have become the most important element in the history of nations; changing the face of the world, and promising yet completely to transform it. Well might he declare to Pilate that he was rightly called a king, inasmuch as he came "to bear witness unto the truth." He has thus established for himself a kingdom wider and more powerful than any which was ever acquired by force of arms, and to continue when all earthly kingdoms have come to an end.

In like manner, his saints also are to overcome and reign with Him, "by the word of their testimony." His success promises and insures success to them. Yes, brethren, it is not in vain that we speak what we know of the truth. Men may seem utterly deaf; or we may excite active opposition on every hand. Our labour and expense may appear to be lost. But they are not. No word spoken for truth is uttered in vain. No action done under the influence of the truth, and for its sake, is done in vain. Men will feel the force of our testimony even when most they seem to disregard it. The very storm of opposition to it proves its power.

Fear not, then, for the truth. Speak it; act it out; witness for it in every practicable form: and you may confidently leave the results to God. He is its friend; his almighty Spirit is engaged to give it power: and this should be sufficient to assure you that it must prevail. The adherents of systems founded on error may well tremble; for all such systems must be broken up: but the friends of truth need never fear, whatever changes and convulsions may occur. "The word of the Lord endureth for ever." It is indestructible and immortal.

It may, and doubtless will, be opposed in the future as it has been in the past; but, as heretofore, the collision of nations with it will only shatter themselves. Old systems of error may rise again, and become powerful as in their youth; spiritual delusions again spread everywhere; sacerdotal tyranny triumph well nigh universally. Still look to the end, and fear not. Superstition and unbelieving political expediency may again combine against God and his gospel. Still be of good courage. There was the same combination against Christ. "The kings of the earth set themselves, and the rulers took counsel together." Herod and Pontius Pilate joined hands with the priests. But their opposition was vain. The very measures they took to suppress the rising cause were the means of its universal spread. The cross on which the Redeemer hung as a criminal soon became the standard of universal war against the errors and sins of the earth, and the sure pledge of universal victory. The religion of the Galilean became the religion of the world.

And similar will be the result of every measure adopted for repressing or

crushing the truth. Its frustration is certain—the triumph of the truth certain. “There are many devices in a man’s heart ; nevertheless the counsel of the Lord, *that shall stand.*” The dark clouds will yet pass away. The ignorance and superstition of some, the elegant frivolity, or worldly indifference, or philosophic infidelity of others, will yet come to an end. The cross will yet draw all men to Christ. He will yet be acknowledged as the only Head and King of his church. It may be long before that consummation. You may have been for generations gathered to your fathers. But if in your life you have been faithful to the trust which God has committed to you, you will behold with joy the triumph of the truth, for which you seemed to bear testimony in vain, and will unite in the shouts and songs of an enlightened and emancipated world.

4. And finally. The first duty which we owe to divine truth is to believe it ; submitting to its sway our own hearts and lives.

It is in vain for us to unite ourselves with the friends of truth, and aid in its propagation by our labours, influence, or contributions, unless we are ourselves partakers of its life-giving and sanctifying power. It will not avail us to be of the right party, unless its principles influence our hearts. We may help to defend the store-house, and yet die of starvation. We may fight in the ranks of Christ’s soldiers, and yet, rebels in heart, be separated from them when the rewards of victory are to be distributed. Judas even preached the truth, and wrought miracles in attestation of it, and was nevertheless a traitor, and suffered that fearful doom in respect to which our Lord declared that it would have been good for him if he had not been born. And we are told that, at the last day, many will plead that they have spoken in Christ’s name, and in his name done many wonderful works ; unto whom he will say, “I never knew you ; depart from me, ye that work iniquity.”

Take heed, then, brethren, that you suffer nothing to divert you from your chief business—the care of your own souls, in personally “obeying the truth.” If any of you are strangers to the saving power of the gospel, your first concern is, not with the religious differences prevailing around you, but with the great difference existing between yourselves and God. Your first anxiety should be to obtain peace with him. The truths which demand your present and most serious attention are those of “repentance toward God, and faith toward our Lord Jesus Christ.” You may have correct notions and great zeal on other topics ; but if you are not right on these—right experimentally, all will be in vain. Believe, then, on the Lord Jesus Christ, for your own salvation. Come to him in penitence and humility ; trust in his sacrifice ; submit to his authority ; pray earnestly to be taught by his Spirit ; learn of him. He will make known to you the truth ; “and the truth shall make you free.” Then will you present in your own persons evidence of the excellence of the gospel ;—then, but only then, will you be in a state to inquire successfully into all its principles, and become consistent and faithful witnesses on its behalf.

THE LAST PRAYER.

In the midst of the Atlantic Ocean, and confined in a small cabin on board of one of the noblest specimens of British naval architecture, lay a young lady, far from all her endeared friends, except one. Scarcely four weeks had elapsed since the white cliffs of England had sunk beneath the horizon, and she was already about falling asleep in Jesus. Faithful

and devoted had she been to her Saviour while her feet trod the soil of her dear native land, and her spirit dwelt among her kindred ; but, with earnest desires for an enlarged sphere of usefulness, she had dedicated herself to Christ’s service in India, whither she was now bound. Before her energetic spirit took its flight from this world, she remembered home,

and her last petition ascended to her Father on its behalf. While tossing on her restless pillow, and unaware of the presence of any witness, she was heard to utter the following brief prayer: "*Oh! Lord, arouse thy people. Oh! Lord, they are very cold in thy service. Oh! Lord, stir them up to work for a wicked world.*" She was on the threshold of the eternal world, and the great truths of revelation shone into her soul with an increased warmth; but the depressed state of Christ's cause at home, and the guilty conduct of his professed followers, was uppermost in her mind, and prompted this dying petition to her Lord. Being dead she yet speaketh; and her request shall not have been in vain if only one is profited by the following admonitions; for it is a matter of universal lamentation that real vital piety is in a low state, while the demands of the times are for an earnest and devoted Christian people.

1. *Your own profession ought to make you earnest.* Christ has enlightened your minds, and made you to perceive something of the evil nature of sin. By faith you are joined to Christ, and acknowledged to be part of his body—the church, and anticipate shortly to be for ever delivered from the power of all evil, and enter into the joy of your Lord. Your Redeemer has done, and will do, all this for you. You believe in the solemn realities of an eternal heaven for the righteous, and an eternal hell for the wicked; of the infinite blessedness in store for the former, and the unutterable misery prepared for the latter. You believe that all are in perishing need of salvation, and that Christ is able and willing to save all who come to him. Does your practice correspond with these important professions? or are you a fruitless professor, testifying by your life that your professed belief is all a lie? Have you never recommended that Saviour whom you love to your most intimate friend? And yet you expect to be saved, notwithstanding your glaring unfaithfulness.

2. *The claims of Jesus ought to urge you to earnestness.* If you are his, he makes an authoritative claim to a full and entire possession of you. Never can he abate any of his claims, but asserts them over you at all times and in all circumstances. He desires no sleepy followers; all or nothing; for he who is not with him is against him. His are all your gifts and graces; he claims your prayers, your influence, your testimony, your wealth, your talents of every de-

scription, and requires you at all times to act as a faithful soldier, a true witness for him. Remember he demands all your heart, at all times, and at all places; not once, but continually; as servant and master, at home and abroad, in the week as well as the Lord's day. How frequently have you advocated his claims on the deck of the steamer, or in the railway-train? Surely it is full time immediately to re-consider the guilt and defects of your past conduct, and begin to render a hearty, sincere, and fervent service to your glorious Saviour.

3. *The value of the soul is a powerful motive to earnestness.* Our fathers, where are they? They are gone; the tomb has long enchainèd their dust. Even memory fails to remember them. They live above or below. They live for ever there; for "as the tree falleth, so shall it lie." What a powerful impression this great and stupendous fact ought to exercise over us! Our immortality—our birth-right is, to live for ever, after suns and systems have grown old and vanished. This dignity cannot be fully realized unless by earnest inquiry, labour, and prayer. Neither can the importance of its truthfulness be impressive, unless by a continued effort to keep the flame burning in our naturally cold hearts. You are surrounded on all sides by those who have the same destiny before them: all are pressing onwards to eternity, and speedily their fate will be decided. Alas! that the great majority give no evidence of being prepared for heaven. They are actively employed in treasuring up for themselves wrath against the day of wrath. Their position is becoming more and more hopeless. However, their eyes are upon you. They judge chiefly of the value and importance of religion, not by your profession, but by your practice. You cannot escape the conclusions they arrive at respecting you. Here are all-powerful motives to stimulate you to act out your profession with a devoted earnestness, commensurate to the greatness of your own and their destiny. Judging from past experience, do you not, in the language of the prayer we have noted, require to be aroused to work for a wicked world? for you are very cold in Christ's service.

4. *Another consideration which ought to make you an earnest Christian is, the welcome of Jesus.* You profess to love him now, and your closet sometimes witnesses your regrets that you do not love him more. You can love him more, and

you ought always to be progressing in this grace. You must speedily occupy a more important position with respect to him: you must appear before him to give an account of yourself. Seriously and searchingly ask yourself, What have I done for Jesus? What am I doing daily for him? How will he receive me? The master rejoices over a faithful servant; so the joy of Jesus over you will be in proportion to your devotedness to him. Has he bestowed upon you one, or five, or ten talents? Are you employing them always for him, by labouring and striving to save yourself and those around you? Difficulties, to attain this end, must be overcome. Self-denial must be exercised. Sacrifices must be made, with pure motives, and under the firm persuasion that in acting so you are doing it for Christ. Keep this end uppermost in your thoughts, and cheerfully work for him while here, knowing the more labour you expend for him, and the greater the diligence you exhibit to advance his glory, the greater shall be your reward above. This is a fact which ought to be dwelt upon. We are not, recollect, to be saved because of our works; but, most assuredly, our reward shall be according to our works, as it respects their number and purity. Again, hear the testimony of our dying friend: "Do not," said she, "fear to take trouble for the sake of Christ; remember whose cause it is. Mind not though people laugh at you; do what you ought for Christ's cause."

5. *The crown which awaits you ought to make you earnest.* Difficulties are inseparable from a Christian's life. If you have experienced few of them, you ought seriously to inquire whether this has not arisen from neglect of duty. There can be no crown without the cross; and if you become zealous, the world may, and doubtless will despise you, when it beholds you throwing aside your former coldness and indifference, and fighting manfully to gain the crown. This second conversion very many require. The prize is great—immensely great—and to gain it requires intense earnestness. It is a crown of righteousness—of glory—of life; an incorruptible crown, bestowed only upon those who are faithful unto death. To be crowned by Christ—to be one of that vast number who, while surrounding the throne, will cast their crowns at his feet, and crown him Lord of all, is an honour and glory altogether unspeakable, and the thought of which ought to stimulate you to strive to make your re-

ligious profession full of life and activity, that thus its effects may be visible upon yourself, and its influence acknowledged by those who surround you.

6. *That the night cometh, when no man can work, is an awakening truth, and should compel earnestness.* Life is the seed-time for eternity: the same moment that death occurs, terminates that seed-time. All the reaping will take place in the other worlds. The lapse of a very few years shall end your probation; "then shall the dust return to the dust as it was, and the spirit shall return to God who gave it." Opportunities for usefulness will then be all gone. Your feet will not then convey you on any errand of mercy, neither will your tongue be able to testify for Christ. All will be sealed, fixed, settled. Your sun will have set, never again to rise. The precious privileges you enjoyed of expressing your attachment to Jesus shall never again occur. How soon may this take place! The hold you have upon this earth is the most uncertain and fragile of all possessions. This year, a month, or even a shorter period, may—at most, a few years, shall—bring to pass this melancholy or glorious event. What an overwhelming motive to awake you to a careful improvement of time, and urgently to strive to advance piety in your own souls, and to abound in efforts to bless those by whom you are surrounded with a saving knowledge of Jesus Christ. You require to be aroused to the performance of this pressing duty; and what hinders it except the coldness of your heart and the slight views you have of eternal truths, owing to the weakness of your faith? Beware, lest at last you be found among the wicked and slothful servants who knew their Lord's will, but did it not.

An eminent writer has said that "a man who will *do* faithfully needs to believe firmly." This is the want of Christians—greater faith; a more energetic belief in the burning realities revealed in the Bible respecting death, judgment, and eternity. To quicken, to arouse, to revive you, then, seek, above all other things, to obtain this. It will not come unsought, but only when preceded by much and earnest prayer will you experience its influence, possessing all your bodily and mental powers. The man in pursuit of this world cheerfully passes sleepless nights, or visits pestilential climes, to attain the summit of his desire. Your vocation is higher and more noble.

Your labour ought to be, to advance the work of Christ within you, by attaining a higher state of heart piety, and a more thorough consecration of all your powers to Christ. His demand is, to cease to be lukewarm, and to take a more bold, decided, and efficient side for him. Embark then, with vigour, in the godlike effort to disseminate the gospel by earnest prayer and personal effort, and thus bring sinners immediately to submit to Jesus. You must make this your ruling passion, your great, ever-present idea, whose controlling influence will be visible to all. It is the most noble of all employments, and the most blessed of all engagements. To be the instrument of forming Christ in the heart of only one is an honour which language cannot estimate, and an event in the life of that one the influence of which will extend to all eternity. It is acting in this manner that will also make your dying pillow soft, and calm your burdened heart, oppressed with anxieties. If another motive is required why you should immediately undertake your proper responsibility, and free yourself from the blood of souls, again we ask you to hear the dying petition of one who prayed for you, but whose spirit is now before the throne; and let its constraining influence impel you to reply, "Yes, Lord; henceforth I will live more devotedly to thee."

J. H. W.

July, 1847.

DANGERS OF DELAY.

It is an important but melancholy truth, that the tendencies of our fallen nature are altogether hostile to the principles of real religion. There is, accordingly, a strong indisposition in the human mind to receive the doctrines and comply with the precepts of Christianity; and a remarkable proneness exists, on the other hand, to trust in things which cannot impart happiness or security. This is unquestionably a result, as it is an evidence, of natural depravity. Considering the essential excellence of religion and the vanity of earthly objects, it might occasion surprise that any should wilfully neglect the former for the sake of obtaining the latter, thus preferring to things of the highest value those which are transitory in their duration and incapable of giving permanent satisfaction. If, indeed, we rightly estimate the incalculable benefits which true religion secures to its possessor, both for time and for eternity, we shall justly conclude

that it is a mark of extreme folly to continue in the neglect of them. If it be further noticed, that woes of the most awful description are declared in the inspired Volume to be the everlasting portion of all who die impenitent, we shall perceive that the most powerful motives are presented to induce men to turn from their evil ways. How happens it, then, that so many, although they have been frequently exhorted and intreated to work out their salvation, are still found pursuing a career of sin, with as little apparent concern as if they wholly disbelieved the great verities of Divine revelation? Various influences combine to produce this mournful result, but it is owing, in no small degree, to a habit of wilful procrastination. Not a few indulge the idea that there will come a more convenient opportunity than the present for the all-important business of religion; and they suppose, therefore, that they may safely for a season continue in the service of sin. There can be little hazard in affirming, that tens of thousands of souls have been utterly ruined by this fatal delusion.

This notion of obtaining a more suitable opportunity has no support whatever, but the contrary, from reason and Scripture. What, we may ask, would be thought of an individual who was accustomed thus to trifle and delay in the affairs of this life? If, for instance, some great temporal advantage was placed within his reach, and instead of making the effort necessary to secure it, he allowed himself to sink into complete indifference and inactivity; would he not be justly accounted as having lost the use of his understanding? But the folly and madness of neglecting eternal things is evidently much greater; for if treasures of everlasting peace and felicity are offered to us, on the condition that we now repent of sin and believe in Christ, is it not most dangerous to delay? And is not wilful delay in such a case tantamount to positive refusal? It is nevertheless a fact, that thousands are acting thus to their imminent peril. Such persons should consider that they may procrastinate until they drop into hell. Some, indeed, imagine, that on the bed of death it will be easy to prepare for eternity. What! when the body is racked with pain, and the mental powers are clouded and weakened by disease? Are such circumstances as these at all favourable to the required exertion for the soul's salvation? Will the last mo-

ments of a mispent life suffice to make effectual preparation for appearing before the bar of the righteous Judge? It is more probable that then the sinner will be paralyzed with terror and remorse, and be struck with dismay at the thought of being summoned to meet that God whose goodness he has despised, and whose commands he has habitually disobeyed. Alas, with how many has this been the case! In health they were careless and confident; but when death appeared they were filled with alarm, and, through fear of hell, began to cry vehemently for deliverance. Very many have deeply lamented their error, only when it was too late to repair it; the day of grace terminated, but they were not saved. How emphatic is the warning thus given to those who are in like manner neglecting their immortal interests!

The Word of God, the highest authority in the universe, declares, "*Now* is the accepted time; behold, *now* is the day of salvation," 2 Cor. vi. 2. It is of vast importance that a right decision be made *now*, lest we subject ourselves to the awful denunciation: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you," Prov. i. 24—27. If any peruse these lines who have not yet experienced true conversion, let them not remain in so dangerous a condition; but, forsaking every rebellious way, cast themselves on the Divine clemency through Christ Jesus. He is the only Mediator between God and man; the only Saviour of guilty and helpless sinners. Through Him, thanks be to God! we may be delivered from the curse of sin, and obtain the blessings of eternal life: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Dec. 11th, 1846.

M. W.

WHAT THINK YOU OF DEATH?

OR, THE LAST MOMENTS OF A BACKSLIDING SINNER.

"When a wicked man dieth his expectation shall perish, and the hope of unjust men perisheth." Prov. xi. 7.

THE writer of this narrative was a few days ago called on to witness a death-bed scene, and to wait on a friend in his

last moments. John Stewart, the subject of the following brief narrative, was a young man once, to all human appearance, most promising of becoming a "cedar in Lebanon, and a fruitful vine in the vineyard of the Lord;" but, cut down in the prime of life, in vigour, health, and strength, "the wicked shall not live out half their days." He was for many years an intimate acquaintance of the writer, and in his youth was taught to fear the Lord. He continued to walk in the fear of the Lord for many years; but the devourer of souls, who goeth about like a roaring lion seeking whom he may destroy, most readily finds in man an agent to execute his soul-destroying work. So it proved in the case of this young man: he was led to place more confidence in the things of this world, and trust to creature happiness more than in that of the religion of his father's God and the counsel of his mother. This change was brought about by keeping company with an ungodly person (a female), one who called in question human responsibility and the being of the "Eternal One." My friend by degrees began to absent himself from the house of God, and ultimately he forsook it altogether, and in room thereof he adopted the ball-room, the saloon, and the theatre, as his place of resort.

Knowing that he had forsaken the straightforward path of life, I wrote him a letter, wishing to know why his seat was so often empty in the house of worship. I told him he should not keep company with the ungodly nor with profane persons. This he communicated to his ungodly companion, and she took to answer my letter, in which she invited me to discuss with her and prove the being of a God. I then knew that my friend was on the road to ruin. I declined having any interview with an infidel; but wrote my friend one letter after another, requesting him to mind his soul's salvation, and "to work while it was day," &c. But he who was once his friend and companion was now an enemy; he despised and rejected my counsel. At last I got a letter from him; the contents were this: "Sir, write me no more, for I never open your letters; I commit them to the flames when I know who they are from. Look after your own salvation, and I will look after mine when I think proper." Of course I was then obliged to stop all intercourse with him. If he saw me in his way he would turn so as not to meet me; my

presence had become hateful to him. Seven months passed by through the untrodden paths of peace, without having an interview either by letter or otherwise. One evening, as I was on my way to the house of God, and being in a meditative frame of mind, the world and transitory things to me were lost in this train of thought, I felt the slight touch of a hand on my back, and a voice said "Stop!" On looking round, to my surprise I found it was my friend and his female companion. I thought his countenance said there was no peace within his soul. After some questions of each other's welfare, the following conversation took place:—He asked me for what place I was bound; I told him to join the people of God in prayer and praise, and invited him and his comrade to go with me. There was something of an unusual, strange appearance in his countenance; he said if he were alone he had no objection, but on the following week, that night eight nights, he would go with me. I took the liberty to ask him where he was going. I received no answer from him; but was suddenly answered by his companion, "We are for the theatre." I thought it was my duty to be instant in season and out of season: I urged him not to go, but come with me for one night; but he was afraid, if he deserted the ranks of Satan and gave up the works of darkness, the world would laugh at him. "My friend," said I to his companion, "what comfort have you in the theatre, or the vanities of this world?" The answer was: "There is every happiness to be found; the performance, scenery, and characters were all so fine, that who could not take comfort therein?" "Yes, friend," said I; "but there is one happiness you have not yet spoken of: will they give happiness to you on a death-bed; or will that grand scenery yield you any comfort in a dying hour?" I received a sneer to this question; they both walked off, and when my friend was about to go, I said, "Rejoice, young man, in thy folly; let thy heart cheer thee in the day of thy youth; but for all these things you shall be called to judgment," &c. He said, in another week he would grant my desire, and would go with me to the house of prayer, (alas! alas!) and so we parted.

This was on the Wednesday night; and on the Friday following Death found him out. He was seized with a violent pain and throwing up of blood: "In the midst of life there is death." I was sent

for the third day to visit him by his desire; I did so, and found the work of death would soon be done. When I entered the room there were a number of persons round him; but they quickly retired. We were now alone; he seemed to be near the gates of death; it was some time before he could speak to me, being racked with pain; but as soon as he was able, he took hold of me by the hand, and said: "My friend, you and I are about to part, to meet no more for ever. My sins have found me out; my summer is over; my harvest is come, and I am not saved!" He remained silent for some time. "My friend," said I, "what think you of death?" In a short time he replied, with a convulsive groan, "Ah, it is dreadful; it is most awful! It is an awful thing to fall into the hands of an angry God!" I endeavoured to direct his mind to Christ, that even at the eleventh hour he might have mercy upon him; but all was in vain. He said there was no mercy for him, for the worm that never dies had already begun to torment him; he was already feeling the vengeance of an angry God; and to speak of Christ or salvation only added to his torments: "I see my sins like a wall of fire around me; the pains of hell have already taken hold of me." This was a trying scene, indeed, my readers, to see the wicked driven away in their wickedness. About this time his companion (the female alluded to before) arrived, to visit him contrary to his desire; I brought in the visitor to his bedside. Here my feelings are better felt than expressed. Before me lay my friend—my friend, yes, from my school-boy days: through youth up to manhood we were one; we had gone to the house of God together, sat beneath the joyful sound of the Gospel, and joined ourselves to the same branch of God's family, and partook of Christ's dying love to his believing people. Now behold him in the arms of death—a despairing backslider! Alas! my feelings, in beholding the object of his ruin stand at the side of his dying pillow. My duty was obvious: "Well," said I to her, "what comfort does the theatre yield to poor John now?" I received no answer to this. She said to him: "How do you feel; you are very low?" He made no reply for some time. I asked him if he was aware who the individual was that spoke to him. He said, yes; but he was so unable to speak he could give no answer. The visitor asked again, with tears,

"How do you feel?" He lifted up his eyes, fastened them on the object before him, and said, "I feel all the torments that is possible for man to endure in the body; let this be a warning to you and others not to put off their day of salvation." This hardened daughter of sin and servant of the wicked one said, "This is only an imagination of the brain; you will yet recover." I then removed her; he took no notice of what was passing. Being sorely racked with pain, he held me by the hand; and still his language was, "I am tormented!" He said to me, "Warn your acquaintance to beware of evil company." Some other words he uttered, but I was not able to gather them, from the weakness of his voice. In a short time after, with a dreadful struggle, his spirit fled the tenement of clay, and winged its way to an eternal world to meet its sentence there; so that on the same day he was to have gone with me to the house of prayer, I accompanied his remains to the cold valley of the shadow of death—death, indeed, that never dies. Alas!

The above is a brief sketch and heads of the last moments of this young man, my friend, John Stewart, as far as my memory serves me. Reader, from the nature of the scene, what think you of death? Are you yet in your sins? if so, fly, fly to Christ while he may be found; call upon God while he is near, &c. Leave not your salvation to a death-bed or a dying hour, lest you be like the poor sinner you have now read of; for there is neither knowledge nor salvation in the grave, whither you are fast hastening.

THOMAS PATERSON.

Glasgow, Aug. 14th, 1847.

THOUGHTS ON PUBLIC WORSHIP.

BY DR. GIUSTINIANI.

It is not without diffidence that I attempt to speak of the feelings of joy and grief which have many times pervaded my heart, when assisting at the public worship of Protestant churches of different Christian denominations; not that I have any doubt of the truth of what I am about to dwell on, but of myself. I feel at this moment the greatness and the almighty power of God, and the feebleness of man, whose voice can have no power if it be not the echo of the eternal voice of the great I AM! I know that the foundation of the earth is less solid than the Word of God; but I must make

that Word heard, though a thousand voices arise from the heart to intercept that Word, which alone can save our souls.

I entered within the walls of the high cathedrals, with their gigantic towers and gothic architecture; there I saw the ceremonies performed with all the splendour of outward pomp; festoons, and drapery, and surplices; highly wrought pulpits, multi-coloured windows; the vault reverberating with the peals of the organ, the melodious voices of the children, the deep chant, and the majestic chorus. I saw their ritual, the mitre, and the crosier; my eye was charmed, but my heart—alas! my heart remained cold and oppressed. In vain there I sought my crucified Redeemer—I beheld this as a Protestantism brought forth by the power of the world, which neither Luther, nor Calvin, nor other reformers had ever contemplated; as a weak and vacillating child, disguised in the armour of Christianity; as a negative Protestantism; an easy pillow on which to rest with pleasure, and sleep the sleep of death; as a Protestantism, alas! created but for painters and poets! I left the place with tears in my eyes; crying, "Ichabod, the glory is departed, for the ark of God is taken! They forgot God their Saviour; they believed not his Word, and hearkened not unto the voice of the Lord," but unto man: "God desireth not sacrifices, but a broken spirit; a broken and a contrite heart he will not despise." He desireth not exterior worship, not chants and notes; but the perfume, the harmony of a thankful, of a sensible heart, "of a heart of flesh."

In going along the street, and meditating on what I had witnessed, and on the feelings produced in my heart, I was aroused by songs, neither so studied nor so melodious as those which I had left, but which appeared to be emanations of the heart; I felt myself attracted, and was induced to enter the house where they proceeded from. An old violoncello was the leading instrument; girls and boys, who had never seen a note, were the choristers; the people not only unacquainted with music, but apparently deficient in the taste of that art, accompanied them inharmoniously. New feelings came over my soul. I asked myself, is this worshipping God? Are sounds like these agreeable to God? Is it a means of salvation for the perishing souls of men? Has Jesus commanded it? or, is it a copying after the great cathedrals? In the

time that my mind was occupied in putting these questions the hymn had ceased, and the preacher had begun to pray. The people answered with groanings, but not those "groanings which cannot be uttered;" they were with utterable groanings, *Amen! Glory be to God! Blessed be God!* My mind was disturbed, and my heart neither elevated nor edified; the senses were excited, but that calm was not produced in my spirit so indispensable in the presence of the Eternal Judge of the earth. I asked a man who was near me, if the Lord was deaf, that they prayed so loud? He replied, "The Lord is not deaf, but we think that you are deaf." Then I adored my crucified Redeemer with all my heart; and magnified the operations of his works of grace which he has done for me. I blessed his name, that through his tender mercy my ears were shut to the wisdom of man, and opened to the voice of the good Shepherd. I felt that such a worship excited the senses and "quenched the spirit;" that Christianity became a work of man, and not of grace. Salvation must come from "our God which sitteth upon the throne, and the Lamb." When the voice arises from a penitent heart, and not from the excitement of our neighbour, it will be sanctified "of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ; by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

After the service was over, I joined in conversation with two pious ladies. One said, "How delightful the sermon was!" The other replied, "Oh, it was beautiful!" I asked them what their souls had profited by it, and what they remembered which could improve their mind? Neither answered; but after a short pause one groaned and sighed, and the other said, "I hope we have profited something." But I could evidently see that my fair companions were pleased without receiving spiritual or intellectual benefit; they were entertained, but not edified; delighted, but not instructed. I said afterwards to those ladies, "The reasons which your preacher adduced may persuade the mind, but not convince the heart; intellect must have its proofs, the heart equally its demonstrations and evidences; and they do not consist in trepidations, and in thumping the Bible, but in the power of *that* Word, of that 'two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the

joints and marrow!" Yes; in a renewed heart only reside the qualifications of a true Christian, and not in groaning and amens; it is faith, love, hope, assurance in the promises of our blessed Jesus, which unite believers 'in spirit and in truth:' and in the spirit we are better instructed than by the reasoning of man; because we have the consoling promise of the Holy Scriptures, that 'God had revealed them unto us by his Spirit, and the spiritual judgeth all things.' In a renewed heart only," I continued, "reside these qualifications, which support them with patience amid the temptations of their life; it is from the heart that the most elevated sentiments, the most noble effects, the most magnanimous actions generate. From this source springs the precious tear-drops of tenderness and pity, of joy and consolation. Through the heart the pleasures of this life are rendered precious, while its evils find comfort and alleviation."

The following Lord's-day one of my friends came to conduct me to a chapel, to hear an eloquent preacher from the country; a storm prevented us from going as far as the desired chapel, and we were obliged to take shelter in a meeting-house of the Society of Friends. In sitting down, and looking around, I involuntarily made a contrast between the beautiful music of the splendid cathedral, the vociferation of the chapel, and the solemn silence of this place of worship; where they who worship "in spirit and in truth, and with patience, wait for that which we see not." The luxury of the gothic temple, the insignificance of the chapel, and simplicity and neatness of the place I was in, combined to absorb my every thought. That passage which says, "Where two or three are gathered together in my name, there am I in the midst of them," forcibly occurred to my mind; and I was deeply impressed with the truth, that our blessed Redeemer cometh not in the midst of us by groans and exclamations, or even by the concordance of sweet sounds, but "for his name sake." I was so transported with joy from this *silent worship*; so elevated upon the wings of faith in a sublimer sphere, that I said in my heart, If the union in spirit and in truth of the children of God is so sweet here below, what will it be when we shall worship before the throne of God, with the great congregation, with the Cherubim of glory, with the angels and the redeemed from the earth, with the prophets and apostles;

what joy we shall experience when we shall "enter into the temple of God, and never depart, but serve him day and night;" when we shall sin no more there, neither expose to God our wants and miseries, because "there shall be hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed us: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away, and all things made new." In those meditations, without being interrupted, the congregation rose, shook hands with one another very heartily, except with me; I felt displeased to be considered by them as a stranger at the moment that I had worshipped with them before the throne of grace; when I was united with them truly in the spirit of Christ.

In going out my friend, who was more accustomed to a noisy sacrifice than to that of the contrite heart, said, "Have you noticed the 'dumb dogs,' they appeared as if they were all dead?" I asked him what had been the subject of meditation with him the whole time? He answered, "Nothing! I like a good sermon, and a lively prayer. They seemed to me as if they were sleeping; do they not pray?" On my answering that they did, but that they were waiting for the Spirit; he said, "How can they know that they have the Spirit? And where does the Bible teach the church to meet together without saying anything?"

I replied, it is impossible for me to answer so many questions at once; but, if you will allow me, I will endeavour to give you reasons from what I have gleaned from the Bible; though, as you are aware, I am not one of their body. You ask me, "Why they do not pray?"

How can you say that they do not pray? Prayer is nothing more than an elevation of the soul towards God, in paying homage of adoration and gratitude to him; or a humiliation of our hearts before the throne of grace, to implore his pardon and assistance: this is properly which constitutes prayer. I know that the elevation of a sanctified soul, or the humiliation of a contrite heart, can be expressed in words; but words are nothing if they are not the sincere testimony of the feelings of the heart. If a man meditates on the infinite attributes of God, and on the nothingness of self, and feels profound adoration in his affected heart—behold, he has prayed! If he elevates his eyes to the Most Holy,

and the uneasiness of his conscience moves his heart to feel his sins, and hastens his mind to his Father which is in heaven, to bless his mercy, to implore his favour—behold, he has prayed! The thought only of the benefits of God, of the unworthiness of man; of his justice and our rebellion, the immense riches of his grace, and of the profound misery of human nature, a sigh escapes from his heart—behold, he has prayed! The penetration only of deep feeling, of repentance and gratitude, and the desire to approach his Maker with the greatest confidence, through the intercession of Jesus Christ—behold, he has prayed! A sinner subdued by the influence of the Spirit of God, and soaring freely with the sentiments which fill his bosom—behold, he has prayed! A sinner who is desirous to bless his Redeemer, to confess his disobedience, to intrust his misery to him "who searches the heart and tries the reins of man," and finding no words to express his love to him "who had before loved us," his swollen heart redoubles its palpitations, his eyes become involuntary fountains, and fixed on the blessed cross of justice and love—has he not prayed? The intensity of our feelings towards those we love is at times so overpowering, that words fail to convey it; how can you say, then, that a people who wait in silence for the Spirit of God, to incite them to the utterance of their feelings, are dead; that they are asleep? Or, how can you ask, Why they do not pray?

Your second question is not less futile than the first. "How can they know when they have the Spirit?" How can you know that you are in life, but by the effects which the living power produces in your body—the activity of the senses? It is the same with the spiritual life: "where the Spirit of the Lord is, there is liberty." A Quaker, who feels *liberty* to speak of the goodness and mercies of God, and to soar with his soul to his crucified Redeemer, has certainly the Spirit of our blessed Jesus.

One of the effects of the Spirit is also *faith*. Like a child that is never suspicious of its nurse, and believes with all its heart the most extraordinary things that are related to it; in whose mind *the idea never enters* that it can be deceived; so the Spirit of God is a spirit of faith, which bends natural resistance to the truth, humbles pride, and makes it submissive to his holy will, to believe in his Word, without suspicion of that Word; "Thus saith the Lord," dissipates all

doubts and objections; and the greatest use he thinks to make of his reason is, to cease to reason with the infallible and eternal *One*, and to submit like the child to its nurse, believing God to be a greater philosopher than man.

Charity and *love* are another sensible effect of the Spirit of God; and as the visible thing can only be enjoyed through the senses, so the spiritual thing can only be discerned through the Spirit. "God revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." You may ask, Is the power of music, of chants and songs, to excite or to produce faith, charity, and love in our hearts? No! "God *alone* revealeth them unto us by his Spirit." As the source of the spring is not to be found in the roaring of the torrent, but in the *silent* forest, so the Spirit of God is not manifested in the boisterous movements of our senses and passions, but in holy patience, and *silent waiting* on that "Spirit who helpeth our infirmities, and maketh intercession for us."

Your *third* question is equally simple: "Where is it in the Bible that the church shall come together, remain, and separate without saying anything?"

Where is it found in the Bible that there should be external trappings, surplices, and mitres, violoncellos, and chantings? Jesus has taught us by his example the way we ought to pray: "Before day he went out and departed into a *solitary place*, and there he prayed." Separated from the contentions of the world, retired in our heart, and solitary as at Gethsemane, we should "watch and pray always, with supplication in the Spirit." "Let none that wait on thee be ashamed, then their strength is to be still," says the Scripture. If the association of man had such a moral influence on our social life, that we should fly the bad and seek the good, how salutary must be the holy company of our blessed Jesus, with whom we have retired in the wilderness of our heart, to receive those "things which God hath prepared for them that love him?" Ah! a soul centered in itself, and united with its Saviour, should "tribulation, or distress, or persecution, or famine, or nakedness, or peril," or the voice of his conscience, make desolate his heart, yet he will be more than conqueror through him that before loved us. We have no want of music to excite our senses, for we carry Divine harmony in our hearts; it is "Jesus who is all in all." We have no want of sermons; it

is our blessed Jesus who speaks, who instructs, who edifies: it is no longer the voice of man which elevates us to the heavenly sphere; it is God who descends to man, who brings the heaven in our heart. We are "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Like a plant, planted in a fertile ground, and nourished by its root, so is the sweet plant of faith rooted in our Redeemer, from whence we receive joy and peace, consolation and comfort, hope and life. Like the *calix* of a flower, which opens itself from the beneficial rays of the sun; so from the influence of the Sun of Righteousness the heart becomes inflamed, its lukewarmness changed into zeal, the zeal into faith, the faith into love and hope. A sinner retired, *silently waiting* for the Spirit of God, is like a plant which in the still night is refreshed by the dew of heaven; his heart is revived and renewed by the influence of the Spirit of God.

Notwithstanding all these excellencies, *I am not an advocate of silent worship*; not that I disapprove of it in *itself*, but of the consequences. A society which has *birth-right*, must have necessarily a great number of *dead members* belonging to it, who CANNOT enjoy that sublime worship, because of its spirituality; "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." Without speaking of the hurtful tendency that it may have on children, I will only remark, that at the beginning of the Society of Friends there never was a *silent worship*, because the members were all spiritual. In conclusion, I said to my friend, that it was our duty to pray for every church, of whatever denomination it might be, that the Lord might multiply his blessings upon them; and that they might grow from grace to grace, and the Spirit of God fill their hearts; that every member might be a temple of the Holy Ghost; and that all their doings might be for the glory of God, for the salvation of their souls, and the advancement of the kingdom of Christ.

THE DESTRUCTION OF JERUSALEM.

IN the day when Jesus gazed upon the magnificent spectacle of the Jewish capital, the powerful protection of Rome was extended over it, and all was peace. How great was the change ere that generation had passed away! The children of those daughters of Jerusalem who bewailed him on his way to crucifixion, were

but in their prime when the Romans were seen investing the city in warlike array. The Roman army commanded by Titus consisted of sixty thousand men; and one of his three encampments was pitched on that very mountain from which Jesus predicted the destruction of the capital, and bewailed its doom. In fifteen days after its investment the outer wall was carried; and after nine days more, the second was taken, lost, and regained by the besieging army. Batteries were now raised for the attack of the innermost wall, but were speedily destroyed. More vigorous measures were then adopted; and all terms having been declined by the infatuated Jews, Titus determined to construct a wall of circumvallation around the whole city, that he might attack it to more advantage, and might prevent all escape from within and all succours from without; and this, though taking a circuit of nearly five miles, and flanked by thirteen towers, was completed in the space of three days. Thus literally was the prediction verified, "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."

Then, when the people were hemmed in on every side, they experienced that unparalleled distress of which prophecy had given such appalling descriptions. Within a city adapted for the residence of only six hundred thousand inhabitants five times that number are supposed to have been enclosed; multitudes having come to the passover, and many having fled thither from their unprotected habitations in the provinces. To render the distress more aggravated, the resources of the people had been destroyed before the approach of the Romans, and the city itself wasted by civil strife. Three factions had maintained as many distinct stations within the walls; and, among other mad exploits, had consumed with fire store-houses filled with corn and other provisions, that would have sufficed the whole population during a protracted siege. When the enemy was actually investing the city, two factions, headed by Simon and John, continued to strive in deadly conflict; both uniting, however, in preventing the citizens from opening their gates to the Romans, and in desperate sallies and attacks on the besiegers. These factions exercised a tyranny far more malignant than that of Rome; wantonly slaughtering the people, wresting from them whatever they possessed, and even appropriating the sacred

treasures of the temple. Under the influence of these zealots all accommodation was hopeless; and every overture having been met with contempt and ribald jests, the Romans were beyond measure incensed. Many of the people attempted to escape from the city, and were taken by the besiegers, who, hoping to terrify the rest into submission, treated them with the utmost severity. The hands of some were lopped off, and they were sent back, dismembered, into the city. Multitudes, to the amount of five hundred a day, were crucified within sight of the walls, "till room was wanting for the crosses, and crosses for the bodies." One fugitive having been known to swallow gold, two thousand men were slain in one night, and their bodies dissected, in the hope of finding gold within them. The carnage within the city was still more appalling. The only burial afforded to the great majority was to carry them out of the gates and cast them into the city ditch; and above six hundred thousand men were thus cast out. When they were no longer able to carry the dead out at the gates, they filled large houses with their carcasses, and closing the doors, left them to fester in the midst of the city. In the meanwhile, famine raged so fearfully that men, swollen as in dropsy, or shrunk as in wasting disease, staggered and expired in the streets; or, driven to desperation, they violently assaulted one another in the streets, or forced their way into their neighbours' houses, in hope of snatching a morsel of concealed food. They preyed, moreover, in their distress, on the veriest garbage. But there was one fact which produced a measure of horror, both among Jews and Romans, beyond everything else. A woman of some rank, Mary of Bethzob, having been spoiled of all she possessed, famishing herself, and seeing her infant son famishing at her bosom, seized upon the babe in an agony of despair, and addressed him to this purport: "O thou miserable infant! for what shall I preserve thee? As a victim of famine—or of Roman slavery—or of these factions, more cruel than either? Come, be thou my food; and be thou a fury to these factions, and a by-word to the world, and so complete the calamities of our nation." She then slew her infant, deliberately roasted his flesh, ate the half at a meal, and put by the residue for a second repast. So precise was the fulfilment of Moses' prophecy respecting the delicate woman! So just was the exclamation of

Jesus, "Woe unto them that give suck in those days!"

After this, what need I to speak of prodigies? Yet prodigies were foretold in the prophecies of this event, and are recorded by its historians. Fearful sights were seen in the heavens; the concussion of earthquake was experienced; the ponderous gate of the temple-court is said to have burst open at midnight of its own accord; the priests officiating at Pentecost, within the temple, are reported to have felt a shaking and heard a rushing, when these words were pronounced, as if by the retiring Deity, "Let us remove hence." A further relation is given by the Jewish historian, which wears the air of unquestioned authenticity. A rustic coming to the feast of tabernacles, seven years before the siege, suddenly elevated his voice, and exclaimed, "A voice from the four winds—a voice against Jerusalem and the temple!" And ever afterwards he went about the streets of Jerusalem, vociferating, "Woe, woe, woe!" This cry he continued day and night, month after month, and year after year. They scourged him, but at every stroke he exclaimed, "Woe, woe to Jerusalem!" He continued to reiterate this dismal cry during the progress of the siege, till one day towards its close, taking his station on the wall, he added to his usual exclamation, "Woe to myself!" immediately upon which he fell dead, smitten by a missile discharged from the Roman engines.

We hasten to the catastrophe. The prediction of Jesus, in which he foretold the utter destruction of the city and temple, was fully verified. Titus would fain have spared both, especially the latter; but the Jewish zealots rejected, in their infatuation, every overture, till the Roman soldiers became exasperated beyond all control. The temple was the citadel in which the zealots defended themselves; and when the tower of Antonia was taken, they themselves, to cut off the communication, fired the cloisters adjoining it. The battering-ram and scaling-ladders were now applied to the western gate of the inner court; fire at length forced a passage, and another portion of the cloisters was consumed. Titus, solicitous to preserve at least the sanctuary itself, and fearing lest the flames should reach it, commanded them to be quenched; but, instead of this, a soldier, rising on the shoulders of his comrade, threw a firebrand in at a golden window, communicating with the rooms built immedi-

ately around the holy house. When the flames burst forth, Titus rushed to the spot; but amid the crash of arms, the shouts of the soldiery, and the roar of the conflagration, his commands and threats were unheard. He now entered the central and most holy apartments of the temple, and found the edifice far more magnificent than he had anticipated; but at that very juncture, when he was making a last effort to secure the quenching of the flames, a soldier secretly applied fire to the interior door of the hallowed apartment, when the bursting conflagration compelled the reluctant general to retire; his attendants bearing the golden table and candlestick as trophies of triumph.

The remaining facts must be very briefly told. The soldiers wearied themselves with the work of slaughter; and the city, as well as the temple, was destroyed—three towers only being left, as monuments of the Roman conquest. Upwards of a million Jews were slain in the course of the war; and Jerusalem was, literally, laid even with the ground. What manner of stones soever they were of which the temple was constructed, not one was left upon another. The Jewish Talmudist tells us that the very foundations were torn up with the ploughshare; so exactly were Micah's words fulfilled. "They shall fall," saith the Lord, "by the edge of the sword, and he led away captive into all nations." "The Lord," said Moses, "shall bring you into Egypt again with ships; and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." The facts were in exact correspondence with these predictions. Nearly a million of captives were taken; many were slain in the games celebrated in honour of Vespasian and Titus; many were sent to the public works in Egypt; the slave-markets of the provinces were glutted; and fourteen thousand perished with hunger—part of them rejecting food in sullen despondency, and part left to famish through the forgetfulness or design of their keepers.

These prophecies are still in course of fulfilment. Jerusalem is still trodden down by the Gentiles; and the mosque of the false prophet occupies the reputed site of the temple. Still are the people wanderers, found in every land, and everywhere a by-word. Their case is without parallel: as a mighty river, having its sources in ages far remote, we might expect to see this people long retaining their distinctness, and *that*, after

seventeen centuries, is a miracle. The lapse of ages, the operation of climate, the varieties of government, the fierceness of persecution, the acquisition of wealth, the increasing amenity of liberal opinions—all leave the Jew unaltered. The same everywhere in aspect and character, he is everywhere the butt of scorn. The poet takes the buffoon in holding him up to ribald contempt; and the very school-boy—he knows not why—hoots him as he goes. He is a monument attesting the inspiration of prophetic Scripture; though himself an unbeliever, his very unbelief separates him as a witness to the truth which he rejects; and the attestation is at once intelligible to the weakest intellect, and irrefutable by the strongest. If one should rise from the dead, he could not furnish evidence more unquestionable.—*Ely's Winter Lectures.*

AN AFFECTIONATE SPIRIT.

"Oh! cast then not
Affection from thee! In this bitter world
Hold to thy heart that heavenly treasure fast.
Watch it—guard it—suffer not a breath to dim
The bright gem's purity,
But ever take for thy heart's motto,
Friendship, Love, and Union."

We occasionally meet with individuals who deem an indulgence in affectionate feelings as a mark of weakness—the offspring of a soft head and a foolish heart. Some men will return from a long journey and greet their families with distant dignity and reserve, moving about among their children with the coolness of an iceberg, surrounded by its broken fragments. They carry along with them an atmosphere not only chilling but freezing.

There is not a more unnatural sight on earth than a family *without hearts*. Children thus reared are oftentimes but half human—having understanding without affections. And when they leave home, if such a place can be called by this endearing name, they enter upon life selfish, cold, and stony-hearted. True, there may be some noble exceptions, where young persons of both sexes will break away from such chilling and deadening influences, and exhibit an affectionate spirit. Would that the instances were not so rare in our world!

For one, I would as soon embrace a stick of wood, a bar of iron, a lump of cold clay, a cake of ice, a block of adamant, or one of New Hampshire's granite rocks, as some persons within the circle of my acquaintance; about as much im-

pression would be made in one case as the other. Oh, give me for bosom friends those who have warm hearts, an affectionate nature, and that strong love which gushes up fresh and free from the soul's lowest depths. When two such meet, heart touches heart; they feel "at home" with each other after but a short acquaintance, and their souls almost melt into one another, by a sort of spiritual magnetism. Some there are, in this cold bleak world of ours, whose hearts are so full of affection that they are oftentimes tempted to overleap the boundaries of common usage, and greet every one with "a kiss of charity," nor would it be contrary to Scripture so to do.

A parent had better extinguish his children's eyes than take away their hearts. Who that has experienced the joys of friendship, and knows the worth of sympathy, would not rather lose all that is beautiful in nature's scenery, or all that is great in intellectual acquirements, than be robbed of the hidden treasures of the affections.

God loves, tenderly loves, the children of his family; the beatings and throbbings of his great heart are sensibly felt through the universe, showing how incompatible is man's small degree of love with the exceeding fulness of his affection.

Love is the religion of heaven; it is the very element of paradise, the atmosphere in which angels delight to breathe. The joys of affection, of congenial spirits, are the joys which animate the throng and inspire the harps of that better land. Whatever else man may be stripped of, O leave him his heart. Without this he is unfit for earth or heaven.

Dear friend, whoever thou art, indulge, I pray you, in the warm and gushing emotions of filial, parental, fraternal love. Think it not a weakness. God has the largest and the warmest heart in the universe. He is all heart. "God is love." Fear not, then, to enlarge your heart's capacities, to give vigour to its exercises. Love as extensively and as intensely as you can. Be passionately attached to friends, but don't idolize. Love everybody and everything that is lovely. Let it be the studied object of your domestic culture to become possessed of warm hearts and ardent feelings.

"Let's be kind to each other;
The night's coming on,
When friend and when brother
Perchance may be gone."

Oh, I would be good; I would be kind; I would be beloved; I would fence in a happiness with friends; I would share others' sorrows, others' joys. Rejoice, says inspiration, rejoice with those that do rejoice, and weep with those that weep. In the beautiful language of the poet:

"Let us love one another—not long may we stay
In this bleak world of mourning—so brief is life's
day;

Some fade ere 't is noon, and few linger till eve;
Oh! there breaks not a heart but leaves some one
to grieve;
And the fondest, the purest, the truest that met,
Have still found the need to forgive and forget;
Then, Oh! though the hopes that we nourish'd
decay,
Let us love one another so long as we stay.
There are some sweet affections that earth can
not buy,
That cling but the closer when sorrow draws
nigh,
And remain with us yet, though all else pass
away—
'T is to love one another so long as we stay."

Lessons by the Way; or, Things to Think On.

CHEAP MINISTERIAL AID.

Now and then drop a short note to your minister just to make him acquainted with something which you believe he does not know, and which you conceive is desirable he should know. There are a variety of incidents and circumstances, and even ideas, which you may be familiar with, whilst your pastor may be altogether ignorant of their existence; and it is not improbable, that, if these scraps of information were known to your minister, he might in due course turn them to good account. In these communications two things must be borne in mind:—First, *brevity*. A long introduction, such as "I hope you will excuse the liberty I have taken," &c., should not appear in these notes; but simply the fact or incident, in a concise and intelligible form; and when this is done leave off, of course adding your name, that there may be authority for what is communicated. Secondly, *do not expect a reply*. Be content to know that you have attempted to aid your minister, and leave it with him to make use of your information or not as he may deem best. Perhaps the following may show my meaning, and serve as specimens in the WITNESS:

"Dear Sir,—A few young men, who are somewhat influential, have recently broached infidel principles in this locality; and I have reason to fear, that the minds of some of your youthful hearers are unsettled through their efforts. The persons I refer to have gathered their views chiefly from the publications of the Socialists. I enclose you a tract which has been extensively circulated among young men.

"Yours, &c. —"

"Dear Sir,—It strikes me that many of your hearers would be greatly benefited at the present time, were you to preach from this or some similar passage: 'We ought to obey God rather than man.'

Yours, &c. —"

"Dear Sir,—I have observed two individuals in a somewhat secluded part of your place of worship, who evidently feel the power of truth under your ministry; I have conversed with them, and hope soon to introduce them to your notice.

Yours, &c. —"

"Dear Sir,—A man, given occasionally to intemperance, was rewarded with a glass of wine at the house of a professor of religion, for some little service done; he was quite sober

when he received the liquor, but shortly afterwards he was seen at the alehouse, and before night he was brawling in the street.

"Yours, &c. —"

"Dear Sir,—In your sermon on sabbath evening, several persons understood you to imply, that it was no use for the aged to apply for salvation; because, having wilfully sinned away their talents, their strength, and almost their whole lives, their salvation was hopeless.

"Yours, &c. —"

East Grinstead.

T. C.

THE BEST NEWS.

SOME years ago, a son of Abraham, who annually visited the town of Loughborough in the way of business, called upon the venerable father of the late Dr. W. Yates, of India,—a man of eminent piety and simplicity of manners. As he entered, he said, "Well, Mr. Yates, what is the best news in the town to-day?" The good man looked up, and in his own peculiar way said, "The best news that I know is, that *Jesus Christ came into the world to save sinners, of whom I am chief*." The poor Jew, doubtless not expecting such a reply, was very angry, and went away in a rage. Whether or not he has yet believed that this is the best news, I cannot tell. *Reader! have you?*

W. H.

Loughborough.

THE GREAT UNITY.

SIR,—Among other American ministers who left their far-distant homes to prove, by their attendance at the late Conference, their desire to promote an Evangelical alliance, were the Rev. Ebenezer Mason and the Rev. Erskine Mason, two of the sons of the late Rev. John M. Mason, of New York, the author of "A Plea for Catholic Communion in the Church of God," and whose visits to this country in 1802, and 1816 and '17, will, while memory shall last, be affectionately remembered by all who had the pleasure of his acquaintance. Perhaps you may think the following extract from a letter—which, on the eve of his departure from England upon his last visit, he wrote to a friend in London—worth inserting in the CHRISTIAN WITNESS.

S. G.

March, 1847.

"Liverpool, 1st Oct. 1817.

"My dear Sir,—One of the last duties I have to perform before my feet quit English ground

for ever, is to express to you my gratitude for the friendly offices you have so abundantly performed toward me. I trust I shall not forget how much I owe to that Christian charity which makes love to our Lord and Redeemer a sure passport to the heart. May it increase more and more. It is unseemly, most unseemly, to be searching for moles and pockpits in a face beaming with the image of the first-born. Believers are often tied with packthreads by their little fingers into small unions; but the great unity which binds their hearts together, and will last when the packthreads shall be destroyed by a touch of the fire, is their unity in the Son of God. Comparatively speaking, I see no other sectarianism worth fighting for; and they who fight well for that 'enduring hardness as good soldiers of Jesus Christ,' have but little leisure or inclination for the small and unpurposed business of subaltern skirmishes and squabbles.

"My health is growing rapidly better; and I hope to resume, on my return, my loved employment in the service of the best of Kings. Frederick of Prussia's maxim was, *pay well and flog well*; but our King, the Prince of the kings of the earth, pays magnificently and never flogs when our good does not imperiously require it; at least I can bear my testimony, that, when I have been looking for castigation, because I felt that I deserved the halberd, his way, O most gracious! has been to break me down with new kindnesses. Filled be my mouth with his praise and his honour all the day long! May you walk, my dear friend, in the light of his countenance, and be exalted in his righteousness, as becometh one of the people who know the joyful sound!"

PRIDE CONFOUNDED.

THE following anecdote was told to me by a gentleman, who had it from the lips of the lady's daughter, who was the eye-witness. I have no reason to think it has appeared in print. If therefore you judge it suitable for the CHRISTIAN WITNESS, I shall be glad to see it so preserved. I am yours, very faithfully,

JOHN BICKERTON WILLIAMS.

The Hall, Wem, Feb. 5th, 1846.

The Rev. George Whitefield was apt in the pulpit, and had great facility in doing it, to imagine what persons would think upon the passage of Scripture he selected for meditation; and sometimes this was so striking as to convey to his hearers an impression of almost supernatural knowledge. A respectable lady, who heard him in Scotland preach on Matt. xxv. 10: "The door was shut," being placed near two dashing young men, but at a considerable distance from the pulpit, witnessed their mirth; and overheard one say, in a low tone, to the other, "Well, what if the door be shut, another will open." They so turned off the solemnity of the text. Mr. Whitefield had not proceeded far when he said, "It is possible there may be some careless, trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, 'What matter if the door be shut, another will open.'" The two young men were paralyzed, and looked at each other. Mr. Whitefield proceeded: "Yes, another will open. And I will tell you what door it will be: it will be the door of the bottomless pit! the door of hell!—the door which conceals

from the eyes of angels the horrors of damnation!"

SERIOUS QUESTIONS FOR CHOIRS AND LEADERS OF SINGING.

1. Is the church a place of worship, or of amusement?
2. If the former, is it for the worship of self, or of God?
3. If God's worship be the object for which the house was erected, is it a worship of which he is conscious or not?
4. If his eye "searches the heart and reins," is his approbation or displeasure the end of the service?
5. If his glory and the edification of his people be designed, can he approve of any portion which does not further that end?
6. Is the *spirit*, or the *manner* of performance accepted?
7. If the former, in what light will he regard men, who not only reject the Redeemer themselves, but are often a hindrance to those who would diligently seek him?—*Latrobe, Church Music.*

MINISTERIAL ENCOURAGEMENT.

DURING a recent missionary tour through the principality, an English minister, from one of the midland counties, was greatly encouraged to labour with renewed patience and perseverance in the vineyard of his Lord and Master, by the following pleasing testimony which was borne to his labours at a large public missionary meeting. He thus writes to his venerable and beloved mother, the widow of a late devoted and successful minister in the west of England: "An intelligent young man, a student from one of our colleges, in the course of a short speech, remarked, 'that ministers were not always aware of the usefulness of their labours. For instance, Mr. S——, who is now on the platform, was preaching in a town nine years since, when visiting this part of the country. There was then a thoughtless young man in the congregation who heard him, and that to his profit; for the sermon was the means of his conversion. He became a member of the church, and went to college to prepare for the ministry. He has long been wishing to see Mr. S—— since that time, but has not been gratified till this hour. That young man is the speaker to whom you are listening.' This statement, delivered in a very touching manner, drew tears from many eyes, and from mine among the rest; and constrained me to remark, that it was worth my while to come more than two hundred miles to hear such an interesting and gratifying communication. To God be all the glory!"

ORDER PLEASING TO GOD.

I PERSUADE myself, that the bountiful and gracious Author of man's being and faculties, and all things else, delights in the beauty of his creation, and is well pleased with the industry of man, in adorning the earth with beautiful cities and castles; with pleasant villages and country-houses; with regular gardens, and orchards, and plantations of all sorts of shrubs and herbs, and fruits, for meat, medicine, or moderate delight; with shady woods and groves, and walks set with rows of elegant trees; with pastures clothed with flocks, and valleys covered over with corn, and meadows burdened with grass, and whatever else differenceth a civil and

well-cultivated region from a barren and desolate wilderness."—*J. Ray.*

"GOD SEES ME."

PERSONS inclined to the sin of stealing are satisfied if they can only be certain they shall not be discovered. I once heard it related, that a man who was in the habit of going to a neighbour's corn-field to steal the ears, one day took with him his son, a boy of eight years of age. The father told him to hold the bag, and then began his guilty work. "Father," said the boy, "you forgot to look somewhere else." The man dropt the bag in a fright, and said, "Which way, child?" supposing he had seen some one. "You forgot to look up to the sky, to see if God was noticing you." The father felt this reproof of the child so much, that he left the corn, returned home, and never again ventured to steal; remembering the truth his child had taught him, that the eye of God always beholds us. "God sees me!" is a thought that would keep us from many evil acts, if we tried constantly to feel its truth.

AN ACCOMMODATING TRADESMAN.

IN the spring of 1762, a month or two before I took deacon's orders, I was purchasing some books of Mr. Osborne, (the bookseller with whom Dr. Johnson is said to have had so strange an encounter). After that business was over, he took me to the farthest end of his shop, and, in a low voice, said thus: "Sir, you will soon be ordained. I suppose you have not laid in a very great stock of sermons. I can supply you with as many sets as you please—all originals; very excellent ones—and they will come for a trifle." My answer was: "I certainly shall never be a customer to you in that way; for I am of opinion, that the man who cannot, or will not, make his own sermons, is quite unfit to wear the gown." His answer shocked me: "Nay, young gentleman, do not be surprised at my offering you ready-made sermons; for, I assure you, I have sold ready-made sermons to many a bishop in my time." My reply was: "Good Mr. Osborne, if you have any concern for the credit of the Church of England, never tell that news to anybody else, from henceforward for ever."—*Toplady's Life.*

A WORD TO MINISTERS.

DELIGHT not in vain applause; let not this satisfy thee, but that others may feel the power of truth. Let it not satisfy thee, when thy hearers go away and say, O how learnedly, how elo-

quently, with what subtlety and sublimity of reason doth he preach! What excellent gifts of memory, wit, elocution! This did not satisfy Christ. When he had made an excellent sermon, a woman of the company cried out, "Blessed is the womb that bare thee, and the paps that thou hast sucked!" But he said, "Yea, rather, blessed are they that hear the word of God, and keep it," Luke xi. 27, 28. It is far better, when they go away from hearing, to be more mindful of themselves than of us; of what is spoken to their consciences rather than of what are our gifts; condemning themselves rather than commending us; bewailing their own hearts and lives, rather than applauding and admiring our sermons; smiting their own breasts, and saying not so much, How well he has preached! but, How ill have I lived! how carnal am I, subject to sin!—*Dr. Manton.*

TEARS OF JOY.

WHEN Dr. Doddridge was on his way to Lisbon, which place he was recommended to visit for the benefit of his health (being in a decline), he stayed for a season at the residence of Lady Huntingdon at Bath. "On the morning of the day on which he was to set out from Bath for Falmouth," the Countess "came into the room, and found him weeping over that passage in Daniel, ix. 11, 12: 'Daniel, a man greatly beloved,' &c. 'You are in tears, sir,' said Lady Huntingdon. 'I am weeping, madam,' answered the Doctor; 'but they are tears of comfort and joy; I can give up my country, my relations, my friends, into the hands of God; and as to myself, I can as well go to heaven from Lisbon as from my own study at Northampton.'"—*Life and Times.*

LIGHT IN THE HEART.

"ONE day a person called on Lady Anne Erskine, (daughter of the Earl of Buchan,) labouring under great distress of mind, and said, 'I was once happy in God; I enjoyed his ordinances, and thought I walked in the light of his countenance: but now all my joys are fled; I see myself a vile sinner, and feel no comfort in anything, so that I think I never yet knew God, and shall at last be lost.' Lady Anne, smiling, said, 'Oh, my friend, it is the same light; but God has taken it from your head to your heart, and has made you acquainted with your own abominations, for it must be light which discovers darkness.' This interesting remark, it is said, afforded the man very considerable relief of mind."—*Ibid.*

Church Affairs.

ON the 14th of February, 1847, Dr. James Morgan, Moderator of the Irish Presbyterian General Assembly, wrote Mr. Labouchere, Chief Secretary of Ireland, a letter full of lamentation, apprising the Government that it was "impossible for the congregations to comply this year with the rule which requires the

payment of £35, annual stipend, to qualify them for the Royal Bounty being paid to their ministers," on the ground that the potato crop had failed in the North as well as in the South. Dr. Morgan seems to have plied the Government with an earnestness and an assiduity which has not often been exceeded even

by State paupers and pensionaries; and although he failed, he is well entitled to the thanks of the "suffering people." The Doctor's pathos was altogether thrown away on the unimpressible and upright Chief Secretary, who, thinking it time to put an end to false hopes, on July 14 addressed to him the following letter:

Sir,—With reference to several communications, both personal and by letter, which I have received from you upon the subject of the suspension for this year of the rule requiring each Presbyterian minister in Ireland to be paid £35 by his congregation, in order that he may be qualified to receive the Royal Bounty, I have to say, that after making the fullest inquiry into the subject, I am not of opinion that I ought to recommend a measure which could only be justified by the most urgent and undeniable necessity.

I am aware that this decision has been already notified to you some time ago by Mr. Mathews; but it seems to me desirable that it should by this official letter be put upon record.

I am, Sir,
Your most obedient servant,
(Signed) H. LABOUCHERE.

The Chief Secretary, who, it will be observed, in this epistle mingles somewhat of indignation with its decision, knew his ground; he had made "the fullest inquiry into the subject." This letter was written on the 14th of July, and on the 28th of June was presented the following Official Report, which is certainly one of the most complete and demolishing exposures of a bad subject that, for many years, has seen the light:

Report on the Application of the Rev. Dr. Morgan.

In reference to Dr. Morgan's application of 12th February last, transmitted to me by the Chief Secretary for report, I beg to state, that some weeks thereafter I forwarded to the several Presbyteries printed forms, to be filled up with the customary statistical accounts of their various congregations for the year ending 31st March, 1847. Such forms are annually issued in March; and to follow the same course again appeared the best way of collecting the facts necessary for a decision on the matter. Very shortly afterwards, many Presbyterian ministers in Ulster intimated to me that their congregations had not paid them the requisite £35 of stipend, relying on some newspaper announcement to the effect, that, from the distress in Ireland, Her Majesty's Government were this year to authorize the issue of the Royal Bounty without regard to any particular payments by the people to their ministers. I lost no time in undeceiving them on this point, stating also, that unless the stipulated amount was paid up as usual, Bounty would not be issued to the ministers of the defaulting congregations. This, of course, led to much explanatory inquiry and correspondence, eventually ending, however, in the stipend being paid by all the congregations bound to do so, except in two cases, which are still under consideration. And the aggregate

amount of stipend for the year ending 31st March last is *not now less than for former years*, when no failure of crops could be complained of. Under these circumstances it is submitted that the request should not be complied with.

But as the extract from Dr. Morgan's letter of 28th April, indicates the possibility of this application being submitted to Government, with reference to the year ending 31st March, 1848, (*notwithstanding every appearance of an abundant harvest*;) it becomes my duty to go more into detail, in so far merely as the subject involves a grant of public money.

A Return is annexed, (the first of the kind,) showing the population and payments of every congregation belonging to the General Assembly, being the body on whose behalf Dr. Morgan applied. In this there are 451 congregations accounted for, paying altogether £18,441 of stipend, or about £40 a year each. The number of families is stated to be 86,450; and multiplying them by five, (which is about the truth,) the total number of persons will be 432,250. And if the aggregate stipend be divided by them, the average payment by each individual to his minister, is *forty-one farthings a year*. The population connected with the General Assembly has been frequently affirmed by parties representing it, to be five, six, and even eight hundred thousand. The materials for the present census have, however, been furnished to me by the several Presbyteries; and should they have inadvertently made an under-statement, *any increase of numbers must proportionably diminish even the very low average rate of payment given above*. No doubt there are many poor in so large a denomination; but, as is known to every one acquainted with Ulster, there are also great numbers of prosperous, wealthy families. It is, however, unquestionable, that for about the last forty years no class of Christians have been in the habit of paying so little to their ministers as the laity of the several Presbyterian Synods, endowed by Parliamentary grant; and did the same parties reside in Scotland, England, or anywhere except in Ireland, they would have to contribute a far larger amount. The cause of this is easily shown.

From 1690, when the Royal Bounty commenced, down to the year 1803, the grant was annually divided, share and share alike, among all the ministers of each Synod; and as it was only at intervals of many years that the Irish Parliament made any additions to it, each newly-formed congregation brought a new minister on the grant, and thereby reduced the share previously received by the other ministers. These ministers assembled in Presbytery, are the parties who ecclesiastically organise a new congregation; and previous to 1803, they would form none, unless there was a sufficient body of people undertaking to pay the new minister an amount of stipend considerably more than £35. But in 1803, the grant was largely increased, and divided into three classes—certain congregations being placed in the first class, entitling their ministers to £100 a year of Bounty; others, in the second class, entitling them to £75; and the ministers of the third class receiving £50 a year. Newly-formed congregations were to be further provided for by additions to the grant, without diminishing the shares of the existing ministers. Under the operation of the system up to 1803, the congregations had been trained to pay their

ministers liberally; and a change to the worse in this respect never being apprehended, no stipulation was in the arrangements of 1803 made by Government, requiring the payment of stipend as a condition of obtaining Bounty. But that arrangement began in a few years to operate most prejudicially; congregations were from time to time formed *without regard to their payment of stipend, for Bounty could be got without it, or without lessening the share of the other ministers.* What used formerly to be the smaller part of the minister's income, became in this way its *chief* part; and an opinion gradually gained ground throughout the congregations, that it was not to them but to the Government, that the ministers were to look for support. *That this opinion has been extensively acted on is too obvious, from the accompanying Return; and it is to be borne in mind, that Presbyterians pay their ministers no dues on the occasions of baptisms, marriages, deaths, or for the administration of any religious rites. The stipend constitutes the sole payment; and it is given as rent, for accommodation in the meeting-house.*

The three-fold classification of 1803, was very unsatisfactory to the great bulk of the ministers, of whom the second and third classes were composed. Deputations from year to year waited upon Government, praying for an equalization of the grant, and the abolition of a class-division, which was represented as destructive of the ecclesiastical parity of ministers recognised by the Presbyterian Church. When this subject came at length to be looked into, it appeared that the equalization sought for was, that the ministers should all receive £100 a year of Bounty. The Government declined that proposition, but offered to raise at once the £50 class to £75, on condition that the £100 class should come down to £75 as vacancies took place among them—thereby giving in time £75 to all; and this was agreed to in 1838. It was at the same time announced, that regulations respecting the payment of stipend were under consideration; and a circular was issued to the several Synods on the 20th October in that year, intimating, that the future issue of new endowments would be dependent on the payment of a *certain stipend by each congregation*, the amount of which would be specified in a subsequent communication. Such a measure had become absolutely necessary on the part of Government, viewed even on financial grounds; for although no Presbytery in Scotland or England would ordain a minister in any congregation without adequate stipend being secured to him, yet some Presbyteries in Ulster fell under no such restraint, as the Bounty had become the mainstay; and, in not a few cases, ordinations took place, while the whole yearly stipend to the minister would not equal the wages of a day-labourer. So injurious was this system upon the people themselves, that during the three-fold classification of Bounty it sometimes occurred, that a congregation, on finding that its minister had got himself advanced from the third to the second class, or from the latter to the first, thereupon diminished their previous payment of stipend; and by keeping down his income to the former amount, saved their own contributions, at the expense of the Treasury. To check this and similar tendencies, the Government promulgated in 1840 certain regulations regarding Royal Bounty; one of which was, that, at the very least, £35 of stipend must be yearly paid to the

minister, otherwise no Bounty could be issued. Great reluctance was manifested to this regulation, or to the payment of any prescribed amount of stipend being made an absolute condition of participating in the Parliamentary grant; but as the congregations gave no undertaking or legal deed, securing, as in Scotland and elsewhere, the payment of a specific income to their ministers; and as past experience demonstrated, that unless the Government interfered, the existing system would continue, the regulation in question would not be departed from. Every minister, therefore, now receives (exclusive of the Royal Bounty) a minimum congregational income of £35, of which £20 must be paid by his congregation, while the balance may be made up by a free manse, or a permanent bequest, or a donation.

The ministers endowed since 20th October, 1838, are those only whose congregations are subject to this regulation; for the ministers endowed previously, and who comprise a great part of the Return, were secured in the continuance of their Bounty irrespective of stipend. As vacancies, however, occur among them, their congregations fall under the rule. Since the regulations have been in force, all congregations bound to make up the £35, are certified by their Presbyteries to do so; but it is apparent, from a glance at the Return, that they seldom exceed the prescribed amount. On the other hand, congregations formerly paying old ministers beyond £35, now pay the new ministers exactly £35; and it is feared, only pay even that sum, just because the Government regulations make it necessary. Wherever the Bounty cannot be got without payment of a particular stipend, the requisite sum is paid, but no more; such, with occasional exceptions, is becoming the practice. Three old rural congregations, which, from change of ministers, fell under the regulations during the past year, and who paid the former ministers not more stipend than from £10 to £15, at once made up the £35 to secure the Bounty, notwithstanding the prevalent distress; and it is notorious, that many congregations could well pay for more stipend than they do at present. The Consul Act, which empowers the Treasury to give yearly allowances to Episcopalian or Presbyterian ministers of British congregations on the Continent, requires the congregation to pay a sum equal to the allowance. But in Ireland the congregation has only to pay half its amount; and no annual vote of Parliament is granted upon so small a contribution by the parties locally benefited by the issue.

There are three small Presbyterian Bodies in Ulster who accept no Royal Bounty; and their congregations, which are suffering under the same difficulties as their neighbours, pay more than DOUBLE the average stipend of the endowed congregations. One of these Bodies, called the Eastern Reformed Synod, has indeed largely increased its stipend this year. Other Protestant Dissenters (not of the Presbyterian denomination), in despite of all local pressure, likewise pay towards their own religious interests a much greater average sum than the Presbyterians of the Synods receiving Parliamentary support.

Allusions are made in Dr. Morgan's letter to an increase of the Bounty, from the inadequacy of £75 to maintain the ministers during the present high price of provisions. To many similar communications from other quarters I have

pointed out, as an answer, the payments of the congregations to their ministers, when contrasted with all around them; for while, in the commonest hedge or infant-school, the children give each a penny a week, the Presbyterian ministers, for affording religious instruction, do not receive from their people at the rate of even one farthing a week. Other denominations are taxed for a Parliamentary grant, to enable the Presbyterian laity to support their ministers; and by additional taxation, still further to relieve that laity who contribute so little to this object themselves, would be unjust to those other denominations who have entirely to pay their own ministers, and do it liberally and cheerfully.

All which I now report, GEORGE MATHEWS.
Dublin Castle, 28th June, 1847.

The Report is followed by Tables of the Income, Name, Date of Ordination, &c., of the Ministers of the General Assembly of the Presbyterian Church in Ireland, with the number of families belonging to each congregation, arranged in thirty-seven Presbyteries, forming the most instructive record respecting the merits of the *Regium Donum* that has yet seen the light. We have selected the largest congregation from each Presbytery, allowing, on the sound principle of the Report, five to each family; and the following are the Names, Numbers, and Sums raised for Pastoral Support:

Name of Congregation.	Persons.	Sum raised.
Killymurries	1,500	£50 0 0
Newtownards	3,500	72 0 0
Clare	2,000	37 10 3
Corboy	180	35 0 0
Baillieborough	1,200	24 18 4
Shercock	350	15 7 6
Ballibay	1,250	36 13 1½
Connor	5,000	40 0 0
Loughbrickland	1,700	61 0 0
Townsend-street (Belfast)	3,500	150 0 0
Carrickfergus	3,000	80 0 0
Cootehill	700	10 2 6
Clogher	1,610	86 10 0
Dunboe	3,500	80 18 0
Killinchy	3,000	75 0 0
Sligo	400	35 10 6
Cork	500	33 6 8
Knowhead	3,000	55 0 0
Stranorlar	935	48 14 0
Ballinahinch	3,000	50 0 0
Drumbo	2,000	35 0 0
Mary's Abbey (Dublin)	925	270 0 0
Minterburn	1,075	45 0 0
Glendermot	2,000	70 0 0
Ramelton	2,000	60 0 0
Maghera	1,775	80 7 10
Monaghan	1,800	38 5 4
Mourne	2,500	60 0 0
Ballykelly	2,500	70 0 0
Clogherney	1,750	88 10 8
Raphoe	1,750	50 0 0
Ballyronney	2,750	60 0 0
Ballymoney	2,625	60 14 6½
Ardstraw	1,750	44 18 0
Urney	850	43 1 3
Autrim	3,000	80 0 0
Cookstown	1,700	60 0 0

Men of sense! behold the facts and the figures!—and let it be kept in mind that they are the facts and figures not of the adverse Voluntaries, but of the Irish Government. Here are the doings for a year of the chief congregations of all Presbyteries throughout the nation for the support of the Gospel ministry; and let it be remembered, too, that the North of Ireland is not the Catholic, but the Protestant portion of it, and that it has been long its boast and glory, for industry, intelligence, respectability, and wealth. It has been, in all these points, justly, and by Irishmen proudly, compared to the best districts of Scotland. Behold, then, the fruits of the Voluntary Principle in this Goshen of the Emerald Isle! The experiment is by far the most remarkable upon record. Much eloquence and much logic have been expended on the subject by the English Dissenters; but, from want of data, never till now was the subject fully mastered. The Chief Secretary has succeeded to bottom the muddy waters, and to get at the real merits of the case; and for this his just, enlightened, and patriotic course, he is entitled to the thanks of these three kingdoms. The evidence on the subject is now complete, and it is such as at once to put an end for ever to all further argument. Among all intelligent men the question is finally settled; to utter another word in defence of the subject were to insult the common sense of mankind! No man, combining mental soundness with moral integrity, can deny that the Royal Bounty is both needless and mischievous,—to England a robbery, and to Ireland a curse! The Official Report of Mr. Mathews shows that it has corrupted and debased the minds of the Irish congregations, not less than did our Old Poor-Law the lower classes of England. It is scarcely possible to conceive of anything more degrading than the picture presented by the Report. It represents the people as utterly debased, and the ministers as deeply wretched! How such men can brook their humiliation is to us wholly incomprehensible. Surely, after this merited exposure, they will now arise from the dust, and at length be men! Let them look to Scotland, and be corrected and instructed. Let them gaze on the magnificent moral spectacle of the FREE CHURCH, and, while ashamed, be encouraged! There is more vitality in some fifty *Free Church* congregations, and more moral power—not to mention pecuniary contributions—put

forth by them than by the whole Irish Assembly united, with its half-million of adherents! We call upon the pastors composing that Assembly to doff their rags, and to cast away their fetters! To this we invoke them in the name of true Christianity! Under such circumstances it is absolutely impossible that the real work of God can be prospering, or can ever prosper among them. The Official Report demonstrates that, at present, the Irish Presbyterian Body constitutes one huge Charnel-house! The ministers themselves are dead; the congregations are *twice* dead! The light, the life, the

power, the glory of the gospel are gone! As a religious community they are bereft of Christian character; they will henceforth be the standing object of scorn to the world, and of pity to the church of God. To respect men so circumstanced were impossible! He who has ceased to respect himself has no right to complain of the contempt of his neighbours. The matter cannot rest here: justice, decency, religion, patriotism, everything unites to demand the extinction of the Royal Bounty. Its effects are not alimment and strength, but paralysis and death!

Temperance.

WE regret our inability, at an earlier period, to lay before our readers the following Address from the United States, which appears to us both well-timed and exceedingly pertinent. It is not often that the attention of a nation is called to a document of so much sterling value; and the presentation of such a document from one nation to another is an event of sufficient importance to entitle it to a permanent record in our pages. We scarcely know which most to admire—its spirit, its facts, its argument, or its eloquence. We ask for it the candid perusal of our fellow-countrymen. The portions we have placed in *italic* are of mighty moment. It may be proper to state that the names appended to the Address are those of a portion of the most distinguished men of the New World. That of the energetic Secretary, Mr. Marsh, is already known to many of our readers, who made the acquaintance of that admirable man during his visit to England in the summer of last year. We know enough of our countrymen to predict with confidence, that those who have and those who have not joined the Temperance Movement, will alike take the Address in good part, and accord to it the consideration which is due to such a document from such a quarter:

ADDRESS TO THE FRIENDS AND PROMOTERS OF THE TEMPERANCE REFORMATION THROUGHOUT GREAT BRITAIN AND IRELAND.

FRIENDS AND FELLOW-LABOURERS,—The Executive Committee of the American Temperance Union, in behalf of the friends of temperance and humanity throughout the United States, feel constrained to address you at the present moment, on a subject which, in the providence of the Ruler of nations, is awakening the sympathies, and calling forth the philanthropic energies of the humane, to a degree almost unparalleled in the history of man.

From one portion of your country—a country to which we look, not merely with filial reverence, but as the seat of learning, and arts, and commerce, and law, and

religion, the bulwark of all that is great and good—there comes to us a cry of distress; and, God be praised, we are able to meet it. We have bread enough, and to spare. We are thankful that we can, at least in part, supply the wants of suffering Ireland; and more thankful that there has been a heart in our countrymen to send of their abundance, that her starving poor may live. But while we do what it is our duty to do, and only in feeble measure, we are anxious that a great lesson should be learned from this visitation of Providence; and that our own country and yours should profit by it, in a manner and degree, for the security and happiness of all coming generations.

Without the temperance reformation in America, we might have been unable at

the present moment to have afforded the relief now wasted in our ships to your shores. But a few years since and we numbered FORTY THOUSAND distilleries, which were annually converting into intoxicating liquors an untold amount of bread-stuffs. With a population of only twelve millions, we consumed, from year to year, *seventy-two million gallons of distilled spirits, and from five to six million gallons of strong beer.* The passion for these drinks was increasing. The conversion of our superabundant bread-stuffs into stimulating and popular beverages was thought to be not only lawful, but a happy relief for the country, especially at the West, luxuriant in crops, without a market. But the degradation of 500,000 drunkards—the cry of suffering families—the increase of crime—the crowded almshouses—the premature and sad deaths—the destruction of bright intellects—the prostration of the church and the minister at the altar—alarmed the nation, and the cry went up, “CANNOT THE PLAGUE BE STAYED?” The temperance reform commenced, and spread over the land. With a mighty increase of population, our 40,000 distilleries have been reduced to less than ten; numerous breweries have been abandoned; our drinking usages have been broken up; and we have become a comparatively sober and redeemed people. Had there been no reform, and had the work of converting the bounties of Providence into maddening poisons progressed for the last twenty years as in the preceding twenty, no heart can conceive, no tongue tell, what would have been the present condition of America. To a cry of help from famishing Ireland, we might first have been deaf from sottishness and wickedness; and, second, without the means of relief, even if disposed to aid. Thanks to our great Deliverer for what our eyes witness, and our hands can give. But while we send our gifts, we want Britain and Ireland to know the source of our ability. We want Britain and Ireland to understand, that what has saved us can save them from present and greater distresses. We shall not say, it is not right that we should help you, while you take your own bread-stuffs and convert them into maddening drinks, increasing your poor and famishing by hundreds of thousands. We will see none perish with hunger, no, not in India or Siberia, if we can send them the staff of life. But it is our hope and prayer that your enlightened and noble nation may now see, as they have never before seen, the wicked-

ness of this awful waste and destructive process. From your Governmental returns, it appears that the quantity of grain used in the manufacture of every description of intoxicating drinks, from July 1st, 1844, to July 1st, 1845, amounted to FIFTY-EIGHT MILLION BUSHELS; since which time the reported increase has been great, causing the consumption to amount in the last year to SIXTY-TWO MILLIONS. One of your public lecturers, we perceive, lately stated, that, next to wheat, barley is the most nutritious grain of any grown in England; that at least *seven million quarters of barley* are consumed in the process of malting and brewing; a quantity that would cost *fourteen million pounds sterling*; and that would supply SEVEN MILLIONS of people with bread for one year! And in a late address of the Rev. Theobald Mathew, in Ireland, we find him stating that bread-stuffs enough are devoured in the distilleries, at the present moment, to give *every man, woman, and child, in Ireland, a single meal every day!*

FRIENDS OF MANKIND! FRIENDS OF THE GOD OF NATURE! can we hold our peace and be guiltless? We know you are faithful. We rejoice in America to learn that you are lifting up your voices against this abomination. We write not to instruct or admonish, but to bid you onward; to urge you to raise your note of remonstrance in every city, town, and village, of your noble land; to cause your voice to be heard in the Parliament of your country and at the Throne. You are the men that might, at the present time, be England's and Ireland's deliverers. You can present a relief more prompt and permanent than all that can come from the most profound of your statesmen, or the most benevolent of your philanthropists. Spread the principles of total abstinence from the intoxicating cup; persuade the people of Great Britain and Ireland to abandon distilling and brewing, and to satisfy themselves with wholesome nourishing food, and the pure water from the fountain, and they will have BREAD ENOUGH AND TO SPARE. Six hundred thousand drunkards will no longer burden your soil, and be seen falling, generation after generation, into drunkards' graves. Your prisons and almshouses will be comparatively tenantless; the poor will rise to comfort and happiness; education will flourish; the sabbath be honoured, religion and sound morals will prosper, and the time be hastened when “*the tabernacle of God shall be with*

men and God will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes."

BRETHREN AND FRIENDS, we have spoken freely, for in this land of plenty, in this land, blessed with the temperance reformation, we feel deeply for the land of our fathers' sepulchres. We see the horrid demon Intemperance devouring the bread of her children, and gaunt Famine following in his train. The remedy is with you. Be of good courage and play the man, for your people and for the cities of our God. Never before have you had such a plea. The cry of millions, suffering the pangs of hunger, will go with you to the throne; and public

indignation and public law, the law of England, and England's Queen, will banish the distilleries and the brewhouses, and let you live.

With the most kindly salutations, your fellow-labourers in the cause of humanity and of God,

(Signed) ANSON G. PHELPS, *Chairman*,
RICHARD H. MCCURDY,
THOMAS DE WITT, D.D.,
THOMAS DENNY,
EDMUND HYATT,
WILLIAM E. DODGE,
STEPHEN H. TYNG, D.D.,
HIRAM BARNEY,
REV. EDMUND L. JAMES, D.D.,
JASPER CORNING,

Attest. JOHN MARSH, *Secretary*.
New York, April 1st, 1847.

Education.

HEART AND HARMONY; OR, HINTS FOR SABBATH-SCHOOL TEACHERS.

To the Editor of the Christian Witness.

SIR,—Having often observed your unflinching advocacy of the cause of truth in the pages of the CHRISTIAN WITNESS, and being assured in my own mind that nothing is eventually gained to its side by compromise, I do not hesitate, as a warm friend of sabbath-school education, to make a few remarks on some of the obstacles which impede the prosperity of these institutions, and which I conceive exist, more or less, in almost every one, in our large towns; and if you will oblige me with a corner in your Magazine, I will endeavour to be as brief as possible. The subject of this letter, to which I would earnestly and prayerfully call the attention of sabbath-school teachers especially, is that of unity. This subject, I am aware, has frequently been discussed at Sunday-school Union Meetings; but it is not merely the union of various schools I speak upon here, it is that thorough union of heart and mind which ought to exist, but does not, among the individuals composing each sabbath-school. I say does not! for what says the experience of most superintendents, "that almost all their efforts are neutralized, for want of union amongst the teachers, arising from a lack of sympathy one with another." My own knowledge of this, resulting from labours in Con-

gregational sabbath-schools, has led me sometimes to speculate how far the spirit of Independency (that peculiar character of our denomination) being abused by individuals, might influence their conduct towards those with whom they are labouring, often causing them to set at defiance all order or discipline, introduced by the body of teachers at their meeting, or *ex-officio* by the superintendent. Whether there be any truth in such a surmise, or if the same thing obtains in other bodies, I do not now stay to inquire, but the sooner the spirit is expelled from amongst sabbath-school teachers wherever it may unfortunately exist, the better, it being inimical to all harmony or union. What is the consequence of one influential person breaking a rule? say, but slightly? or showing any degree of pride and haughtiness towards those who may be placed in different worldly circumstances? Do not others quickly follow his example? and will not his spirit of pride induce a retaliatory one in the breasts of those he scorns? Thus "one sickly sheep infects the flock, and poisons all the rest." But why, it may be asked, does not the superintendent use his authority and check it, at its commencement? Before I answer this question, allow me to enlarge upon this cause of disunion in sabbath-schools and its effects, and this I conceive will be a sufficient reply. You are well aware, Sir, there was a time when almost all our

teachers were pious individuals of what is usually called a respectable standing in society, who by the Divine Providence had never been under the necessity of receiving gratuitous sabbath-school instruction; consequently, while labouring for the salvation of their more needy fellow-creatures with the purest benevolence, there was a great degree of deference expected from and paid by the scholar to the teacher, arising out of the difference in their circumstances; producing feelings of restraint and distance betwixt them, exceedingly prejudicial to the object to be obtained. But, Sir, as sabbath-schools have developed their influence on society, and those who were once the pupils have become now teachers, there has grown up with them a much greater familiarity of intercourse betwixt teacher and scholar,—and this has shown itself more since the improved condition, intellectually, and *pecuniary especially*, which has enabled our working classes, and, in particular, female scholars, to appear in clothing equally good, in many cases, with their teacher's. Now, Sir, although a large majority of our present teachers are such as have received their education chiefly through the instrumentality of sabbath-schools, still there are a great number of the class first alluded to, and these are generally the sons and daughters of ministers, deacons, or of the wealthy and influential portion of our congregations.

In these strictures on the spirit and bearing of these individuals, in their intercourse with their fellow-teachers, very far be it from me to include all of them. Would that I had no occasion for my remarks at all! but the truth must be spoken. One would think that where so great a subject as the salvation of souls occupied the mind, all personal considerations would be banished from the thoughts, and lost in the importance of the object to be obtained, during the hours at least set apart on the sabbath for the purpose; that nothing but love to the Saviour's cause should be allowed to exhibit itself in our conduct, that this love should so influence our actions and feelings, that we should regard and readily recognise in the poorest and least gifted teacher a brother, or sister, in Christ—one for whom he had died as well as ourselves, and one, too, on whom if God has only bestowed two talents, yet if he is faithful, will receive an equal welcome of "Well done, good and faithful servant, enter thou into the joy of thy

Lord," as he who has five talents given him. But, Sir, how is it, that a warm grasp of a readily extended hand is so seldom given to, nor a kindly beaming and encouraging smile cast upon, their more humble-conditioned fellow-teacher, a member most likely of the same Christian church, but instead of these, a cold and haughty loftiness of bearing is displayed in the whole behaviour, as these fellow-labourers pass in and out of school, appearing scarcely to know that others were in it, or were worthy their notice?

Then, again, one would reasonably conclude, that, whatever concerns the general benefit of the school it would behove every teacher to be acquainted with, and as all rules and regulations intended for its prosperity are agreed upon at teachers' meetings, held periodically, it becomes highly incumbent on each teacher to be present. To increase the attractiveness of these meetings, and to contribute both to the pleasure and advantage of the teachers, it has latterly been the practice, in some schools, for them to have tea together as often as it is thought necessary, and there to discuss the various subjects connected with the well-being of the institution. It is here, when all ceremony is laid aside—when heart responds to heart in the unalloyed feeling of love for lost and perishing souls—when the tongue uttereth what the mind conceiveth, without disguise or fear, and every eye beams with intelligence, and all are bound together by the cords of mutual affection—it is here that the anxious superintendent endeavours to elicit the various sentiments of his colleagues, so as more effectually to carry out their adopted views upon any question. But seldom does he meet with the parties I am alluding to there. Although often invited, and even pressed to attend, both from the desk and personally in their classes; still they absent themselves, and, what is equally strange, seldom or never inquire, what might naturally be expected, what has been the purport, or what has been done at the meeting. So completely aloof do they keep themselves from contact with any but some little coterie, whom alone they hold fit to associate with, showing not the least respect to superintendent or officers, except he chance to be one of this select few. Thus they pass through the routine of school duties, admirably in their classes in many cases I freely admit, but seem not to know that there was any connection with them and those around them,

the expression of their countenances, instead of Christian blandness, being rather an approach to scorn when spoken to by officers or teachers.

Now, Sir, what is likely to be the influence of such upon others, or what kind of feelings will be a superintendent's who has constantly to hold intercourse with them? There is nothing tangible for them to lay hold upon in their conduct; all is of a negative and of a personal character, and such as he cannot but with the greatest reluctance meddle with, as to do so might appear as if it arose from motives of injured self-esteem or private pique. And thus, while he may move about with a smile upon his face, and while the grace of the Holy Spirit has made him *endeavour* to live in peace with all men,—often, very often does an overflowing, ay, a bleeding heart in secret, tell the depth of that grief which preys within his breast. While teachers of this description sit like an incubus on the vitals of an institution, it is more than probable that, standing in relationship as before mentioned, to the leaders of the church, and coming into daily and close intercourse with them, they are looked upon as patterns of excellence, and their

untiring diligence in the sabbath-school is lauded, and pointed out as examples for other young persons to follow. This, Sir, may appear a very displeasing and undesirable state of things, but I assert, without fear of contradiction, that it is not exaggerated, and I know that I shall be borne out by other individuals in my statements. I solemnly declare, Sir, that I have no intention of hurting any one's feelings; I am speaking of a general and existing evil,—I wish each sabbath-school teacher would strictly examine his or her conduct, to see how far they are or are not included in my remarks. Far better would it be to relinquish the class and retire from it, than to come amongst a body of persons joined together to instruct others in the great principles of love to God, affection for his children—and in all things to esteem others better than themselves; I say again, it were better to retire than to exhibit pride and haughtiness of spirit, where humility of heart ought alone to be seen.

I am, Sir,

Yours most respectfully,

A FRIEND TO SABBATH-SCHOOLS.

Manchester, Nov. 23rd, 1846.

Biography.

SKETCH OF MRS. MARY FOREMAN,

Who died in New Amsterdam, Berbice, August 20th, 1847.

MRS. MARY FOREMAN was the daughter of William and Mary Whitley, and was born in London, July 10th, 1825, and was, therefore, but twenty-two years of age at the time of her death.

At an early age it pleased the great Disposer of all events to remove her beloved and pious mother from earth to heaven. This event made an impression upon her mind which she never lost and often spoke of, as well as the kindness of her mother's love.

But He who said, "When thy father and thy mother forsake thee, then I the Lord will take thee up," still watched over her, and by his overruling providence so ordered circumstances, that she was placed under the care of her mother's parents, Mr. and Mrs. Marshall—the former of whom, though having run his threescore years and ten, still survives; while the latter has entered her rest. By them, not merely were her

daily wants supplied, but her moral and religious training also attended to.

She was, therefore, placed in the school of Miss Denham, where she appears to have gained the esteem of her school-fellows, some of whom continued to correspond with her up to the time of her death. By the diligence displayed in her studies, and her general good conduct, she also enjoyed the confidence of her instructress, who often left her in charge of the school during her absence.

In 1839, when only fourteen years of age, in connection with her aunt Martha, (now in glory,) she became an assistant teacher in a sabbath-school, which, through the efforts of two or three ladies, had been commenced in a small underground kitchen in the most destitute part of New Town, Deptford. In the following year, when a school-room was built close by, at Tanner's Hill, she became a regular teacher; though, as she has often since stated, without understanding the vast importance of the work: this she seems subsequently to have fully done.

In a letter, dated September 20th, 1845, after referring to the preceding fact, she says: "What responsible stations we hold as Sunday-school teachers! It is an awful thought that many, very many, who take their places sabbath after sabbath, have no interest in the Saviour, have never sincerely prayed for a change of heart—how, then, can they train immortal souls—how lead them in a way they know not themselves? What anguish will rend the hearts of such teachers, when placed at the bar of God they hear, 'Depart, ye cursed!' True, they had taught in his name, but he knoweth them not."

It was as fellow-teachers that we first became acquainted, and formed that friendship for which we must give thanks to God throughout eternity, the instrumentality of the one having been blessed in leading the other to the Saviour. In referring in one of her letters to the circumstance which originated the correspondence, she says: "I cannot look back upon it without thankfulness; although it caused clouds of sorrow to hang over my head for a short time, it opened a way for a correspondence over which my tears have often flowed, while, I trust, the impressions made by some of your letters will never pass away. I shall always view them with delight; they have not been written in vain, they have led me to seek an interest in Christ." Again, in another she writes: "The deep interest you have manifested for my soul's welfare I can never—no, never—forget: you first *pressed* religion upon my attention, and *entreated* me to make it my early, only choice. This debt of gratitude I can never repay; but God will reward you above what I can do."

In the summer of 1844, she joined the church assembling in Maize Hill Chapel, Greenwich, under the pastoral care of the Rev. H. B. Jeula.

This was an act of much fear and trembling, of prayer and examination; not an heedless rushing to the table of the Lord, but with feelings of the dread solemnity of those words: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Shortly before this period she thus expressed her feelings upon the subject: "O that I could tell you I had resolved to join the church, it would give me much pleasure. I humbly hope I have been enabled to give myself to God, though not publicly; but I do hope and pray the time may soon come when I shall sit down at the table

of the Lord among his chosen people." Writing on her return from the interview with her pastor, she says: "I cannot tell you; words cannot express my feelings of happiness; I hope I have—though not in my own strength—given myself to God, and now to his people, in obedience to his will. May I be enabled to hold fast the faith without wavering, stedfast to the end, ever remembering that the end of my existence was to glorify him whose I am, and to whom I dedicate my days; and to prepare for that inheritance which is above. It is a solemn, responsible engagement. I hope I am not animated by false hopes, or vain desires, but those motives which God will approve and own at that day when I shall appear at his bar, and the secrets of all hearts be revealed. O may I walk consistently with that profession, adorn the doctrine of Jesus Christ in all things, follow after 'holiness, without which,' we are told, 'no man can see the Lord.' Of myself I can do none of these; but I cast all my care upon Jesus, and rely on his merits alone for salvation. I humbly but earnestly hope he will own my worthless name amongst his followers."

Her labours were not confined to the sabbath-day duties of a teacher: she visited the children at their own homes, and in this laboured not in vain; besides which she was actively engaged as a collector for the Missionary and Bible Societies.

A ragged school being opened on the Sunday evening in Flood-street, Deptford, she immediately became a teacher, and continued her self-denying labours amidst those outcasts of society till she left the locality for Berbice.

Her love for the missionary cause and work early manifested itself; even while she was yet but a child, she often expressed the wish that she might be sent among the heathen. As years and knowledge increased, these feelings became indelibly fixed on her mind, while the constant reference to it in her correspondence proved it was a subject close to her heart.

When the providence of God brought before our minds the subject of coming to Berbice, well I remember, when telling her of the sickness of the place, she replied, "If it is the will of God I'll go, though it be to fall there." The following extract from a letter written by her at this time, will show that she was far from viewing it as a light or trifling matter: "Feelings of no common na-

ture fill my breast, when I think that probably in a very short period I shall bid adieu to my native isle, the scenes of younger days, the companions of my youth, perhaps never more to behold them on earth, especially when I consider it is to fill the responsible situation of training immortal souls, not merely for time, but for an eternal world.

"We need in this step much prayer to know the will of God, that we may be guided by his unerring counsel, protected by his watchful care, and upheld by his everlasting arms. Let us examine our hearts, 'for they are deceitful above all things,' whether we are prompted by right motives, and actuated by the pure and holy principle of love to Christ."

Soon after her arrival in Berbice, in June of last year (1846), she commenced her labours as a sabbath-school teacher, the duties and responsibilities of which she often felt and spoke of; while the carelessness and love of dress of some, and the conduct out of the class as well as in it of others, were a grief to her mind. Several times she has returned home to weep; many, many were the prayers she offered for her class; and when prevented from being with and instructing them, she constantly prayed for them. O that those prayers offered while she lived may be answered now that she has gone, and those on whose account she wept, weep for themselves, lest she rise up as a swift witness against them at the judgment-day.

On the 3rd of August, 1846, she entered upon the engagements of the day-school, in which she gained to a great extent the affections of her scholars, over whose obstinate tempers, notwithstanding, she oft had cause to mourn.

Concerning some in her Thursday evening candidates' class, she has often said, "I fear the root of the matter is not in them, the same experience with slight alterations is brought from week to week, while doubts, fears, difficulties, and temptations seem to be unknown; such would not be the case were they really seeking after the Saviour."

In the month of February, 1847, she was blessed with a lovely babe, whom on sabbath morning, August 8th, the last time she was in the house of God, she publicly dedicated, by the ordinance of baptism, to that God who gave her—thus lending her to the Lord so long as she lived; with this act her work seems to have been done, and she returned home only to set her house in order and depart.

On the following Tuesday, August 10th, she complained of fever and immediately took medicine, which appeared on the Wednesday morning to have removed the fever, but about noon it re-appeared, from which time it rapidly progressed. On the Saturday about midnight she was seized with delirium, which lasted four hours, after which she sank into a state of great exhaustion; upon recovering a little from this she said she felt she should not recover.

On sabbath morning, August 15th, about half-past ten, she inquired what they were doing in the chapel then. Upon being told they were in school, she replied with peculiar earnestness, "Are they? I wonder if my class ever pray for their teacher." Her class was composed of young girls from fifteen to twenty, and held in the chapel, it being part of the adult school. Shortly after this she again said she knew she should not recover, her only anxiety appeared to be about her lovely babe; but upon being referred to the promises of the gospel and her own history, this also seemed to be removed. She said but very little, but that little testified that she was ready to depart and be with Christ which was far better, while at the same time she waited her Lord's time.

From this time she continued getting worse, till about ten o'clock on Thursday (19th,) afternoon, she called us around her, sent for her sweet babe and the Rev. E. Davies, that she might bid us all good bye, as she was going. Upon kissing her child, she said, "Ah she don't know—she don't know. I have done with her now." She having expressed on the sabbath anxiety about the babe, I asked if she felt any then. She replied, "No, I know *now* it will be taken care of."

This was a trying, solemn scene—language fails to describe it—her hands and feet were cold, and soon indeed we thought the vital spark would flee, but by the application of mustard plasters and warm water to the extremities, and the administration of stimulants, she appeared to revive, and continuing apparently to improve, excited the hope, that, after all, if it was the will of God, she might be spared.

On Friday morning, (20th,) however at two o'clock, she began to decline and became unconscious, while an hour afterward it was evident her departure was at hand; she gradually but rapidly sunk, till at half-past four her soul returned

unto the God who gave it, without a groan, a sigh, or the slightest movement; it was only by observing that she ceased to breathe that we knew the spirit had departed: thus her end was indeed peace.

At half-past four in the afternoon of the same day—for we can only keep our dead a few hours in this climate—her remains were carried into the chapel previous to her being taken to the burying-ground belonging to Providence Chapel, an out-station about two miles from New Amsterdam. Upwards of 100 children preceded the hearse, while about 300 adults followed it.

Upon the arrival at the grave, the scene was beyond description; not a dry eye was there—never was there such an exhibition of feeling witnessed here, not even, I am told, at the funeral of the Rev. Mr. Wray. The lamentations of the people were loud and long—their cries rent the air; some fainted, others went into hysterics, while the feelings of the Rev. E. Davies choked his utterance; each one felt that a labourer had been removed from the vineyard, that they had indeed lost a friend. At the request of one of the members the following verse was sung at the grave:—

"Farewell! dear friend, a long farewell!
For we shall meet no more.
'Till we are raised with thee to dwell
On Zion's happy shore."

Oh that the tears then shed might prove penitential tears, and those impressions apparently made, prove lasting, that thus by her death more might be brought to the Saviour than by her instrumentality while she lived.

On the following sabbath morning, the 22nd inst., Mr. Davies preached from Judges vi. 13, "If the Lord be with us, why then is all this befallen us?" Having been attacked with fever the day before, I was unable to be out, but was told the appearance of the chapel was gloomy in the extreme, scarcely any of the regular attendants but had on some article of mourning; to use the expression of one of the deacons, "It was a congregation of black people in black." Last sabbath, the 29th, Mr. Davies preached her funeral sermon from Mark xiv. 8, "She hath done what she could."

I cannot conclude this sketch without bearing testimony to the great kindness manifested by our people generally; five or six of them remained every night, while three of them never left my dear departed wife's bedside from the sabbath preceding her death. Such displays of anxiety and love as I have witnessed

during this heavy affliction have endeared the people and their cause more closely than ever to my heart.

J. FOREMAN.

*New Amsterdam, Berbice,
August 31st, 1847.*

SKETCH OF THE REV. JOHN ELY.

ON the very spot where we now write, sat our dear departed friend on his late and final visit to London, in apparently and confessedly better health than he had enjoyed for a considerable time. Little, alas! did we suppose we should see his benignant countenance no more. In common with multitudes, we have been all but overwhelmed by the mournful and most unlooked-for intelligence of his decease; and now, availing ourselves of the accurate aid supplied by the Journal of his devoted friend, Mr. Baines, we hasten to put upon record the main facts of his pastoral history, and the virtues of his personal character:—

Mr. Ely was born at Rochester, in Kent, on the 20th August, 1793. His father, Mr. Daniel Ely, an architect and builder, died when he was young: his aged mother survives him. Mr. Ely received his education for the ministry at Hoxton College, where the Rev. Dr. Hamilton, the Rev. John Blackburn, the Rev. John Alexander, and other eminent ministers, were his contemporaries. He settled at Rochdale in June, 1814, and was ordained in the summer of 1815. After a nineteen years' pastorate in that town, with such success as will subsequently appear, and having declined many other invitations to larger spheres, he at length saw it his duty to accept the call from the church and congregation at Salem Chapel, Leeds, subsequently removed to East Parade Chapel. He came to Leeds on the 1st July, 1833, and was designated over the church and congregation in August following. He had therefore completed a ministry of more than fourteen years in Leeds, and of thirty-three years at Leeds and Rochdale. He died in the fifty-fifth year of his age, leaving a widow and one daughter.

Mr. Ely's constitution had been shaken by a severe illness in the commencement of the year 1845. A journey on the Continent in the summer of that year considerably re-established his strength. Still he had a presentiment that his life would not be greatly prolonged. The immediate cause of his fatal illness was his being thoroughly chilled by performing the funeral of one of his members, on Saturday, the 11th of September. Within two hours after his return home he was seized with violent shivering, succeeded by the opposite indications of fever. Internal inflammation took place, which, notwithstanding the most assiduous attention of his medical advisers, could never be subdued. During the week before his death he seemed to be recovering; but on the Saturday he became decidedly worse, and during the last week of his life the disease made constant progress. On Tuesday evening the medical report was so discouraging, that Mr. Ely expected a very early

dismissal from his mortal labours, and summoned to his bedside some of his nearest friends. On Wednesday he appeared somewhat better; but on Thursday afternoon he again became much worse, and in the evening he called his family and a number of his friends round his bed, to receive his dying testimony of faith. He lay in extreme debility, and could scarcely unclose his eyes, or speak more than a few words at a time. Yet he was in full possession of his clear and masculine understanding. He addressed his friends with perfect calmness and composure. The dying declaration of such a man deserves to be recorded. Giving one of his hands to one friend, and the other hand to another, he addressed the company as follows:—"It is on the fulness, freeness, and sufficiency of Christ in his person and offices, that I repose my only hope of salvation. This is the doctrine I have preached, and in this I now find my support. Should such a man as I doubt?—The time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing!" After a pause, he challenged scrutiny, by asking, "Have any of my stronger-minded friends any question to ask me?" They having declared their entire satisfaction with the clear and full testimony he had borne, he said, "Have any of my tenderer friends any inquiry to make?" A question being put, he replied, "Be earnest; earnestness—earnestness." He afterwards said, "I don't want a scene"—his mind revolting at anything artificial; and after other words of faith and comfort, he lifted up his feeble arms thrice, and said, "Bless you! bless you! bless you!" Within two or three hours of his death he seemed to awake from a state of insensibility, and exclaimed, "Oh! something new! I can't understand it: but I can rely on pardoning blood." Those were the last words he uttered; except that, on being asked somewhat later if he was still able to look to Christ as his Saviour, he said, "I am." The lamp of life burned out gradually, and he sighed away his breath at a quarter before three o'clock on Saturday morning, the 9th of last month. And thus, in the full hope of the gospel, passed away from the world this good and useful man, —his death being in perfect consistency with his exemplary and holy life. His removal has created a void which it will indeed be difficult to fill. Seldom, if ever, has an individual died in Leeds more universally respected, beloved, and lamented. His funeral took place on the following Friday, when many of the tradesmen of the town closed their shops, and thousands of persons, of all classes and denominations, testified their esteem by their presence at the funeral obsequies.

At ten o'clock in the forenoon the procession left the residence of the deceased, in Brunswick-place, and proceeded to East Parade Chapel; and, as it passed through the streets, thousands of sorrowing spectators assembled to observe it. Its order we subjoin:—

ORDER OF PROCESSION.

Two Men with Black Wands.

Members of other Congregations, four abreast.
Members and Friends of East Parade Congregation, four abreast.

Twenty Town Missionaries.

Ministers of other Denominations.

Ministers of the Independent Denomination.

Undertakers, Mutes, &c.

HEARSE—FOUR HORSES.

FOUR MOURNING COACHES.

First Mourning Coach.

Dr. Ely, Rochester.	Mrs. John Ely.
Mr. D. Ely, London.	Mrs. Ely.
Mr. J. Parker, Halifax.	Miss Ely.

Second Mourning Coach.

Dr. Hamilton, Leeds.	Dr. Raffles, Liverpool.
Rev. T. Scales, Leeds.	Mr. G. Clark, London.
Mr. J. Y. Knight, Leeds.	Mr. John Wade, Leeds.

Third Mourning Coach.

Mr. Jas. Walker, Leeds.	Mr. W. Haigh, Leeds.
Mr. W. Schofield, Leeds.	Mr. Wm. Bruce, Leeds.
Mr. Baines, Leeds.	Mr. P. Willans, Leeds.

Fourth Mourning Coach.

Rev. W. Scott, Bradford.	Rev. D. Hewett, Rochdale.
Rev. James Parsons, York.	Rev. W. H. Stowell, Rotherham.
Rev. Wm. Hudswell, Leeds.	Rev. J. H. Morgan, Holbeck.

PRIVATE CARRIAGES.

First—Mr. Taylor's Carriage.

Mr. Joseph Taylor, Leeds.	Rev. J. A. James, Birmingham.
Rev. John Blackburn, London.	Rev. John Kelly, Liverpool.

Second—Mr. P. Willans's Carriage.

Mr. Samuel Morley, London.	Mr. Alderman Kershaw, Manchester.
Mr. Thomas Barnes.	Mr. E. Baines, Jun., Leeds.

OTHER PRIVATE CARRIAGES.

Four of the gentlemen occupying the third mourning-coach, namely, Mr. Walker, Mr. Haigh, Mr. Schofield, and Mr. Bruce, with Mr. Knight, and Mr. John Wade, are deacons of East Parade Chapel.

Mr. Baines, Mr. P. Willans, and the gentlemen occupying the fourth mourning-coach, were pall-bearers.

The Rev. J. A. James, the Rev. J. Blackburn, the Rev. J. Kelly, Mr. Alderman Kershaw, Mr. Samuel Morley, and Mr. Thomas Barnes, attended the funeral as a deputation from the Congregational Union.

The procession reached the chapel at twenty minutes past eleven, and those who composed it were admitted to the reserved seats in the body, the ministers present (about 160) occupying the centre pew.

At this period, the deep mourning of the chapel, and the vast congregation, densely packed in every aisle and pew, and wearing an aspect scarcely less sombre than the interior edifice itself, presented a solemn and most impressive and affecting scene.

The entrance of the coffin, followed by the chief mourners, was a most touching moment, many eyes being suffused with tears, and all hearts beating with sympathy for the bereaved, and sorrow for the departed. When the coffin had been placed within the rails of the communion table, the Rev. Dr. Raffles ascended the pulpit, but was, for some time, unable to proceed with the service, owing to the great influx of persons to the body of the chapel.

At precisely half-past eleven, he commenced

the service by giving out the 140th hymn, 2nd book of Watts, beginning,—

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be."

This hymn having been sung, the rev. gentleman read the 90th Psalm, beginning,—“Lord, thou hast been our dwelling-place in all generations.” He then read from the 15th chapter of the 1st Epistle of St. Paul to the Corinthians, beginning at the 20th verse,—“But now is Christ risen from the dead, and become the first-fruits of them that slept.”

The Rev. J. A. JAMES, of Birmingham, next offered up an appropriate and very affecting prayer, which drew tears from every hearer; and especially his pathetic allusions to the deceased, and his supplications for a blessing upon his surviving relatives.

The Rev. Dr. RAFFLES then concluded the service by an able and impressive address, in which he, at great length, set forth the excellences of the deceased, and held up his life as a pattern of Christian character:

At the close of the address, the procession was re-formed in front of the chapel, and proceeded in the same order as before, but with augmented numbers, to the Cemetery at Woodhouse. Its great extent, and the different classes of persons who composed it, showed it to be in every sense a public demonstration of attachment. Many gentlemen were present from other towns, amongst whom we observed Henry Forbes, Esq., Bradford; William Wilkins, Esq., Huddersfield; G. Leeman, Esq., York; Samuel Smith, Esq., Bradford, &c., &c. As part of the procession, we may also enumerate nearly all the Independent ministers in the West Riding, many from York, Hull, Shields, from Manchester, Liverpool, Rochdale, Blackburn, Ashton, Nottingham, Derby, &c. &c., together with Wesleyan, Baptists, New Connexion Methodists, and Wesleyan Association ministers,—indeed ministers of every Dissenting body in the town and neighbourhood.

The procession did not reach the cemetery till two o'clock, at which time a large concourse of persons had assembled. On arriving in the grounds, the procession of ministers immediately preceding the coffin was headed by the Rev. T. Scales, who repeated appropriate portions of Scripture until the coffin reached the grave, when it was immediately lowered to its final resting-place.

The Rev. T. SCALES then read an appropriate address, in which he alluded to the amiable character and high moral and Christian virtues of the deceased.

The death of this eminent and excellent minister, out off in the vigour of his days and in the midst of his usefulness, has created profound sorrow not only among all classes in Leeds, but throughout that and the neighbouring counties, and indeed wherever his valuable ministrations and writings had made him known. At the Autumnal Meeting of the Congregational Union held in York, while he was still unburi'd, the event was mourned by all present, as though each had lost a much-valued personal friend. It was felt universally that the Church of Christ had been deprived of one of its most devoted and able servants. The duty of submission to an all-wise Providence was acknow-

ledged; but the event was felt to be painful in the extreme. A humble, solemn, and tender feeling prevailed,—especially when a dying message of love to the brethren was communicated, with a charge to adhere indexibly to their principles. A resolution was passed attesting the sense entertained by the Union of their loss, and a deputation was appointed to attend his funeral.

Few characters have displayed a more perfect symmetry than that of the deceased. He was not eminent in some features of his character, while wanting or faulty in others. A just and noble proportion was observable in his intellectual and moral qualities, as well as in the discharge of all his duties. He shone alike as the able and energetic minister; the faithful, affectionate, wise, and indefatigable pastor; the meek yet manly Christian, the true patriot, the enlightened philanthropist, the man of polished manners, the invaluable friend, the charming companion, the tender son, husband, and father. No one could say whether he was more remarkable for his faith or his good works; the former was unailing, the latter incessant. In both he was obviously under the influence of the highest motives—love to God, and love to his fellow-men.

Mr. Ely's intellectual powers were very high. His mind was one of wide range and masculine vigour. He loved an elevated theme. With a clear judgment, he drew out conclusions and established principles, which, when attained, he held with a firm grasp. The speculations of philosophy were congenial to his taste; he entered with zest into questions of lofty controversy; he could have engaged with relish in any department of scholarship. But so practical was his mind, and so strong his sense of duty, that he habitually denied himself in these things for the sake of ministerial usefulness, and tore himself from his loved study to comfort the sick, to cheer the destitute, to instruct the ignorant, and to do the work of the many societies which seek the diffusion of the gospel at home and abroad.

As a preacher Mr. Ely was at once instructive and impressive, endeavouring in every sermon to enlighten the understanding as well as to awaken the conscience and touch the heart. His style and manner were animated and full of energy; such as betokened a man thoroughly in earnest. His pulpit oratory was aided by a powerful voice and vigorous action. In appeal he was solemn, affectionate, and faithful in a high degree. His sermons were the product of careful thought; they fully expounded the sense of Scripture, as well as enforced its lessons and precepts. His theology was eminently scriptural. He was very jealous of any departure from Evangelical opinions. He gave great prominence to the cardinal doctrines of the atonement, justification by faith, and regeneration by the Holy Spirit; and he distinguished most carefully between speculative and practical faith—between the performance of outward rites and the devotion of the heart. The morality which he inculcated was the pure and benevolent morality of the gospel, utterly inconsistent with all dissimulation, fraud, injustice, impurity, or even hazarding the property of others by undue speculation. His prayers were very comprehensive and animated, including references to national circumstances whether prosperous or adverse, to the temporal and spiritual interests of his

own people, and to the extension of religion in the earth.

In the performance of pastoral duties Mr. Ely has rarely been excelled. All that could be done by strength of body and mind, time well husbanded, and a most active and ingenious kindness, was done for the supervision of his numerous flock. He sympathized with every sorrow, and was one of the wisest of counsellors. His unflinching cheerfulness and perfect affability made him everywhere welcome. To the young he was affectionately winning. At the sick-bed he was at once kind and faithful. In managing the difficulties which sometimes occurred he showed the truest wisdom, by always meeting them in the spirit and temper of the gospel; and scarcely ever did he fail by that means to arrive at the best result. The consequence of his prudence and his many admirable qualities was, that his people enjoyed unbroken peace among themselves and with their pastor, as well as affectionate intercourse with other churches. Whilst he never lorded it over his people, and not only admitted but encouraged the exercise of every right that belongs by New Testament law to the members of a Christian church, he never for an instant forgot his self-respect and the dignity of a Christian minister. But still he seemed to rule, not by prerogative, but by the discharge of every duty and the exercise of every virtue that belongs to the sacred office. He was in all things an example,—in the truest piety, in religious decision as opposed to worldly conformity, in active effort, in large-hearted liberality, in self-denial, in moderation, in temper, in Christian kindness and prudence. If the apostles have ever had successors, he was one.

Whilst he was such a pastor to his own flock, his heart was as large as the world. No interest of man was excluded from his sympathy. Every institution for the diffusion of the gospel, at home or abroad, to Jew or heathen, by Bibles, tracts, or the living agent, had his warm support. He encouraged the Town Mission for sending Scripture Readers into the dwellings of the poor; he was the indefatigable Secretary of the Home Missionary Society for helping to maintain ministers in the rural districts of the West Riding; he gave his most energetic support to the London Missionary Society, whose field is the world; he pleaded for the British Missions (at home, in Ireland, and in the Colonies) connected with the Congregational Union; he countenanced the London Society for promoting the Conversion of the Jews; he befriended the Bible Society, the Religious Tract Society, and the Sailors' Friend Society; every Anti-Slavery effort had his help. For several of these objects he made tours in various parts of the kingdom. No request on the part of his ministerial brethren for his assistance in the pulpit was denied, if duty permitted him to acquiesce; and the more humble the applicant, the more prompt and kindly was the response.

Mr. Ely was the constant and earnest friend of universal education. At Rochdale he established several Sunday-schools, which became very flourishing. At Leeds he manifested the warmest interest in the Sunday-school; and he promoted, both by contribution and influence the establishment of a day-school connected with his congregation. But, ever firm in the maintenance of his principles, Mr. Ely insisted on two things—first, that education should be reli-

gious; and second, that it should be perfectly free from all Government support or control. He had the strongest dread of the insidious measure of the present ministry, for bringing the education of the country into Government pay and management, and he gave it every opposition in his power. It even haunted his dying moments; he was often heard, in his musings, to express his alarm at the idea of Dissenters taking Government money; and his dying charge to the Congregational Union, communicated by his friend, the Rev. Thomas Scates, included an entreaty, as already hinted, that they would adhere to their principles, and never take a fraction of Government money either for education or religion. Not that he had any undue jealousy of authorities,—no man more cheerfully conceded to the civil power all that Scripture sanctions, or to the constitution of his country all that a friend of well-regulated liberty could yield,—but his noble independence disdained the degradation of suffering Government to do for the people what the people could do and ought to do for themselves; and his sagacity foresaw the fatal consequences of the people putting their own sacred and honourable duties into the hands of officials, anxious to get all religion and all education under their influence. He opposed the measure from a deep-seated conviction that it endangered the interests of civil liberty, of religion, and even of education itself.

Mr. Ely, whilst cherishing feelings of warm charity towards every Evangelical community, in or out of the Establishment, was at the same time one of the staunchest of Nonconformists. He firmly maintained the opinion, that the New Testament sanctions no dependence of the Church of Christ on the civil authorities, or on compulsory support,—that the blessed Founder of our religion entrusted its maintenance and diffusion to the voluntary zeal of his followers, and to that alone,—that the church could not be made in any measure dependent on the State without becoming more or less subject to its control, as well as to its secularizing influence,—and finally, that the voluntary system, if consistently acted upon by Christians, has abundant power for the maintenance of the church and the conversion of the world. Holding these opinions, he never shrunk from avowing them; on the contrary, he regarded their avowal as a Christian duty; and that duty he discharged in the spirit of a Christian,—without bitterness or virulence, but with unflinching firmness. His controversy with the Rev. G. A. Poole on this subject, was characterised by the most gentle, manlike courtesy and candour. A large portion of his writings are on the subject of Nonconformity.

As a citizen, Mr. Ely was decidedly liberal in his political views, from a sense of justice, a genuine love of freedom, and a conviction that free institutions are most conducive to the improvement, happiness, and dignity of a nation.

Mr. Ely was in a high degree successful as a minister of the gospel. When he went to Rochdale, no independent church existed, and scarcely any congregation; during his stay 247 members were admitted, and on his leaving, the church consisted of 144 members, while the congregation was numerous. At the beginning of his ministry there the Sunday-school was exceedingly small; at its close there were in connection

with his chapel several schools, containing many hundred scholars. When he came to Leeds the number of members in the church did not reach 250; at his death they were close upon 500. The exertions of his people in behalf of every good cause were stimulated by his spirit and example to an extraordinary degree. They raised a new chapel, with Sunday-schools and a day-school, at an aggregate cost of more than sixteen thousand pounds, the whole of which was contributed without affecting their contributions to other objects. Their liberality towards home and foreign missions was multiplied several fold.

In all these efforts Mr. Ely himself set an example of liberality, and used every influence that was legitimate, but none that was otherwise. He conducted all the operations of his people with admirable method, punctuality, and accuracy. He also breathed his own spirit into his ministerial brethren through a wide range of country, and thus extended his influence beyond what it is possible to calculate. He now rests from his labours, and is followed by his works. His memory will long survive; and never will his name be mentioned, but with honour and reverence.

Essays, Extracts, and Correspondence.

IRELAND.

FOR now nearly twelve months past Ireland has been the all-absorbing theme among all classes of British philanthropists, statesmen, and Christians. Parliament, during the last session, resounded with touching appeals concerning the miseries of her people, and most merited denunciations against the heartless cupidity of the majority of her landlords. The Irish famine was in one quarter assumed as a fact, and in another scouted as a fiction; some have considered it as a Divine judgment, others as the result of legislative mismanagement, and not a few, as one of those occurrences which take place at periods of less or greater distance, as the results of hidden but certain natural causes. The fact that there has been so much diversity of opinion on the subject, suffices to prove the crude and immature character of much that has been spoken and written. It is but just, indeed, to allow that, to a vast extent, judgment has given place to feeling; and it is proper to hope, now that feeling has performed its generous labour for the preservation of life, that she will retire, and again make way for the exercise of judgment, the only safe guide of the affairs of Nations: for had sound reason in good earnest half a century back betaken herself to deal with the question, Ireland might by this time have been in circumstances to sustain her present privations, without assistance to the extent of many millions, and its implied obligation to Great Britain, not to mention the injury to her over-tasked multitude of the labouring classes. It is refreshing to think, however, that Parliament, which, from year to year for a generation past, has talked so much, and, till now, done so little in the right direction, has at length began to move wisely,

justly, and patriotically. But their work of legislation when Ireland is its sphere, is one of extreme difficulty at every step, and of heavy discouragement throughout. In legislating for Irish landlords, they are very much in the condition of men that should attempt to legislate for the winds and the waves, the most capricious elements of nature. Irish landlords seem deficient in those qualities which chiefly dignify human nature, preparing the wealthy and the great to apprehend the duties of rank and property, and prompting them to aspire to the honourable discharge of their functions. The present famine has made revelations, not simply of their character, but of Irish character generally, for which the world was not prepared, but which will not be lost on the people of Great Britain. With a rental of £17,000,000, it was hardly decent to clothe themselves in the habiliments of pauperism, piteously moaning to the people of England, whom they have so long made it their business to denounce and vilify; but while, in fact, all is wrong among the upper, scarcely anything is right amongst the lower classes of the Irish nation. The people, considered as a whole, are utterly incapable of self-government, till they shall have received a process of culture, which has not yet begun, and in the conduct of which there is much reason to fear, the bulk of them, both small and great, will prove but inapt scholars. Those appear to us nearest the truth, who connect its misery with its religion, as the instrument which moulds the mind and forms the character of the people; for so long as the multitude are concerned, Popery is, beyond dispute, the uniform and fertile source of poverty with its attendant misery. Among the many thoughts to which cultivated men have given publicity, few

have struck us as distinguished by more historical precision, philosophical depth, and moral truth, than the following passage from the Discourse by Mr. Martineau, of Liverpool :

Taken one by one, even now, they present only harmonious varieties of a single type ; and the fact that the Scottish people are of the very same race, yet differ from them more widely than ourselves, is enough to show that the imaginary difficulties of lineage are pliant under the discipline of events. Yet, though made by birth of the same blood, set by nature within the same latitudes, led by conversion to the same religion, we have been brought by social agencies into a contrast of condition, to which the world presents no ancient or modern parallel. You might travel from Siberia to Normandy, and scarcely find such extremes to compare as Tipperary and Middlesex. If a shapeless cabin were cut out of the Galtee hills, and set down in the court of London Exchange, it would be too true a type of the human differences which have been permitted to separate these provinces. Europe presents no poverty lodged in such holes, fed with such meals, clothed in such rags, cheerful under such hopeless privations, as you find in the one : no wealth so solid, no comfort so established and diffused, no habits of order so fixed, no provision for the future so anxious and abundant, as in the other. England is known over the world as the extreme of opulent civilization ; Ireland, as the outcast of hungry wretchedness. Along the great rivers of every continent, on the bays of every productive coast, in the isles of every rich archipelago, British factories rise, and bills of exchange speak for us a few telling words ; on the same spot appears a slouching figure, with stick and bundle, and careless speech, never far from a blessing or a curse, whose aspect publishes our shame. The Genius of his country is like a mocking spirit to ours. Full of the wild-fire of life, rich in the unwrought elements of humanity, quick to passion, mellow in affection, deep in humour, he flies over the earth, to track the sedate and well-dressed Genius of England, and spread out the shadow of mendicancy in the train of its sumptuous advance. " Ha ! ha ! " says the laughing spirit, " go where you will, you old impostor, and I'll be with you, and sit at your door ; and men shall look on me and on you ; for the face of us two can tell no lies." And so, along the St. Lawrence and the Mississippi, on the railways of France and Germany, it is published, that England—with unrivalled resources, with indomitable perseverance, with faculties for governing unsurpassed even by ancient Rome, with a people abhorrent of oppression and detesting slavery, with a constitution practically free, and a religion singularly earnest—cannot, with centuries at its command, organize the barbaric elements it rules, and reduce the beggary of a nation at its gates.

Among the complications in which this phenomenon is involved, may be discerned perhaps one or two leading agencies, curious and interesting to trace. The greatest difficulties in the sad problem lie deep, I am persuaded, in the influences of the past. Ireland has not shared the history of England ; yet is under the methods of rule which that history has created and rendered fit. With us, the whole State is pervaded by the principle of *self-government*. A larger

proportion of the affairs of human life are left to Individual Will in Great Britain than in any other European country : and of those which are withdrawn from private control, a greater number are committed to municipal and local authorities than elsewhere. In the levying of taxes, the administration of justice, the control of public works, the duties of aduleship, of public instruction, and religious worship, an immense work is committed to the people themselves, in vestries, in sessions, in companies, in corporate bodies, in congregations. The civic authority is not in London ; it is everywhere : in its ordinary, healthy operations, it goes on of itself, and says nothing to the metropolitan executive, whose existence is only recognised for the removal of occasional obstruction, or the increase of defective powers. This characteristic of our country, which is its true political glory, cannot be simply taken up and imitated elsewhere. Tried on an unprepared field, it becomes barren, ridiculous, or corrupt. It requires peculiar aptitudes and sentiments in the people who are to be submitted to the experiment, and is far more the *result* of political qualification than the *cause* of it. Under the Tudors, the English, I imagine, had no peculiar faculty of this sort. It was the noble struggle of the Puritans against the Stuarts that trained this people. That was the grand apprenticeship of the middle classes of England to the business of civil government, of military defence, of foreign diplomacy, of ecclesiastical order. Being compelled to dismiss their professional rulers, and take their affairs into their own hands, they conquered the mysteries of administration, acquired the habits of authority, and became penetrated with the reverence for law. And that which the social revolution effected in England, the religious conflict achieved in Scotland. The Presbyterian democracy which John Knox called into existence demanded and created the same qualities ; handed over education and religion to the regulation of parishes ; and filled every province with practical and working interest in the highest concerns of human life. In those grave and glorious times you find the school to which Great Britain is indebted for a larger number of inhabitants capable of serving the state, and, if need were, of *ruling* it, than could be gathered perhaps out of all Europe besides. Though *there* also, on the larger scale of continental experience, the same truth receives some illustration. Wherever there has been a popular struggle, either civil or religious, by which voluntary organizations have worked their way up and enthroned themselves among the old prerogatives,—in Holland, in Belgium, in Northern Germany,—we find a ripeness for provincial government, which even France, first by her treatment of the Huguenots, then by the military character of her great revolution, twice lost the opportunity of acquiring. Ireland, declining all partnership both in the Revolution and the Reformation, missed this noble discipline ; never learned the lesson of self-rule ; remains to this hour helpless, distracted, aimless ; and still requires, no less than in Stafford's days, methods of centralization to which the altered habits of our State give the semblance of anachronism and impossibility. The middle classes, on whom the stress of self-government must be laid, do not there exist ; and in their absence, the functions of the magi-

stracy have been confined to a proprietary imposed by conquest, the object of original and hereditary distrust. The law, thus early associated with coercion, has never become the emblem of justice. The ruling classes have not even had the chance of success usually forced upon a conquered country. They have not been *left alone* with the governed mass committed to them, so as to adjust themselves into settled relations of confidence with them; but, being always backed by imperial force, have been entrusted with the power, without the natural responsibilities of government. Meanwhile, among the people themselves, there has prevailed a religion which gives no exercise whatever to any administrative faculty; a religion of obedience without command; in which it is not even given to a man to manage his own spiritual affairs, much less to touch the Church; in which his worship itself is done for him, and his salvation needs a sacerdotal conveyance. And thus it is that a system incapable of transference to a soil quite unprepared, has disappointed the expectations of England, and left the wayward misery of Ireland without control. That unhappy land, needing centralization, has been municipally treated; and, in the reaction of inevitable failure, it has remained a camp, instead of becoming a country.

These views are entitled to the serious consideration of reflecting men. They involve practical consequences of the highest moment, not only to our Irish brethren themselves, but to the whole of the British Empire. The introduction of the Irish Poor-Law has been violently, irrationally, and wickedly opposed by the gentry, and there is reason to apprehend they and their minions will obstruct its beneficial operation by all the means in their power; but the measure is vital, and on the firmness of the Government, which by all means must be upheld in its endeavours, will now depend the progressive amelioration and the ultimate salvation of the country. Should the Landlords still madly persevere in their folly and cruelty, their conduct may lead to the introduction of questions that go further back than may be convenient for them. The following passage from Mr. Martineau, is entitled to their calm consideration :

A more conspicuous, but not more real, cause of the permanent social condition of the sister island, is to be found in the criminal neglect of their obligations by the proprietors of the soil,—a neglect so serious in its aggregate results, that, were it not for the long indifference and connivance allowed to it by the Government, it might be held sufficient to weaken all further title to forbearance. It is a principle of natural justice, and of English constitutional usage, that there can be no absolute private property in land; that the State simply administers its possessions by the hands of private individuals, conceding to them privileges of use, alienation, and bequest, on condition of certain services rendered

back; establishing them in specified rights over it, as against others, but never as against itself. Chattel property, and mere money in the purse, have been considered as the characteristic of the Jew and the alien, about the management of which no public question need be asked; while real estate is the citizen's trust, over which his country keeps a watch, and justice herself stands ready with the voice of approbation or of anger. Its owners are virtually officers of the Commonwealth, entrusted with the gravest elements of its well-being, and expected to perform certain social obligations inseparable from their position. They are in fact the natural lords and rulers of their neighbourhood, morally responsible for its good order, its wise economy, and the essential equity of prevalent relations among its people. It is only on these understood conditions that society can undertake to protect hereditary estate: and of all these conditions, the very first in order undoubtedly is, that the land *shall support its people*; that the cultivator shall live, before the owner may gather; that no rent can be touched, till labour has been fed; seeing that the spade and the plough give an earlier and more indefeasible title than the parchment-roll. That these primary conditions have been overlooked and violated by a large proportion of Irish proprietors, is manifest on the most cursory glance at the permanent features of their country. Without appealing to the wide reign of death and desolation now, take only one or two ordinary and standard facts, and consider what they imply. About a million of small occupiers have under tillage something more than their rood or two of con-acre: they have perhaps four or five acres, and raise a few oats, and have poultry about their cabins, and their cow in the field. Here, you will say, is some wholesome and comfortable produce, on which the children may thrive, though meat is never seen upon the bench. But not a touch of these good things ever crosses their lips from year's end to year's end. The eggs are gathered into the basket for sale; the pig is driven off to market; the corn is stacked, but they never see the meal; and morning and night the farmer's wife or daughter milks the cow, and the bare-legged children that run after her are familiar with the frothy look, but do not know the taste of it. Day by day, while labouring for the creation of abundance, they all return to the dry potatoes and the pinch of salt. The rent-roll takes the butter and the corn; the agent's horse must have the oats; the spade may dig its roots and be thankful. Nay, even of these so scanty is the supply beyond the margin of the rent, that for the months of July and August of every common year, when the old crop is exhausted and in decay, and the new unfit to raise, the miseries of famine spread over the land. The rotting food that was thrown aside is gathered up again; the pot is boiled once a day instead of twice; the half poisonous charlock is plucked from the hedge and eaten, as you may know by the faces as jaundiced as its flower; and, after watching his plot every morning, and thinking how slow the growth, the peasant loses patience as the children cry, digs up the green potatoes no larger than a marble, and by ruinous unwholesomeness and waste rescues his family from despair.

THE RESULT OF INDIVIDUAL EFFORT
IN A POPULOUS DISTRICT IN THE
SUBURBS OF MANCHESTER.

For the Christian Witness.

THE following sketch of the rise and progress of the cause of Christ at Charles-town, in the township of Pendleton, Manchester, will show what individual effort may achieve when wisely and perseveringly employed. About eighteen years ago the inhabitants of this district consisted chiefly of colliers, and were in a state of deplorable ignorance and demoralization, and entirely destitute of the means of secular and religious instruction, beyond those supplied by one or two "dame-schools" and a very small Sunday-school, sustained by the Roman Catholics. A gentleman who had recently become a member of an Independent church about a mile from this locality, and was desirous of devoting the time he could spare from his professional engagements to the work of spreading Christ's kingdom, was induced to make an effort among this neglected people. After visiting several families in the neighbourhood, he prevailed on some of them to open their houses for holding meetings for prayer and exhortation on one or two nights in the week. The success which attended these cottage meetings encouraged him to hire a large room, in which to conduct the week-evening services, and to establish a Sunday-school, which he did with the sanction of the church of which he was a member, but with the distinct understanding that the whole responsibility of the undertaking would devolve upon himself, as they were not in circumstances to render him any assistance. The character of the neighbourhood and the arduous nature of his undertaking may be gathered from the following passage from his diary, under date, September 27, 1829: "After a delightful prayer-meeting early in the morning (at his own place of worship), went with new and peculiar feelings to Charles-town. Cottages after cottages were spread out before me as I descended the hill leading to the place, about twenty minutes before nine. The inhabitants number nearly 1500 souls. There is no place of worship in their immediate neighbourhood but the little school I was going to open, going without the assistance of one teacher from the place I left. Descending the hill on the right hand was the pole stuck in the ground, to which the bull had been fastened the previous

Monday, and a little farther was the public-house. The iniquity and confusion at these 'wakes' had been so great as to have been publicly noticed in the newspaper yesterday, and the constables censured for permitting it. Opposite to the public-house was a little dirty street, about fifteen yards down which was the school. Nearly one hundred children assembled in the course of the morning, and seven persons engaged to become teachers." Sabbath after sabbath he persevered in the midst of the greatest difficulties and discouragements, arising from the want of efficient teachers, the uncultivated habits of the scholars, the absence of active co-operation on the part of the church with which he was connected, and the serious doubts entertained and expressed by not a few as to the propriety of the undertaking. Added to this, the attendance both of scholars and teachers, which was good at first, diminished after the novelty of the enterprise was over, as did also the attendance at the evening services. But this indefatigable labourer laboured on; his energies increasing in proportion as obstacles threatened to repress and enfeeble them. After a few months he established a night-school, and devoted several evenings to teaching reading, writing, and arithmetic, &c., to young men and women, free of charge, which became exceedingly popular, and was a powerful means of giving stability to the Sunday-school, and securing a better supply of teachers.

In little more than twelve months from the commencement of the undertaking his success was such as to justify the erection of a new school-room, the burden of which devolved chiefly on himself. The opening of the new school gave a fresh stimulus to the cause, and the attendance greatly increased. About this time a regular system of tract distribution was introduced, by means of which the entire neighbourhood was visited with tracts; the teachers and elder scholars engaging actively in the work. In a year or two the attendance so improved as to render it necessary to build another school-room at the back, and about the same time an infant-school was established, which was found of great assistance to the sabbath-school. In January, 1836, a Christian church was formed, consisting of nine members, and forming a branch of the church of which the founder of this new interest was a member, and placed under the superintendence of its pastor and two of the deacons.

From this period a morning and evening service was regularly conducted, in addition to the Sunday-school, by the gentleman who originated the cause, and in a little time galleries were introduced to the original school-room, transforming it into a neat and commodious chapel. Two years subsequently to the formation of the church, a neighbouring pastor was invited to take the oversight of the church, in conjunction with his own charge, preaching once a month on the sabbath-day, and one evening each week, which he did for nearly five years. In 1843 it was deemed desirable to secure the services of a settled pastor; and the free and united suffrages of the church concurred with the indications of Divine Providence to fix the present writer amongst them in that capacity. The church, originally consisting of nine members, now numbers eighty. The congregation has increased in proportion. The Sunday-school comprises nearly 600 scholars, including a considerable number of adults. And there are connected with the place Boys' and Girls' Day-schools, with efficient teachers; a Sick and Burial Society, Loan Library, Tract Society, &c., all in a prosperous condition.

The increase in the school and congregation rendering it necessary to erect a more commodious sanctuary and school-rooms, the generous founder of the cause promised the munificent sum of £500 towards the proposed erection; and the like sum was promised by his father-in-law, an extensive mill-owner in the neighbourhood. Thus encouraged, the Committee formed for carrying the proposed object into effect, purchased a most eligible plot of ground in the centre of the populous township of Pendleton, and about five minutes' walk from the premises at present occupied; and plans and specifications of the intended building having been obtained, it has just been commenced, under the most auspicious circumstances, as will appear from the subjoined particulars, taken from the *Manchester Guardian*:

"On Monday afternoon, August 31, the foundation-stone of a new Independent Chapel, for the use of the church and congregation at present worshipping at Charlestown, under the pastoral care of the Rev. A. E. Pearce, was laid by John Hewitt, Esq., one of the deacons of the church, in the presence of a large concourse of people. The service was commenced by singing and reading the Scrip-

tures and prayer, by the Rev. J. L. Poore; when the pastor of the church delivered an address explanatory of the principles and objects of the projectors of the undertaking, and presented to Mr. Hewitt, in the name of the church and congregation, a handsome silver trowel, suitably inscribed, with which, after the usual preliminaries, he proceeded to lay the stone in due form, and delivered an animated address. Another hymn being sung, the Rev. Dr. Clunie closed the service with prayer, and the friends adjourned to a social tea-meeting, which was ably presided over by Mr. Alderman Burd, and appropriately addressed by the Rev. A. E. Pearce, D. E. Ford, Dr. Nolan, J. L. Poore, Dr. Clunie; and James Carlton, John Hewitt, and E. Armitage, Esqrs., and other ministers and friends.

"The rising edifice, which is situated in the centre of Pendleton, will be an elegant stone building of Gothic outline; after the example of the front of Whitby Abbey,—a beautiful specimen of early English, delineated in Sharp's 'Abbeys of Yorkshire.' There will be galleries at the end and sides, and an organ gallery behind the pulpit. The roof will be constructed of cast-iron principals, which, by dispensing with horizontal tie-beams, will give elevation and importance to the interior, the effect of which will be greatly increased by a richly-ornamented ceiling, wrought in plaster of Paris. The exterior dimensions of the chapel, with vestries at the back, will be eighty-seven feet by forty-seven, and the cost of the building with fittings, exclusive of land, will be little short of £3500; of which sum nearly £2000 has been subscribed as follows, viz.: Mr. Alderman Armitage, £500; Mr. John Hewitt, £500; Mr. Alderman Kershaw, £100; James Carlton, Esq., £100; Samuel Fletcher, Esq., £50; T. Fletcher, Esq., £50; Mr. Alderman Burd, £50; Mr. William Morris, £50; Mr. George Wood, £50; Mr. John Kay, £30; George Hadfield, Esq., £20; Mr. John Ollivant, £20; Mrs. Mary Hewitt, £20; Mrs. Mary Bullock, £20; and other donations of £10 and under."

Thus, a Sunday-school, comprising nearly 600 scholars—a flourishing church and congregation—two large school-rooms, one of which has been transformed into a neat and commodious chapel—and an elegant new sanctuary, all owe their origin, under God, to the patient and persevering labours of a single indi-

vidual, who, for a considerable period, laboured almost alone, acting as superintendent of the Sunday-school and deacon of the church, and sole occupant of the pulpit, the two former of which offices he honourably sustains at the present time. These facts are recorded in the hope that individual Christians and Christian churches, especially in our large towns, may be stimulated to make similar efforts to advance the Saviour's kingdom. If individual exertion can accomplish so much, how much more might be accomplished by the united exertions of Christian churches! There are resources enough in our churches; there is quite enough of energy and talent, and more than enough of treasure; all that is needed is the heart to employ them. May God open wide the hearts and hands of Christians for this kind and beneficent action!

A. E. PEARCE.

Pendleton, Manchester.

SURVEY OF THE WELSH AND CHANNEL ISLES' PERIODICAL PRESS.

The Welsh Journals may be classified as follows:

<i>Conservative.</i>			
The Pembrokehire Herald	. . . 4d.	1844	
Cardiff and Merthyr Guardian	. . . 4½d.	1832	
Carmarthen Journal	. . . 4½d.	1810	
North Wales Chronicle	. . . 5d.	1807	
<i>Liberal.</i>			
The Silurian	. . . 4d.	1836	
The Welshman	. . . 4½d.	1829	
Carnarvon Herald	. . . 4½d.	1831	
The Cambrian	. . . 4½d.	1803	

To this we shall now add the following letter from a gentleman of intelligence:

Liverpool, October 6th, 1847.

SIR,—Presuming that you intend, in your next, or in an early number of the *CHRISTIAN WITNESS*, to take a survey of the Welsh Periodical Press, I venture to offer you a few facts on the subject, with which I am personally acquainted. As I am ignorant of the politics, price, &c., of several of the papers published in Wales, I shall be careful not to state anything but what is actually the fact; therefore, you may rely on my assertions. The *Carnarvon and Denbigh Herald*, a weekly Liberal paper, published at Carnarvon, has done some good service in exposing the doings of the State Church in the Principality, but Dissenters cannot hope for much favour from it, as it is a staunch supporter of the present ministry, and an advocate for the endowment of the Romish Clergy in Ireland. The other paper published in Carnarvonshire, also a weekly one, is, the *North Wales Chronicle*, a Tory, consequently a High Church and State Paper, which ridicules the Anti-State-Church Association as the most chimerical idea that ever entered the mind of man.

There are also two Chester papers, the coun-

terparts of the above, which circulate in the Northern Counties of Wales. All these are read chiefly by the 'Squires of the respective parties, and by a few shopkeepers and farmers; the *People* seldom, if ever see them, and care nothing for them. Their sympathies will not be enlisted by such means. Their different denominational Magazines supply the place of Newspapers, to them, and these are pretty numerous, considering the population of the Principality. I shall hereafter mention them. There are two other Newspapers published (fortnightly) in the Welsh language, to which I wish to refer. The *Protestant*, a Tory, and an advocate for Church and State, the organ of the Clergy; indeed, had it stood upon its own merits, it would long ago have died a natural death; but through the influence of State paid,—so called,—“ministers of the gospel,” and several of the Tory gentry, who subscribe for a certain number, and distribute them freely among their tenants and dependents, it still languishes among the living.

The other Welsh Paper is the “*Amserau*,” *The Times*, published in Liverpool, price 3½d.; its Editor is the Rev. William Rees, author of “*Williams of Wern's Memoir*.” It is conducted in the most unexceptionable manner, on pure Nonconformist principles. The Editor has since its establishment, about three or four years ago, advocated the cause of the People, and of pure and undefiled religion, with an energy that ought not only to gain the admiration but the gratitude of Nonconformists, both in England and Wales: none but those who can read and understand the Welsh language can adequately conceive his labours of love in the cause of “*Civil and Religious Liberty*.” Of the *Principality* I need not speak; it has filled a gap long felt. I have received four numbers, and it is, so far, all that I could wish. There are several other Newspapers published in Wales, such as the *Welshman*, *Monmouthshire Merlin*, *Merthyr Guardian*, *Carmarthen Journal*, and several others, but I am unable to say much about them, having only occasionally seen them. But I can assure you that the above view of the case is but a superficial one. In order to find out the real character of the readers in Wales, we must glance at their monthly press, viz., their Denominational Magazines, which I hereunder enumerate:

Baptists, 3; *Seren Gomer*, Tyst Apostolaidd, and *Bedyddiwr*.

Independents, 3; *Dysgedydd*, *Diwygiur*, *Dry-sorfa*.

Calvinistic Methodists, 1; *Drysorfa*.

Wesleyan Methodists, 1; *Eurgrawn*.

Church of England, 1; *Haul*.

Besides the above, each of the above Denominations have their Penny or Twopenny Magazines for the use of Sunday-scholars and others.

Now, Sir, I do not think, after seeing the above rough sketch of our Press, that you, like some English writers, will describe us as barbarians in Literature; but, at the same time, it must be confessed that the bulk of the population of Wales are more ready to *listen* than to *read*; they prefer hearing by word of mouth: that is the reason why a popular preacher will draw such numerous congregations to hear the word of life proclaimed.

As it would be superfluous in me to thank you, (although in my heart I feel really thankful

for your advocacy of the cause of the millions,) I subscribe myself,—Your obliged servant, and “subscriber from the first,”

THOMAS MANUEL.

The Welsh Press gives but an imperfect idea of the general principles of the Welsh People. The former, from the above table, would appear to be somewhat equally divided between Liberal and Tory: not so the people. With respect to decision, in matters ecclesiastical, the Welsh are an example and a reproach to every other nation in Europe. In things pertaining to conscience, the Welshman indignantly spurns the control of earthly power: his spirit is free as his own mountain breezes, and he will suffer no earthly power to enchain it. The pomp and circumstance of the Established Church, which exerts such and so baleful a power among multitudes in England, is utterly impotent among the honest men of Wales. Amid no portion of mankind does the generous spirit of a lofty, scriptural, deep-rooted Nonconformity so generally prevail and so powerfully operate. The Dissent of Wales is out-and-out an entity,—an energy;—its principles are loved, avowed, and, at all hazards, where hazards arise, acted upon. In the roll of Journals above cited it will be observed that none are *neutral*. This peculiarity deserves especial notice. So far, as to distinct demarcation, the Press represents the state of the People; but in that Press there is nothing to indicate the true *Nonconformist spirit* of the People, and hence the merit of parties who have started the *PRINCIPALITY*. In the creation of that Journal we unfeignedly rejoice, and most cordially do we bid it God-speed. We trust the public support will be such as to enable its conductors to charge it brim-full of literary power, that, gathering fresh strength at every stage, it may shine brighter and brighter, till it reach the noon of a high prosperity; and that there it may long stand still, diffusing to all around life, light, and gladness.

GUERNSEY.

Neutral.

Guernsey Sun	2d.	1845
Gazette de Guernsey	1½d.	1789

Conservative.

Guernsey Star	2d.	1813
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Liberal.

Guernsey Comet	2d.	1827
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ISLE OF MAN.

Conservative.

Church of England Journal . .	3d.	1846
Manx Sun	3d.	1821

Liberal.

Monk's Herald	3d.	1833
Isle of Man Times	3d.	1847
Manx Liberal	3d.	

JERSEY.

Conservative.

Jersey Times	3d.	1826
Jersey Constitutionnel	1½d.	1820
Jersey British Press	3d.	1821

Liberal.

Jersey and Guernsey News . .	3d.	1842
Jersey Mirror	1½d.	1840
Jersey Impartial	1½d.	1831
Jersey Herald	3d.	1845
Daily Correspondent	1d.	1847
Christian Penny Record	1d.	1846
Christian Record	2d.	1847
The Echo	2d.	1847

We view with special satisfaction the three last on the list of Jersey Liberals; they are conducted by men of the right stamp, and doing excellent service. The *Echo* is widely diffusing valuable general knowledge at a cheap rate; and the encouragement which, we understand, attends the project is well deserved. But the two “*Records*” deserve special notice, as having paramount claims on the whole Nonconformist Body. They have already rendered inestimable service to the highest principles, and established for their reverend and excellent conductor an irrefragable claim to the warm gratitude of the entire community. Long life to him, and still more extended favour to the honest work of his laborious hands!

Notes on Books.

Calls to Usefulness. 18mo, pp. 196. Tract Society.

A VERY ingenious book. The calls extend to some seventy or eighty of all sorts of persons.

Memorials of Mercy; or, Scenes and Recollections. By J. T. BARR. 32mo. Mason.

A VERY precious pocket companion. “The Horrors of Intemperance” is one of the most awakening and pathetic narratives of the sort anywhere to be found.

THE CHRISTIAN WITNESS.

LONDON, NOVEMBER 1, 1847.

AUTUMNAL MEETING OF THE UNION.

AN outline of this most delightful Assembly will be found in the Chronicle of the present Number; and a review of the whole, with a sketch of the cause of Nonconformity in York, may be expected in our next.

REV. JOHN ELY.

MOST of our readers, by this time, have heard of the death of this much-loved and greatly-honoured minister, which, not only throughout Yorkshire, but the whole nation, has excited much sincere grief among all who had the privilege of enjoying his friendship, or of sharing in his occasional ministry. A sketch of his life, labours, and character, will be found in another page.

ARTICLES DELAYED.

THE articles promised last month are mostly in type, but have been set aside to make room for the sketch of our friend of beloved memory, Rev. John Ely, but will, without fail, appear in our next.

WITNESS FOR THE TRUTH.

THE Rev. George Wood, of Bristol, has just issued a most excellent discourse, entitled, "*Christ our Example as a Witness for the Truth*," which we strongly commend as much suited to the times. The whole of the admirable application will be found in our first article.

"THE BRITISH BANNER."

IT is not our custom to trouble our readers by soliciting favours, but we have this month to beg, with special earnestness, that they will deliberately read, and very deeply ponder, the PROSPECTUS of *The British Banner*,—a project which has filled us with inexpressible solicitude, and which we consider the most critical and momentous part of our personal history. Regard for the highest interests of Messiah's kingdom, and a desire to add another element to the system of means which already exists for promoting the good of our country and the welfare of our race, has impelled us to the en-

terprise, and for success we look to the God of all grace and to the British People as the instruments of fulfilling his pleasure. It will be seen that *The British Banner* is not a denominational project, but that it is to advocate the principles and promote the interests of the entire Nonconformist body. All have, therefore, a deep stake in the enterprise; and on the ground of a common and an equal interest, are invited, pressed, besought, to rally around our Standard! Much, very much, every way depends upon the starting. It is on all accounts much to be desired that, like the CHRISTIAN WITNESS, and the CHRISTIAN'S PENNY MAGAZINE, *The British Banner* should spring at once into being with the full proportions and vigorous maturity of perfect manhood. A feeble infancy and a lengthened nonage would be to the Dissenting Public a deep disgrace, and to us a bitter disappointment. The project is one, in all respects, far removed from the ordinary course of such things, and to subject it to the laws of that course would be to strangle it in the birth. We beg, as usual, to be explicit; having, *personally*, no earthly interest in the matter, we will most assuredly sustain no contest with public apathy. Should our zeal be met with indifference, our race will soon be run; but if we shall be sustained by British Nonconformists in a manner worthy of themselves, of their principles, of the age, and of the object, then our endeavours to serve our generation will be subject to no limits other than those imposed by strength, capacity, and life. With us the meridian is past, and every moment acquires an additional value. We have no time for doubtful experiments of dreary length. Our remaining energies must be reserved for vigorous action on sure principles. We, therefore, with all earnestness, press our friends to declare themselves with emphatic decision the very first day! Let them speak, and we will listen with the most profound attention. To us, then, deeds will be authoritative words, and their command, whether to advance or to recede, will meet with prompt and respectful obedience. If that command shall be to advance, it will be our intense and unwavering endeavour so to discharge the duties of the high functions with which we are entrusted, that when our day shall close, and

our sun go down, the following pathetic words may not be wholly inappropriate as applied to our career :

THE FAITHFUL EDITOR.

Those there are,
In many a region of our wide-spread land,
Who held communion with thee, week by week,
While years swept on, through thine unfolded scroll
Of pleasant knowledge, wing'd with tireless zeal
O'er hill and dale,—even where the settler builds
His cabin on the wild.

They mourn thy loss ;
For Friendship quickeneth and may grow uncheer'd
By sight of feature, or by sound of voice,
Linking their thoughts together, whom the world
Pronounceth strangers.

Thou did'st wisely feel
How great their charge who feed the public mind,
And with a high and heaven-taught spirit strive
To neutralize the poison that corrodes
Its health, and with an appetite for truth
Replace the gilded trifles that impair
Its nerve and firmness.

Thousands give thee thanks
Who never saw thy face. And so, farewell,
Kind heart, and true :

The good that thou hast done
Shall blossom in men's souls when thou art gone,
And when the stem that bore it shriveleth,
Its essence shall go up, and meet thee where
Its root can never die !

Mrs. SIGOURNEY.

PROTESTANT UNION.

THE Report of the *Protestant Union for the Benefit of the Widows and Children of Protestant Ministers*, from May, 1846, to May, 1847, now circulating amongst the members, contains interesting facts, which afford striking proof of the great advantages secured by its provisions. Framed on just and economic principles, and properly enrolled according to Act of Parliament, it offers to each subscriber advantages equal to those of any insurance company on terms equally low. Its funded property, principally arising from the accumulated surplus in the receipts over the expenditure, is now £22,500, leaving a balance in the treasurer's hands of £470 as last year's surplus. The number of members is 155, (six of whom joined during the last year, and 102 since February, 1840,) who, by the payment of sums regulated by the age of themselves and their wives, are securing for their widows annuities varying from £10 to £50 ; or for their children, if they leave no widows, sums varying from £80 to £400. During the last year the sum of £812 was paid to twenty-six widows of faithful ministers in annuities varying from £25 to £50 each, whilst no less than £692 was paid to the surviving children of deceased members.

A society conducted as this is, in which no necessity exists for a high rate of premium in order to insure a due per-centage for invested money, (for every member is a proprietor,) deserves increased and steady support. The present members have much ground for congratulation from the present aspect of the Society's affairs. Young ministers cannot do better than immediately unite themselves with it ; and every member should feel, that, by recommending this Society, he is obeying the apostle's injunction, " Do good unto all men, especially unto them who are of the household of faith."

During the past year two members have died, one aged seventy-two, the other seventy-four : the former had been a member forty-one years, and, leaving no widow, his four children have become entitled to £320 ; the latter had been connected with the Society forty-seven years, and left £320 to his three daughters. Another member, aged forty-one, has also died, and his case strikingly exhibits the advantages of this Society. He had been connected with it little more than two years, his widow is immediately entitled to £25 per annum, and in six years she will receive an annuity of £50, to ensure which her late beloved husband paid only £48 11s. 10d. This is the second instance during the last five years in which an annuity of £50 has been ultimately secured by the payment of a sum less than the amount of one year's annuity.

The cases of two annuitants who died in 1846 further illustrate the advantages of this Society. One had received £625 in return for £120 15s. paid by her late husband, and the annual receipt of £25 for twenty-five years afforded her comforts of which she must otherwise have been destitute. The other received £35 annually for nine years, her late husband having paid £202 2s. 6d. These facts strikingly exhibit the benefits which this Society secures, for who can tell the amount of sorrow which has been prevented, or the amount of joy communicated by its means ? We are too familiar with cases in which the widows of faithful ministers have been left, if not quite destitute, yet dependent on the precarious aid of charity evoked by " urgent and special appeal." Membership in this Society would have prevented the painful feeling of dependence, and have rendered unnecessary the painful appeal. Several churches have availed themselves of the provisions of this Society, and relieved their ministers from anxiety by making them members. This conduct is highly commendable, and we would earnestly exhort other churches to " go and do likewise." You will free your pastors from those anxious cares, which, in spite of their confidence in their

heavenly Friend, now sometimes disturb them. You will show your estimation of their worth, as well as your love to their family, by making provision which shall relieve their sorrow when their beloved parent and your faithful minister shall rest from their labours. The comfort you

will derive will sufficiently reward your effort; nor will it be forgotten by Him who notices the cup of cold water given to a disciple in the name of a disciple.

One widow, not long since deceased, received in return for £100 paid by her husband £975.

Religious Intelligence.

AIREDALE COLLEGE.

ON Wednesday, the 23rd of June, the Anniversary of Airedale College was held at the Institution; H. Forbes, Esq., in the chair. After singing, and prayer by the Rev. J. Scott, two of the students delivered essays; Mr. A. Briggs, on "Eminent Piety essential to Eminent Usefulness;" and Mr. J. G. Hughes, on "Civil Establishments of Religion wrong in their Principle, and injurious in their Tendency," both of which gave great satisfaction to the audience. The Rev. A. Savage, of Welsden, delivered a thoroughly good address to the students on ministerial conduct and duties; after which, the Theological Tutor read the Report for the past year, and the Treasurer gave an account of the state of the finances, from which we were sorry to learn that the College is still in debt. The ordinary business of the Institution was then transacted, and several animated addresses were delivered, particularly by the Chairman, the Rev. Professor Stowell, of Rotherham College, J. Scott, J. Pridie, and J. Ely. The meeting was well attended, and was throughout of an interesting and pleasing character. The annual examination of the students took place on Monday and Tuesday. The Rev. B. B. Haigh, of Braham College, in the chair on Monday, assisted by the Rev. J. Stringer, J. Glyde, and J. B. Savage. The Rev. T. Scales occupied the chair on Tuesday, assisted by the Revs. B. B. Haigh, J. Pridie, and J. A. Savage. The following is the Report of the Examiners:

"Theological Examination.

"The department committed to the undersigned, though entitled 'theological,' embraced far more subjects than that term properly designates, and branched out into a variety of other important subsidiary pursuits. The examination,—which occupied a long day, but which was not long enough for the purpose.—was conducted both *visà voce*, and by papers written in answer to questions given at the time. In Divinity, those questions relating to the existence of a First Cause, and the proofs of his being, derived from creation and other sources; and to the objections alleged by atheists against that doctrine. A second series of questions arose out of readings in Bellamy's 'True Religion Delineated.' In Church History the early persecution of the Christians were reviewed, and their causes traced: inquiries, also, were proposed and answered on the subject of the government and discipline of the first churches, as developed in the New Testament, and discussed in the pages of Mosheim,—on

Rhetoric, from Blair. Questions on Logic, from Whately, and on Intellectual Philosophy, from the writings of Reid and Brown, also engaged the attention of the students, and elicited papers of various degrees of merit. In Mathematics, several problems were readily and clearly demonstrated. The three Hebrew classes severally read and translated in the books of Genesis, Job, and the Lamentations of Jeremiah. The examination on the whole has been very satisfactory; and the Committee feel gratified that it warrants them to speak favourably, not only of the devotedness and ability of the tutors, but also of the diligence, intelligence, and attainments of the students generally. For some of them, indeed, they are induced to presage a more than ordinary measure of literary acquisition and distinction, should their future course correspond with their early promise, prosecuted with becoming zeal and assiduity.

"THOMAS SCALES.

JAMES FRIDIE.

JAMES ADOLPHUS SAVAGE.

"June 22nd."

"Classical, Mathematical, and Hebrew Examination.

"This examination commenced on Monday morning, and was continued until noon on the following day, when it was brought to a close. The *visà voce* examination of the students in the different branches enumerated in the Report was protracted and searching. Questions in writing were also placed before the students, to which they were required to furnish written answers. It is but justice to say that those answers were of such a character as to warrant the conclusion, that the subjects to which they had reference had been closely canvassed. In the Greek and Roman Classics the examination was very extensive and free. The students gave evidence, not only of their acquaintance with the genius, structure, and laws of those languages, but also with the characters of the respective authors, and the times and events of the age in which they lived. The Committee are happy to state, from the specimens which have been read, that they are convinced that the students have pursued their duties with much ability and untiring industry, and reflect great credit on the diligence and skill of their respected Professors. The Hebrew classes also read with fluency, translated with ease, and analyzed with accuracy, portions of the Hebrew Scriptures appointed by the Examiners.

"B. B. HAIGH.

JOSEPH STRINGER.

JONATHAN GLYDE.

J. A. SAVAGE."

Highbury College.

THE anniversary of this Institution was held on Wednesday, the 14th of July. The general meeting of the subscribers and friends was conducted in the library of the College, at which the Rev. Dr. Leifchild presided. The Reports of the Committee and the Examiners were presented, and gave great satisfaction to the meeting, which was far more numerously attended than for many years past, both by ministers who were educated in the institution, and others. Essays were read by three of the students, which were alike creditable to themselves, and honourable to the tutors who preside over the several departments of learning pursued in the College. The first essay, by Mr. Chancellor, was entitled, "Prayer the reasonable duty of a creature, and the highest privilege of a Christian." The second, by Mr. Hebditch, was, "The Scriptural nature of the death of Christ." The third, by Mr. Nicholson, exhibited "The distinctive features in the characters of Luther and Melancthon, and their influence on the affairs of the Reformation."

In the evening a discourse was delivered by the Rev. J. A. James, of Birmingham, at Claremont Chapel, on 1 Cor. iii. 5—7. The services of the day were highly interesting, and gave great pleasure to the numerous friends of the Institution who were assembled on the occasion. The only circumstance which excited any regret was the financial statement of the Treasurer, which showed an excess of expenditure over the income for the year £211 17s. 8d., which, added to the deficiency of the previous year, makes the present amount of debt to be £487 11s. It is hoped the friends of the Institution will generously exert themselves to meet without delay this deficiency, and prevent the necessity of reducing the amount of funded property bequeathed by the deceased friends of the College.

A SPLENDID EXAMPLE.

THE Independent Church assembling in Crescent Chapel, Liverpool, have, without loss of time, converted words into deeds. Their school edifices are completed and in operation. On Sunday, September 12th, these commodious schools, situated in Salisbury-street, some distance behind the chapel, were opened with sermons preached in the chapel, in the morning by the Rev. Mr. Birrell, in the evening by the Rev. Mr. Kelly, and on Tuesday evening, the 14th, by the Rev. James Parsons, of York, when collections were made towards defraying the expenses of the erection. On a subsequent evening a tea-party was held in the boys' school-room, a large and very commodious apartment, which was quite filled with a highly respectable party. Several leading ministers and other gentlemen were on the platform, amongst whom were the Rev. Dr. Halley, of Manchester; the Rev. J. B. Brown, of London; Rev. J. Towers, Birkenhead; Rev. Mr. La Contem, Rev. Mr. Hewitt, Rochdale; Rev. W. P. Appleford, Rev. J. Kirkus, John Cropper, Esq., T. Blackburn, Esq., J. Stitt, Esq., and A. King, Esq., &c., &c. Tea being over, the Rev. J. Kelly, minister of the chapel, took the chair, when addresses were delivered by the Rev. Mr. La Contem, Rev. Mr. Towers, J. O. Jones, Esq., Rev. Dr. Halley, Rev. J. Brown, and several other gentlemen, all of whom dwelt with much force on the great importance of the school which had been erected. The schools, which are for boys, girls, and infants, will accommodate 700 scholars, and have cost upwards of £5,000. The building has a very beautiful appearance. The sermon of Mr. Kelly has been published, and from its intrinsic merits is highly deserving of extensive circulation.

Poetry.

THE PHILOSOPHER'S SCALES.

A MONK, when his rites sacerdotal were o'er,
In the depth of his cell, with its stone-cover'd floor,
Resigning to thought his chimerical brain,
He form'd the contrivance we now shall explain :
In youth 't was projected, but years stole away,
And ere 't was complete, he was wrinkled and gray ;
But success is secure, unless energy fails,
And at length he produced—*The Philosopher's Scales*.
What were they ? you ask. You shall presently see ;
These scales were not made to weigh sugar and tea :
Oh ! no ; for such properties wondrous had they,
That qualities, feelings, and thoughts they could weigh,
Together with articles small or immense,
From mountains or planets to atoms of sense.
Nought was there so bulky but there it could lay,
And nought so ethereal but there it would stay,
And nought so reluctant but in it must go ;
All which some examples more clearly will show.
The first thing that he weigh'd was the head of Voltaire,
Which contain'd all the wit that had ever been there ;

As a weight he threw in the torn scrap of a leaf
 Containing the prayer of the penitent thief,
 When up went the skull, with so sudden a spell,
 That it bounced like a ball on the roof of his cell.
 And now he put in Alexander the Great,
 With a garment that Dorcas had made for a weight:
 Though muffled in armour from sandals to crown,
 The hero rose up and the garment went down.
 A long row of almshouses, richly endow'd
 By a well-esteem'd Pharisee, wealthy and proud,
 Next loaded one scale, while the other was prest
 By those mites the poor widow threw into the chest:
 Up flew the endowment, as if less than an ounce,
 And down down the farthing's worth came with a bounce.
 Again he perform'd an experiment rare—
 A monk with austerities, bleeding and bare,
 Climb'd into his scale; in the other was laid
 The heart of a Howard, now partly decay'd;
 When he found with surprise that the whole of his brother
 Weigh'd less by some pounds than the bit of the other.
 By other experiments (no matter how)
 He found that ten chariots weigh'd less than a plough;
 A sword with gilt trappings rose up in the scale,
 Though balanced by only a twopenny nail;
 A shield and a helmet, a buckler and spear,
 Weigh'd less than a widow's uncrystalized tear;
 A lord and a lady went up at full sail,
 When a bee chanced to light in the opposite scale.
 Ten doctors, ten lawyers, ten courtiers, one earl,
 Ten counsellors' wigs, full of powder and curl,
 All heap'd in one balance, and swinging from thence,
 Weigh'd less than a few grains of good common sense;
 A first water diamond, with brilliants begirt,
 Than one good potato just wash'd from the dirt.
 Yet no mountains of silver and gold would suffice
 One *pearl* to outweigh—'t was the pearl of great price!
 Last of all the whole world was bowl'd in at the gate,
 With the soul of a beggar to serve for a weight;
 When the scale with the soul so mightily fell,
 That it jerk'd the philosopher out of his cell.

The Union Meetings.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE THREE SOCIETIES FOR BRITISH MISSIONS: AND OF THE BOARD FOR GENERAL EDUCATION, IN CONNECTION WITH THE UNION.

NINTH AUTUMNAL MEETING OF THE UNION.

THE proceedings of the Ninth Autumnal Meeting of the Union, in its several sessions, select and public, commencing on the evening of Monday, the 11th, and closing on that of Thursday, the 14th of October, 1847, are here detailed; but it is not possible to communicate or describe "the spirit of power, and of love, and of a sound mind," with which it is not boasting, but gratitude, to say they were animated.

MONDAY EVENING, October 11th: Introduc-

tory prayer-meeting in Lendal Chapel, late the Rev. Richard Soper's. Prayer was conducted by Rev. James Pridie, Halifax; Rev. John Sibree, Coventry; and Rev. Richard Soper, York. The address was given by Rev. Thomas Stratton, Hull.

TUESDAY, October 12th; Morning Session, Lecture Hall, Goodramgate. Rev. R. W. Hamilton, D.D., LL.D., of Leeds, in the chair, conducted the opening worship, and then delivered his introductory address: on which it was instantly moved by the Rev. Algernon Wells, of London; seconded by the Rev. Thomas Scates, of Leeds; supported and put by the Rev. James Parsons, of York; and adopted:

I. That with cordial thanks to the Chairman for his admirable address, the Assembly presents a respectful request that it may be printed.

The Chairman, after some conversation on the subject, signified his consent.

The Rev. A. Wells presented and read from the Committee, a paper on a proposal to obtain by competition a book suitable to impress and influence favourably candidates for the ministry. It was moved by the Rev. Thomas Stratten, of Hull; seconded by the Rev. John Alexander, of Norwich; and adopted:

II. That the proposal to obtain by competition a manual or hand-book for candidates for the Christian ministry, explained and submitted in the paper now read, is approved by this Assembly; and the Committee of the Union is hereby instructed to proceed with all the measures necessary for carrying the design into effect.

The Assembly then proceeded to fraternal conference on the state and duties of the churches at this time. The Rev. John Blackburn, of London, addressed the brethren; then the Rev. John Angell James, of Birmingham. At this point the Chairman called on the Rev. James Gawthorn, of Derby, to conduct prayer. Then the Assembly was further addressed by Revs. A. Fraser, Blackburn; J. L. Poore, of Salford; J. Kelly, Liverpool; Dr. Dobbin, Hull; and Dr. Massey, Manchester. The morning session was then concluded with prayer, conducted by the Rev. D. T. Carnson, of Preston.

TUESDAY EVENING: The Rev. W. L. Alexander, of Edinburgh, preached the annual sermon before the Assembly in Salem Chapel, the Rev. James Parsons; the opening worship having been conducted by the Rev. John Blackburn, of London.

WEDNESDAY, October 13th: Morning session, Lecture Hall; the Chairman presided in the opening worship. Prayer was conducted by the Rev. John Kelly, of Liverpool.

Moved by the Rev. John Blackburn; seconded by the Rev. J. A. James; and adopted:

III. That this Assembly would record the feelings of solemnity and sorrow with which it has received information of the lamented death of the late Rev. John Ely, of Leeds; an event rendered doubly impressive to the meeting by its close connection therewith in time and place. While the meeting assures the bereaved family and afflicted church of its true sympathy with their sorrows, it shares in the common grief, as the removal of its honoured brother is felt to be a heavy and mournful loss to this Union, and to the Denomination at large. And though it has pleased the sovereign Disposer of all events to remove that honoured and much-loved brother in the midst of his days and usefulness, at a juncture when his name, abilities, and devotedness seemed of peculiar and daily-rising worth; nevertheless, this Assembly would bow in entire, un murmuring submission to his holy will, and would pray the Divine Redeemer to raise up and qualify many gifted and holy ministers to supply the places of those who continue not by reason of death.

The Assembly deems it to be due to its own feelings, and to the memory of the departed, that a deputation of its members be now appointed, and requested to attend as its representatives at the funeral of its honoured and lamented brother.

And it was further agreed, on the motion of the Rev. A. Wells; seconded by the Rev. Thomas James, of London:

IV. That such deputation consist of the Rev. J. A. James, the Rev. John Blackburn, and the Rev. John Kelly, and of Mr. Alderman Kershaw, Samuel Morley, Esq., and Thomas Barnes, Esq.

The Rev. J. Blackburn presented for inspection specimen sheets of church-registration books for church proceedings and constitutions, and for baptisms, marriages, and interments. On which various suggestions were offered. Full particulars respecting these register-books, and information where and how they may be obtained, will be soon made public.

The British Missions were introduced for consideration. The Rev. A. Wells made statements and an appeal on behalf of the Colonial Missionary Society. After this had been responded to by many most encouraging remarks from various brethren, the Chairman invited the Rev. J. Glendenning, of Huddersfield, to offer prayer. The Rev. R. Ashton then introduced in like manner the affairs of the Home Missionary Society; and after discussion thereon, the Rev. Thomas James, Secretary in England, and the Rev. J. D. Smith, Secretary in Ireland, of the Irish Evangelical Society as now united with both the English and Irish Congregational Unions, for Missions in Ireland, addressed the meeting for that branch of British Missions; and received a response of deep and anxious feeling from the Assembly on behalf of that great and difficult, but all-important work—the Evangelization of Ireland. Doubtless the cause of British Missions will reap great and lasting benefits from this discussion, which was closed by the following resolution:

Moved by the Rev. James Gawthorn, of Derby; seconded by George Leeman, Esq., of York; and adopted:

V. That the present meeting, as the result of the statements and discussions of this morning, would avow a greatly-deepened impression of the importance of the British Missions of this Union, and of the necessity for exertions to augment the pecuniary resources of those societies forthwith, by adopting and promoting to the utmost the simultaneous collections, for which the season is now so near at hand; and by obtaining contributions in every other practicable form, as a primary and pressing duty of the Congregational churches at this critical period.

Moved by the Rev. James Parsons, of York; seconded by the Rev. Dr. Halley, of Manchester; and adopted:

VI. That this meeting expresses deep sympathy with the Rev. Dr. Wardlaw in that critical state of his health, which has deprived it of the anticipated pleasure of his presence and service on this occasion, so frankly promised by that honoured brother; and would offer prayer for the continuance of his most valuable life and labours for the benefit, not only of his own church, nor even of his own denomination, "but of the truth itself," and of the whole Evangelical community. While with the greatest warmth and cordiality it thanks the Rev. Dr. W. L. Alexander for his prompt readiness to undertake the service which the lamented indisposition of Dr. Wardlaw thus prevented his fulfilling; and for the eminent ability with which he performed that service in the admirable discourse delivered before the Assembly yesterday evening; and the meeting requests Dr. Alexander to give to the public in print his sermon, as eminently adapted to pro-

mote the great principle of well-adjusted Union among Independent churches.

Dr. Alexander warmly responded in his own name, and on behalf of Dr. Wardlaw; and desired time to consider the request of the Assembly, yet intimating that possibly he might expand some of the discussions contained in his discourse, and publish the whole in a small volume.

The Rev. Mr. Bramhall, of Swan-land, concluded the morning session with prayer.

WEDNESDAY EVENING: Public meeting for British Missions in Salem Chapel; Mr. Alderman Kershaw, of Manchester, in the chair. Rev. D. E. Ford, of Manchester, presented the 67th Psalm; Rev. J. W. Richardson, of London, offered prayer. The Chairman opened the proceedings with an address. Resolutions were proposed and adopted as follow:

Moved by Rev. John Alexander, Norwich; seconded by Rev. Dr. Halley, Manchester:

That this Meeting, convinced that the claims of our Home population are primary and imperative, rejoices in the existence, operations, and success of the Home Missionary Society. Its pleasure is, however, mingled with regret on hearing, from the statements now read, that the Society is impeded in its course of Christian beneficence by the want of adequate pecuniary support; and, therefore, resolves, in the hope of replenishing the exhausted treasury of this important institution, and of assisting the Committee in their efforts to evangelize their beloved country, to direct its attention anew to this branch of British Missions, and to render all the aid in its power, by prayer, appeal, and contributions.

Moved by Rev. John Kelly, Liverpool; seconded by Rev. Newman Hall, Hull:

That this Meeting devoutly recognizes the hand of God in the afflictive events which have recently occurred in Ireland, and is deeply impressed with the importance of renewed and extended efforts for the promotion of the objects which the Irish Evangelical Society seeks to accomplish. That it believes no legislative enactments, nor any improvements in the social system, can permanently benefit the people in that country, unless the progress of the gospel be concurrent with such measure; and that this Meeting rejoices to learn that harmonious and cordial co-operation has been secured between the Irish Evangelical Society and the Congregational Union of Ireland; and stands prepared to aid, by its prayers and pecuniary contributions, the contemplated plans of the united Society for enlarging the present sphere of its operations, and for carrying out its beneficent designs, to the extent which the necessities of Ireland demand, and which the favourable impressions made on the country by British beneficence seem to justify.

Moved by Rev. John Blackburn, London; seconded by Rev. John Corbin, Derby:

That in the view of the present Meeting, the British Colonies present to Congregational churches a peculiarly appropriate field for their missionary efforts. That to introduce the gospel in scriptural purity and simplicity into those Colonies in their earliest beginnings, involves vast interests and consequences. That the labours hitherto undertaken by the Colonial Missionary Society have been successful to a most encouraging degree in preparing the way for

further progress; and that, therefore, it is equally the interest and duty of the churches to effect forthwith that enlargement of the funds of this Society which seems alone necessary, with the Divine blessing, to secure most extensive and gratifying results in this necessary and hopeful work.

THURSDAY, October 14th: Morning session. The chair was resumed by Dr. Hamilton. The proceedings were opened with worship, prayer being conducted by the Rev. John Raven, of Dudley.

An address from the *York Temperance Society* to the Assembly was presented by the Rev. John Blackburn, who moved thereon:

VII. That this Union cordially acknowledges the respectful Address presented to them by the Committee of the *York Temperance Society*, and commends the very important subjects to which it refers to the attention and prayerful consideration of their Members.

Which was seconded by the Rev. Dr. Campbell, and adopted.

The subject of education was then introduced, the meeting adopting for the guidance of its discussions a suggestion of the chair, that the abstract question of the right of Governments to interpose in the work of popular education should not be argued; but that attention should be limited to the only practical point in this controversy now before the meeting: namely, whether Congregationalists can receive Government aid in the form in which it is now tendered, or in any form, for schools in which religious education is given.

The Rev. Robert Ainslie presented and read a Report from the Board for General Education. It was moved thereon by the Rev. Thomas Scales, of Leeds; seconded by the Rev. Dr. Massie, of Manchester; and adopted:

VIII. That the Report of the Board for General Education now read, be respectfully received; and that the Assembly presents its cordial thanks to the Board for its zealous and persevering labours to conduct forward the important object confided to its care through circumstances of much difficulty and perplexity.

The Rev. John Kelly, of Liverpool, submitted resolutions to declare the judgment of the Assembly on the Supplementary Minute of the Committee of Privy Council on Education, of the 10th of July last, providing that grants of public money may be made to schools, the managers of which entertain conscientious scruples against answering inquiries into the teaching of religion therein. Mr. Kelly read said Minute. His resolutions were seconded by Edward Baines, jun., Esq., of Leeds. They were discussed fully, and adopted as follow:

IX. The attention of this meeting having been called to the Supplementary Minute on Education, issued on the 10th of July last, by the Lords of the Committee of Council, they feel constrained to put on record their deliberate judgment concerning it as follows:

1. It is their conviction that the education imparted to the young in day-schools by the various congregations connected with this body, ought to combine religious with secular education; and such, in their belief, is the invariable practice. In accordance with their known ecclesiastical principles, the religious character of these schools determines the source from which

alone support to them must be derived, and necessarily excludes all aid from the Government.

2. This Union having on former occasions expressed their deliberate views, founded on these principles, on the various measures of the Government in relation to education, see nothing in this Supplementary Minute to induce the slightest modification in their opposition to these measures! Since their objections do not lie against affording information, however ample and explicit, to the Government and the public at large, respecting the character and extent of the religious instruction communicated, but against the reception of public money for institutions of a religious character, such as this Supplementary Minute acknowledges these schools by implication to be, just as the former Minutes recognized them in express terms.

3. This Supplementary Minute is, in their conviction, of most mischievous tendency; inasmuch as it is calculated to ensnare the judgment, by diverting it from the proper question involved in these measures, yet leaving all their objections untouched: while concurrence in it on the part of Dissenters, would naturally produce the impression on the public mind, that they only sought a decent pretext for availing themselves of the Government money.

On these grounds this meeting would express their hope, that this new Minute will meet with universal rejection by all who hold the principle of the unlawfulness of Government interference with religion.

X. The Rev. Dr. Massie moved; the Rev. B. Parsons, of Ebley, seconded; and the assembly adopted a resolution for convening a Conference, to consider expressly the subject of Education, previous to the assembling of Parliament, in Birmingham, or some other convenient place.

The Rev. A. Wells moved, and the Rev. Joseph Fletcher, of Hanley, seconded—

XI. That the brethren from other parts, present in this Ninth Autumnal Meeting of the Congregational Union of England and Wales, are gratefully sensible of the cordial welcome given by the churches and pastors of this city to the Union for its public proceedings, and of the abounding hospitality and kindness with which they have been personally entertained; in both which respects the reception of this Union at York has fully sustained that uniform manifestation of brotherly love and public spirit experienced on every former similar occasion. They therefore tender to the pastors, the churches, and the families, to whom they stand so deeply indebted, the strongest assurances of their warm gratitude; and must add a distinct expression of the thanks so justly due to the Committee of Management, and to Mr. Thorn, its secretary, for their laborious and successful efforts to conduct all these proceedings with every advantage of order. Nor can the brethren from a distance take leave of their friends in York, without expressing hope and prayer that the spiritual advantages of this visit will long remain to hallow the remembrance of it, on the part of all who have come so happily together, either as hosts or as guests.

Moved by the Rev. John Blackburn, seconded by the Rev. Thomas Stratten, supported by the Rev. J. A. James, and adopted by the assembly, rising in silence:—

XII. That this Assembly feels it a duty, as delightful as it is binding, to acknowledge, with grateful thanks, the invaluable services of its Chairman, in presiding over its lengthened and important, and in some respects difficult, proceedings, with such distinguished ability, courtesy, and success. The Assembly would assure Dr. Hamilton of its unabated attachment and admiration; and in particular, as he now proceeds from this fraternal fellowship to the mournful duty of paying the last tribute of regard to his dear and long-attached friend, the Assembly would with special sympathy commend him to the consolations of the gospel, and pray for the long continuance of his now doubly valuable life.

Dr. Hamilton responded to this vote; called on the Rev. J. Fritchett, of Darlington, to conduct the concluding prayer; and dismissed the brethren with a feeling and appropriate benediction.

THURSDAY EVENING, Public Meeting of the Union, in Salem Chapel, Mr. Alderman Kershaw, of Manchester, in the chair. The Rev. H. L. Adam, of Newark, presented the 133rd Psalm, "Lo! what an entertaining sight." The Rev. Robert Ainslie conducted prayer. The Chairman delivered a brief but most appropriate address—after which, it was

Moved by Rev. J. A. James, of Birmingham; seconded by Rev. Dr. John Campbell, of London; and adopted:

1. That this meeting cherishes a deep conviction of the truth and importance of the distinctive principles of Independent churches, and believes that those churches are called in Providence to bear a steadfast testimony to their principles for advancing the true kingdom of Christ in the world; the meeting would therefore feel encouraged to adhere firmly to those principles amidst all the difficulties and disadvantages at present attending that cause.

Moved by Rev. James Gawthorn, of Derby; seconded by Rev. J. L. Poore, of Manchester; and adopted:

2. That in the judgment of this meeting the Congregational Union of England and Wales is an association of Independent churches, well adapted to maintain their principles, and to promote their harmony and efficiency as a Christian community; and this meeting therefore commends the Union to the confidence and support of the whole denomination.

Moved by Rev. Dr. W. L. Alexander, of Edinburgh; seconded by Rev. Algernon Wells, of London; and adopted:

3. That the present position and prospects of the Congregational Union are such as to encourage the hope of this meeting that its financial difficulties being removed, and its constitution being rendered more popular, by a general and cordial adoption of the revised rules agreed to at the last Annual Assembly, its future course will be one of greatly increased prosperity and usefulness.

Moved by the Rev. John Blackburn, seconded by Josiah Conder, Esq., of London, and cordially adopted:

That the meeting presents to Mr. Alderman Kershaw, the warm thanks so justly due to that gentleman, for the great service he has rendered the Union by presiding with so much kindness and ability over the present meeting, and that of yesterday evening.

Theology.

SOME OF THE CAUSES WHICH RETARD THE PROGRESS OF EVANGELICAL TRUTH AMONG CONGREGATIONALISTS.

By the Rev. B. Backhouse, Rodborough.

THOSE which immediately suggest themselves are, The want of greater union between effort and prayer; worldly conformity; the absence of personal effort and self-sacrifice; and the neglect of prayer for, and co-operation with, the ministry.

1. The want of greater union between effort and prayer.—The fault of the past age was, that prayer took the place of action; of this, that action usurps the place of prayer. The routine of public duties has become the substitute for secret devotion. But it is in the closet we must prepare for the field; fetching strength from heaven for all the work and service of earth. It is here alone that our principles and affections, our plans and resolves, will be imbued with holiness, and wisdom, and “life from on high.” If, then, the closet has been deserted, need we wonder that formalism has taken the place of devotion, lukewarmness of zeal, and indolence of self-denial?

2. Worldly conformity.—The strength of Congregationalism has ever been in the piety of its members. But has not worldliness, of late years, like a canker-worm, eaten into our churches, and thus shorn us of our strength? Failing to live under the ennobling, elevating influence of spiritual things, have we not sought to bring religion to a level with our infirmities, and to work out the problem how little of heaven will suffice us—how much of earth we can enjoy? We have, it is true, increased our machinery for the conversion of the world; but without a corresponding increase of power to work that machinery. The extension of the church has been aimed at by us, apart from the elevation of its piety: hence our failure. In entering the circles of professing Christians, do we not generally observe, in their commercial transactions, their style of living, their choice of society, the tenor of their conversation, a greater practical deference to the maxims of the world than to the precepts of the Bible? Are they not ashamed of the gospel of Christ, by fearing to pursue the plain, self-denying course it enjoins? And this earthly-minded spirit is to be observed in the dress, temper, and conduct of the humbler as well as wealthier members of our churches. Can we then expect to prosper as a religious denomination? Impossible! Then would be falsified the axiom of the great Teacher: “Ye cannot serve God and mammon.”

3. The want of more personal effort and self-sacrifice.—Though our various religious organizations have been and still are a great blessing to the world, yet have they not proved, in one sense, a bane to the church? God requires every Christian to be a missionary in his own sphere of influence. While necessarily seeking the conversion of the heathen by proxy, have we not carried out the same principle at home to an alarming extent? It is not enough to contribute of our wealth to the support of the ministry and the religious societies of the day: the blood of souls is on us if we fail individually to employ our every talent for their salvation. Have you not, my friends, as members of churches, criminally failed in this respect? What are you doing to enlighten and bless the vicious and ignorant who dwell in your immediate neighbourhood? Has the love of Christ constrained you to urge them to “flee from the wrath to come?” Our sabbath-schools demand the help of the educated and intelligent; are you giving such help? Have you learnt to decrease your expenditure, that you may augment your charities? or are you giving to God the surplus of your luxuries? With increased claims and means,

are you not contributing the same sum to benevolent objects which you gave twenty years ago? Need we wonder, then, that Evangelical Nonconformity does not progress, when so little exertion and self-sacrifice are put forth? God only helps those who help themselves. Why sigh and cry we for the abominations done in Zion, if we put not off the mantle of selfishness, and gird ourselves for our Master's work? With the examples of a Thomas Wilson, a Harlan Page, a Thomas Cranfield, and a Sarah Martin before us, should we not be ashamed that we have done so little for the conversion of souls?

4. The neglect of prayer for, and co-operation with, the ministry.—There is no relationship in which parties so act upon each other as in that between a minister and his people. If the members of a congregation be dependent for assistance in spiritual things on their minister, his ability thus to help them depends no less on their prayerful, active sympathy. The repeated entreaty of the apostle Paul to the churches he addressed was, "Brethren, pray for us." And if such a man needed the prayers of those to whom he ministered, how much more does the pastor of the present day! It is to the neglect of this intercession that we may, in part, ascribe the want of more power following and sanctifying the services of the sanctuary. Suppose, for instance, your pastor is not, in your judgment, sufficiently experimental; instead of blaming him, have you prayed that he may have a deeper personal experience of religion? Or he may seem to give an undue preference to one class of doctrines or duties; instead of dwelling on his deficiencies, have you prayed that the great Teacher may help him to "divide rightly the word of life?" Or he is not sufficiently earnest and affectionate: have you made these alleged faults matter of supplication before God, or of mere conversation, that he may be depreciated? Oh! did you thus intercede for your spiritual instructor, we are confident he would be better taught in heavenly things—better qualified to teach others. In his every sermon, his every visit to the sick, his every remonstrance with the careless and the profligate, his every attempt to deduce important truth from each portion of Scripture, he would increasingly exemplify the character of "a workman who needeth not to be ashamed; thoroughly furnished unto all good works."

With what confidence may a minister enter his pulpit—"that awful place," as the youthful Spencer used to term it—if he were conscious that his people, instead of decrying his sermons, and criticising his manner, were plying the mercy-seat on his behalf, and entreating that the quickening, illuminating influences of the Spirit might descend and rest on him! The preaching of the present day has failed being "in demonstration of the Spirit and of power," because the people, relying too much on the natural talent of their ministers, have not prayed that they may "be endued with power from on high."

Thus have we endeavoured to set forth some of the causes for the *stagnation*, at least, if not the declension of religion among us.

The *means for their removal* are within our reach. The cultivation of the excellencies whose deficiency we deplore are those means. What doth hinder the full outpouring of the blessing, if we remove the hindrances? Let us do our part; God will do his.

And are there not *reasons* and *motives* to induce us to do so? If I address myself to *my fathers and brethren*, are not our motives many and urgent for seeking the revival and extension of religion? Shall I name the high office we sustain—the example and commands of Christ and his apostles—our ordination vows—the expectations which our people indulge respecting us—the denunciations of Scripture upon those who do the work of the Lord negligently—or the rich reward which now and hereafter awaits the faithful pastor? Should not the *examples of our forefathers* influence us? From choice, not

necessity, we have adopted the principles of Nonconformity. We love to dwell on the pages of Puritan history—to contemplate the apostolic labours of Whitfield and Wesley—while many of us occupy pulpits once filled by men eminent for piety, learning, and usefulness; and shall we fail to take up the mantle of piety and devotedness which they have left behind? Oh! shall it not be said of the ministry of the present day, “The mantle of Elijah has fallen on Elisha?” Shall not this “great crowd of witnesses” inspire us with fresh vigour for the race, and fresh courage for the conflict?

Is not our *position*, too, at the present moment, one of vast responsibility? We, so to speak, are occupying the pass—the Thermopylæ of the church. As champions of the church’s independence of all state aid and control, and of a simple scriptural faith and polity, it is ours to decide whether the wiles of Satan shall shackle that independence, or the doctrines of sects corrupt that faith, or the policy of men destroy that polity. As our fathers were the stern and unflinching opponents of Romanism, Prelacy, and Presbytery, so, like David with his sling and his stone, with an unquailing heart, an unshaking hand, and an unerring aim, should we stand ready to hurl, in the name of the Lord of Hosts, the missiles of truth against the Goliath of error.

Need I point to the *state of the masses around us*? “Wrath is gone out from the Lord against them;” and the plague of sin is fast sweeping them into perdition. Oh! shall not we, like Aaron, rush with the censer of truth between the living and the dead, that the plague may be stayed? The “destroying angel” is passing over our cities, our parishes, and our villages, smiting all who are unsprinkled with the blood of atonement; and shall we not, like David, intercede on their behalf, and urge them, “Be ye reconciled to God?”

To *deacons and other leading members* of our churches need I say, Sirs, how much is resting on you to remove the causes which hinder the work of God among us! Your influence for good or evil on your respective churches is often greater than that of the pastor. Your sympathy, counsels, and prayers would do much to infuse new life into the souls of ministers and people, and to quiet “troubles in Israel.” How can your pastors adequately prepare for the work of the sanctuary if you laymen refrain from conducting even the business arrangements of the great societies of the day, and leave all to their oversight? We want an earnest ministry; but we need no less an *earnest deaconship*!

And shall I conclude without addressing the *members of our churches and congregations*? With you, my beloved friends, it remains to decide whether the future history of Congregationalism tell of decline or progress. Ministers and deacons are but units; you are masses. It is ours to lead on to the charge; it is yours to ensure the victory. Success, at one period, rewarded your toils; but present discomfiture prostrates your energies. Like the Israelites when smitten before Ai, so your “hearts have melted and become as water.” “But get thee up; wherefore liest thou upon thy face? There is an accursed thing in the midst of thee, O Israel! Thou canst not stand before thine enemies, until ye take away the accursed thing from among you. Up, then, up; sanctify yourselves, and the Lord will do wonders among you.” Let every man ask himself before God, “Is there not a cause,” so far as I individually am concerned, why the church or denomination to which I belong does not prosper?

Has your piety declined? Then at once seek its revival. Has the closet lost its attractions? Henceforth let it be consecrated afresh by your tears, your meditations, your prayers. Has the friendship of the world banished the love of God from your heart? From this hour let that heart be the temple of the Holy Ghost. Have the services of the sanctuary ceased to

interest you? Let your constant prayer be, "Oh! send out thy light and thy truth; let them lead me; let them guide me to thy holy hill, and to thy tabernacle." Have the peace and joy which once possessed your bosom fled? Then "repent and do your first works," and the consolations of God shall not be small. Has the zeal that fired your soul to action become only an expiring ember? Then seek a fresh baptism of the Holy Ghost. Have the talents committed to your trust been, till the present moment, kept folded in a napkin; unsquandered, but unimproved? At once go and trade with those talents in the support of the ministry and the sanctuary, and in the conversion of souls; so that, when the end cometh, you may receive your Lord's approval, and enjoy your Lord's reward. A world perishing, and a church hoarding! Strange spectacle!

Ministers, deacons, and people! let there be great searchings of heart among us, to ascertain the causes of religious declension, combined with a diligent use of means to effect their removal. Above all, let us exercise earnest, importunate prayer for the descent of the Spirit; and "times of refreshing" and Pentecostal conversions will again be vouchsafed. "And the former days" of our history, glorious though they be, shall not be remembered nor come into mind; "for the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth!"

Spirit of the living God! descend! "Endue us with power from on high" while we tarry on earth! Ever direct and prosper us! "Arise, O Lord, and have mercy upon Zion; let this be the time, yea, the set time to favour her: for thy servants take pleasure in her stones, and favour the dust thereof. Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity!"

CONSOLATIONS FOR THE BEREAVED.

"Wherefore comfort one another with these words," 1 THESS. iv. 18.

DEATH has lately been very active in our world. Its ravages have widely spread. It has slain its thousands. Piety presents no safeguard from its stroke. The lovely, the endeared, the pious, the useful, have fallen before it. Many, undoubtedly, who read these lines, have recently been to the grave which incloses their sweetest earthly hopes, in the person of husband or wife, parent or child, brother or sister. To such the following remarks are addressed, by one who has needed their support, and felt their value.

Consolation is one of the blessings of the gospel. It describes the Father as "the Father of mercies and the God of all comfort." The Son came "to bind up the broken-hearted;" "to comfort all that mourn." The Spirit sent by the Father through the intercession of the Son, is the "comforter." The saints are "to be comforted in all their tribulations:" "Comfort ye, comfort ye, my people, saith your God." There is no tear so bitter which the soft hand of Divine mercy cannot wipe away. No wound so deep and painful, which the balm of the

gospel cannot enter and heal. And although nature feels, weeps, and trembles at the grave of the departed friends, the gospel calls our attention thence; declares the "blessedness of those who die in the Lord;" assures us of the resurrection of the just to "eternal life;" and exhorts us to "comfort one another with these words."

It is a great blessing that, when seeking comfort for our bereaved and lacerated hearts, we are not denied the privilege of contemplating the glory of our departed friends. We may, and ought to read and study all that the Scriptures reveal concerning "the saints in light." "But I would not have you to be ignorant, brethren, concerning them which have fallen asleep, that ye sorrow not even as others which have no hope."

Among the numerous considerations relating to the pious dead, which tend to soothe the sorrows of bereavement, we observe,—

First, That no uncommon event has overtaken them. "In Adam all die." "Death passed upon all men, for that

all have sinned." "It is appointed unto men once to die." It is the valley through which all must pass. The severance of soul and body must take place. "The dust must return to the earth whence it was taken; the spirit must return to God who gave it." It is a part of our preparation for our final glory. We may all say with Job: "I know that thou wilt bring me to death, and to the house appointed for all living." We, the living, have yet to meet the enemy, and to experience the struggle from which our departed friends have escaped. If death were an unfrequent occurrence; if it happened only to a few, while all the rest of mankind escaped; if our beloved friends had been made the special marks for the arrows of the destroyer; our grief would scarcely admit of restraint. But since death is the termination of our earthly career—a part of the sentence which Divine mercy has not repealed; since it reigns from the infant to the hoary head, from the beggar to the monarch, from the vilest sinner to the holiest saint; since our friends have only stepped into eternity a little sooner than we expected; and since we must shortly tread the same way;—surely, while this is the lowest ground of comfort which we can possibly take, it must afford us some relief. But let us consider,—

Secondly, That all their afflictions, temptations, and sorrows are ended. While travelling through this wilderness they dwelt in a weak, frail, tabernacle, which was often the abode of torture and anguish—often shattered by disease—often threatened with dissolution. By relative circumstances, they were often pierced and lacerated with grief. When mysterious providences affected them, they were ready to say, "All these things are against me." Assailed by fierce and fiery temptations, they feared they should one day fall by the hand of their enemies. Oppressed by indwelling sin, they exclaimed, "Oh, wretched man that I am, who shall deliver me from the body of this death?" "Fighting the good fight of faith," they were still in the midst of the conflict and the heat of the battle. When faith languished they began to sink in the deep waters; when drawn into sin by a backsliding heart and the force of temptation, "they went out and wept bitterly;" when in the depths of trouble they cried, "My soul is cast down within me," "all thy waves and thy billows are gone over me." Their hearts were filled with grief, and their

eyes ran down with water, "because men kept not the law of God." Amid the troubles of this tempestuous world, they breathed the words of the Psalmist: "O that I had wings like a dove, for then would I fly away and be at rest."

But from all these things they are perfectly delivered. Into that land "where the weary are at rest, and the wicked cease from troubling," the evils and sorrows of earth never can intrude; the body no longer clogs and distresses the spirit; disease and pain are unknown in that region of perfect health and vigour; mortality is left behind; the days of temptation are past, "the days of mourning are ended." Their souls are incapable of grief; their tears are wiped away; they are delivered from indwelling corruption. They have escaped the power of the enemy; the conflict is ended; the victory is won; "they have overcome through the blood of the Lamb!" Shall we mourn, therefore, that they are not in the troublous scenes of this world? Shall we grieve that they have escaped from all these evils? Shall we not be comforted by the thought of their release? Does not that affection which we felt, and still feel towards them, lead us to rejoice in their deliverance, and triumph in their victory?

If such be the removal of the saints from this world, we are instantly led to the conclusion, that *the hand of the Lord hath done it*. Who but a heavenly Father could manifest such love, and deal so gently with his beloved children? He who had previously gone to prepare a mansion for them, had promised to come and fetch them home: "And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." It may sometimes be difficult to recognise the hand of God in the death of those we love; but this is owing to ignorance and unbelief. There is the surest ground for faith. The time and circumstances of the death of his people are under his control: "Precious in the sight of the Lord is the death of his saints." The cloud which carries away our dearest friends may appear dark and frowning to us, still it is only the envelope which contains unspeakable wisdom, glory, and love. Though it leaves us weeping in its shade, it bears our friends to the regions of the blessed. Jesus calls them away, and "receives their spirits." Shall not He, without whose knowledge not even a sparrow falls to the ground, order

the removal of his saints? Shall not He who numbers the hairs of their head, number their days, and appoint the time of their departure? Shall not He who came into the world and died to redeem them by his own blood, come and receive them to himself? Shall not He who first raised them from a death of sin, and gave them spiritual life, come and bear them to the regions where that life shall be perfected?

From this we may further argue, *that their work on earth was done.* However early they were removed, we may rest assured that he has not taken them too soon. His work was done in them and by them. To us they appeared to promise years of devoted and useful service in the cause of God. To us their sun appeared to set before it had fully attained its noon-day splendour. We felt their value, and were greatly assisted by their conversation, example, and prayers. Our spiritual welfare seemed, in one sense, bound up with them. We thought that for them "to abide in the flesh was more needful for us." We thought their instrumentality was required in this fallen world; but He, "whose way is in the sea, whose paths are on the deep waters, whose footsteps are not seen," took a different view of the case. He saw that their appointed work was done; their talent was improved. And though we cannot read the reasons of his conduct, nor the wisdom of his designs, we believe that his reasons are the best, and his wisdom perfect. When their work was done, he called them home: "Come up hither." "Well done, good and faithful servant, enter thou into the joy of thy Lord." Blessed is that servant who, when his Lord cometh, shall be found watching, his soul prepared, his work accomplished. And will not He who has called them away "call others out of the kingdom of darkness, and translate them into the kingdom of his dear Son," to walk in the steps, and fill the spheres of usefulness left vacant by those who have fled away to their reward?

Thirdly, It will greatly increase our consolations to remember, that our departed friends are far more lovely than they were before. We have seen many lovely characters, even in this fallen world. Our hearts were attached by their simplicity, spirituality, purity, and fervour. We perceived them increasing in the image of Christ, and we loved them for his sake. How strong are the ties of human affection, when bedewed

and sanctified by the Spirit's influence! These are bonds which death itself cannot sever. But those who were most lovely on earth are unspeakably more lovely in heaven. We only knew them in their ignorance and imperfection, in the very infancy and weakness of their spiritual life; now "they see face to face;" now "they know even as they are known." Their conversation, while in the body, was refreshing to our souls; what must be the communion of saints above? To unite with them in prayer and praise, was "like a little heaven below;" what must be the sweetness of the "new song which they sing unto the Lamb that was slain?" We saw only the first manifestation of the beauty of holiness in them; what should we think of them now, could we gaze upon them in its full development? We saw in them only the first faint traces of the Saviour's image; now it is perfected by seeking the Saviour, and partaking of his glory. They are now more worthy of our affection, because they have fully put on the Lord Jesus Christ. Let us contemplate their wondrous transformation—their glorious state! Let us rejoice that the "beauty of the Lord is upon them."

In all this we have the fullest answer to our prayers on their behalf. We would not ask for less; we could not ask—he could not give us more. Did we pray for their conversion?—They were converted, and their sins blotted out. Did we pray for their preservation?—"They were kept by the power of God." Did we pray for their progress in the Divine life?—They grew in grace. Did we pray for their usefulness?—They continued "in works of faith and labours of love." Did we pray for their deliverance?—"They are now delivered from every evil work." Did we ask for them grace and glory?—It is given. We prayed often, waited long, but the full answer has come. They need our prayers no more! "I love the Lord, because he hath heard my voice and my supplication." "Glory be to God in the highest!"

And shall we not rejoice in the thought that heaven is enriched by their removal from earth? God is gathering up all that is excellent and lovely to himself. Nothing that is spiritual and heavenly shall long remain in this dark and polluted world. Rapid growth in grace generally indicates a speedy removal. Those who most ardently love God, and long for his

presence, shall not long be kept at a distance from his face. What a blessing if there is anything in our families, or in the circle of our friendship, which heaven can receive! The celestial country is continually enriched by their ascension thither. The innumerable company continues to increase by their addition to it. The celestial song continues to swell with new voices. The Redeemer's crown is adorned as "he makes up his jewels." The prepared mansions receive their proper inhabitants. All who enter there are safe and glorious. "There my best friends and kindred dwell; there God my Saviour reigns." Blessed privilege, to have the objects of our affection there! We catch a glimpse of their glory as they enter, and hear the shouts of angels on their admittance to the world of light.

It will greatly soothe our sorrows if we also remember *that we alone mourn their departure*. They do not regret nor mourn over the separation. If we knew that they were, like us, bereaved; that they mourned for us as we do for them; our grief would be greatly augmented. But much as they loved us, happy as they were in our society, they are unspeakably more happy in the society of the blessed, and in the presence of their Saviour. Before the bitterness of death was felt; before the first pang of separation had lacerated our hearts, or our first tears had fallen upon their lifeless clay; their liberated spirits had reached the skies, gazed upon the Lamb, and bowed before his throne. Could they, bending from their celestial seats, address us, would they not say, "Weep not for us?"—"If ye loved us ye would rejoice, because we go unto the Father."—"Haste and come away to these delightful regions."—"Little did we conceive of these glories while we sojourned with you." While we weep they rejoice—while we are lonely they are surrounded with innumerable companions—while we feel privations which we do not expect earth to supply, they have fulness of joy in his presence; pleasures for evermore at his right hand. They have awakened in his likeness, and are eternally satisfied.

We shall conclude these remarks by observing, that *the separation is but momentary*. Were there no hope of reunion, or were our lives extended like those of the antediluvians, we should more deeply feel the sorrows of bereavement. Not that we prize heaven chiefly

because our departed friends are there; our highest bliss will flow from the beatific vision of the Crucified. But will not our joy be increased by meeting our companions in tribulation? Shall we not admire and love the Saviour, who has glorified them and us with them? Will not the song be louder and sweeter by the recognition of those who have travelled through the wilderness at our side? Shall we not praise the Redeemer for their salvation as well as for our own?

The *intervening season can be but short*, and soon the Master will come and call us to join them. A year, a week, a day, may bring us to their embrace. The nearer we live to God, the more actively we are engaged in his service, the shorter time will appear. Time never flies so swiftly and sweetly as in the favour and service of God. Even now we belong to the same family; we are separated only by "the narrow stream of death"—even now we meet them in Christ, in desire, in worship—even now "we are come to the spirits of just men made perfect." Let us magnify the riches of the grace of God which bringeth salvation. Let us ascribe all these precious hopes to the atonement; it is endeared to us by the glories of our departed friends. The grace given to them blesses us by the assurance of their bliss. Their glory beams upon us and cheers us in this dark world. All is of grace, and grace makes our bereavements blessings. Let them be sanctified to the quickening of our souls. Let us recede from earth and approach the gates of heaven. Let us be weaned from things below, and have our affections set on things above. Let us "die daily." Let us seek to have "all things working together for our good." Let us have "our loins girt about and our lamps burning." Let us be found watching whensoever our Lord shall come.

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THE WAY TO WALK.

"Walk as children of light," EPH. V. 8.

THE introduction of the gospel into any place is an event of surpassing interest in its history: it is connected with results which extend into the far distant ages of the future; and the social relations, the religious opinions, the personal destiny of a people, are all affected by the message from heaven. It is so now. It was so in apostolic times. In support

of this truth we have but to refer to the missionary chronicles of the primitive church. Take as an illustration the far-famed city of Ephesus. The superstition of ages had there settled in all its darkness upon the popular mind. There was no vision, and the people perished. Its magnificent temple was regarded with idolatrous veneration. At its shrine thousands paid their willing homage. Its goddess "Diana" was there surrounded by all the ardour of a blind devotion. Her ritual had widely extended when Paul and his companions in travel, Gaius and Aristarchus, entered this city of renown. Tidings of these men, and of their evangelical career, had already been brought to the interested worshippers of Diana; and *selfishness*—that great antagonist of the truth—now armed its hosts against these itinerant preachers of the cross. But all this popular fury was powerless to resist the majesty of "the gospel of Christ;" for the tide of truth had set in to bless the Gentile world, and "the waters of life" rolled on in one mighty current, until they crossed the very threshold of Diana's temple. Paul continued for three years to labour in the city. During that time the Holy Spirit honoured the instrumentality of the apostle. "The word of the Lord" was glorified. The Ephesians believed. A Christian church was formed in this stronghold of darkness. The throne of Diana, "great" as she was, tottered before the omnipotence of the truth. And when Paul was on the eve of departing from Asia, he sailed to Ephesus, and summoned the elders of the church to receive his last solemn charge. And who can read the closing sentences of that magnanimous appeal, as recorded in the twentieth chapter of Acts, without deep emotion? After this, could Paul forget the church of Christ at Ephesus? Surely not. Nor did he; for when a prisoner at Rome he sends to them, by the hands of Tychicus, the masterly, and dignified, and sublime epistle, in which this sentence occurs: "Walk as children of light." Let us glance at the obligation arising from the great spiritual change of believers from "darkness" into "light." The entire verse reads, "Ye were sometimes darkness, but now are ye light in the Lord; *walk as children of light.*" This implies that Christians are to "walk,"

1. In the light of *knowledge*.—The Bible is the great foe of ignorance. It is true there may be great intellectual

light where there is gross spiritual darkness; but "no man is really ignorant who is pious." For although the humble believer may know but little, yet this he can say, "One thing I know, that whereas I was *blind*, now I *see*." And from this point is he destined to advance in light through the all-enduring ages of eternity. The religion of the cross requires its disciples to be *intelligent* men. The gospel grapples with ignorance till it subdues it: it creates a thirst for knowledge; and it has ample supplies to satisfy every long-ing mind. Nor is it possible for the Christian to be held in the chains of ignorance; for look at his *chief companion*; it is "*The Book*"—the book inspired by Infinite Wisdom. The oftener he comes to this, the more is his mind enlightened. Its doctrines and its promises are all his hope: its precepts his unerring guide. As he reads he can look up and say,

"Father of mercies! in thy Word
What endless glory shines!
For ever be thy name adored
For these celestial lines."

Clearer light rests upon his path. That light leads him to long for the bright period when he shall live in the unclouded blaze of an everlasting day. "Walk," Christian, in the light of *knowledge*, and recommend your religion by your *intelligence*. Seek to be intelligent. Aim at it; live for it.

2. "Walk" in the light of *purity*.—It is the highest interest of the believer to resist sin; and when he becomes "a new creature," he enters upon a life of conflict. Opposing principles commence a war within. These great principles are "light" and "darkness." But the mists of the morning must give way to the splendours of noon. Grace must triumph. The prayer of our great High-priest must prevail: "Sanctify them through thy truth; thy *word* is truth." As its beams brighten the power of sin is subdued. The word of Christ dwells richly in the disciple. He denies ungodliness and worldly lusts. All his powers are consecrated to the cross. For when a man is converted, he is called to be a "saint." He becomes a "servant of God." He is to have his "fruit unto holiness." "What manner of persons," then, ought we, as Christians, to be, "in all holy conversation and godliness!" We are to "adorn the doctrine of God our Saviour in all things." Our "conversation" is to be such "as becometh the gospel of Christ." Nor need we be discouraged at our

spiritual struggles. Faith shall aid us in all our conflicts. A life of crucifixion may be no pleasant life; but as Christ our Lord was crucified for sin, we must be crucified to sin; or where Jesus is we can never go. Earnestly, then, let us implore almighty grace, that we may be conformed to the image of the Son of God. May the spirit we breathe be that of holy love, and the prayer of our life be,

"One thing we want—more holiness grant;
For more of thy mind and thy image we pant!
Thy image impress on thy favourite race;
O fashion and polish thy vessels of grace!"

3. "Walk" in the light of *joy*.—The river of joy springs from the mount of communion; and the nearer to the spring the clearer the stream. The oftener on the mount, the nearer to heaven; the more intimate the Christian's communion with Christ, the more joyful his course. For if the eye of faith be fixed upwards and onwards, sin and Satan will not often cross his path. They trouble that man the most whose eye and whose heart are in "earthly things." The Christian may expect his trials. Paul had his; but he could write, "As sorrowful, yet always rejoicing." The primitive disciples had theirs; but of them we are told that "they took joyfully the spoiling of their goods." And "the joy of the Lord" is still "the strength" of his saints: sustained by its influence, they may "rejoice evermore." And the believer owes it to his *principles* that he should cherish a *cheerful* spirit. For if sin be pardoned, if conscience be "void of offence," if the Lord of providence be his friend, if the Spirit of Christ be his instructor, if "the Almighty God" be his father—why not *joyful*? And "the voice of rejoicing and salvation" should be "heard in the tabernacles of the righteous." Of their homes it should ever be said,

"The sorrows of the mind
Are banished from this place;
Religion never was design'd
To make our pleasures less."

They owe it to their *privileges*. For all things are theirs if they are Christ's. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "Walk" on, then, Christian, in "the way of holiness," and let your spirit rejoice in God your Saviour; for in trial, you shall have grace to support; in difficulty, wisdom to direct; in temptation, strength to resist; in death, the Saviour to cheer. And so long as you "walk by faith" shall it be said of

you, as of the Old Testament worthies, "God himself was not ashamed to be called their God."

His *prospects*, too, should inspire the believer with *joy*. He has before him a "goodly land." He has in view his "Father's house." And he is to pursue "the path of life," that at "the right hand of the Most High" he may find a "fulness of joy and pleasures for evermore." "Walk" on, then, believer, "rejoicing in hope." "Walk" on, and of you let the truth tell this tale, and of you sing this song:

"Cheerful they walk, with growing strength,
Till all shall meet in heaven at length;
Till all before the throne appear,
And join in nobler worship there."

B. E.

CLAIMS OF THE BIBLE.

1. THE Bible is intended by its divine Author to be the guide of man; to serve as "a lamp unto his feet, and a light unto his path." Nothing is more indisputable than that man is by nature, and, till regenerated, by practice, in a state of darkness and error, being blinded and led astray by sin. He possesses, indeed, the light of conscience; but it is awfully obscured and perverted by habits of iniquity. Besides, the agency of evil spirits is continually at work to darken the minds, and confirm the evil propensities of men. No means are neglected by the grand adversary which he sees calculated to accomplish this. He is aware that he cannot more effectually insure the destruction of souls, than by preventing their reception of heavenly light and conviction. He knows perfectly well, that as long as sinners are insensible to the dangers of their position, to the dread realities of the future world, and to the duties enjoined upon them, they will remain his willing slaves. Hence, his efforts are incessantly directed to this object, and all his diabolical resources are employed to secure it. As a means to this end, he endeavours to hinder men from reading and studying the holy Scriptures, lest "the glorious light of the gospel should shine into their minds," and lead them to abandon his service for the service of God.

2. It will hardly be disputed, then, that the Bible is essential in order to man's proper enlightenment, and is perfectly adapted to afford that information which he most needs. The facts and doctrines it makes known are of such a nature as it can never consist with our happiness or our safety to be ignorant of. They are not of subordinate value, nor of mere ephemeral interest, because they concern our condition and prospects as sinners; they unfold to our view the attributes of the Divine character; warn us of our peril; point out the way of escape; instruct and direct us how we may become holy and happy here, and finally attain to eternal joys. Such matters as these bear on their very front the impress of transcendent and abiding importance. He who neglects or despises them proves himself to be not merely a fool, but a flagrant transgressor. He both offends against

that God, who is the author of the Bible, and inflicts serious injury on his best interests. It is vain for such a person to pretend any regard either to moral obligation, the will of God, or his own true welfare.

3. Notwithstanding these solemn facts, however, what are the results? Do we find a profound interest in the truths of Scripture generally prevailing? Are the majority of men diligent readers of the Scriptures, treasuring up in their minds the lessons they contain? Do they manifest an anxious desire to regulate their lives by this authoritative book? Do they regard it with esteem and reverence, with thankfulness and admiration? Are their views and treatment of the Bible in accordance with unquestionable duty? The very contrary is the fact. This holy volume is utterly neglected by vast multitudes; as much disregarded as if it were only a human production, treating on topics of a temporal nature: nay, more so; for while the Scriptures are scarcely ever opened by these individuals, they will peruse the news of the day, or some secular treatise, with an eagerness and attention quite remarkable, and most praiseworthy if it were only enlisted in a better cause. But, by their culpable carelessness of the word of truth, they deprive their souls of that light and nourishment which their immortal nature demands. Hence they become mournful illustrations of that inspired saying, "That the soul be without knowledge, it is not good," Prov. xix. 2.

4. Nor do professing Christians always come up to the extent of their duty in this matter. Many of them, there is reason to affirm, do by no means pay that attention to the Divine word which is required of them; and to this may be traced, in part at least, the feebleness of their piety, and the inconsistencies of their conduct. If they were more diligent in searching the Scriptures, more in prayer for the aid of the Holy Spirit to understand them, and to feel their heavenly influence and power, they would exhibit more fully in their lives the virtues of the religion they profess; and their knowledge and enjoyment of Divine things, as well as their usefulness, would be greatly increased. "He that hath ears to hear, let him hear."

February 29th, 1848.

M. H.

LOVE AND FAITH.

THE love of God is the best preservative against the love and practice of sin. If proof of this is required, it is found in abundance in the Bible, and in the experience of Christians. Besides, it is clear that the two are opposite both in nature and in action. If a man truly loves God he will obey him, and the disposition to sin will be effectually checked; for sin is simply disobedience of the Divine commands. In proportion, then, as the love of God exists in the heart, will holiness be found there, and manifest itself in the life. On the other hand, in those who have no love to God, sin reigns. This is the predominant characteristic of unconverted men. While they love sin, and habituate themselves to the pursuit of it, how can they have any love to God? It is impossible! for, if they loved God, they would delight in his ways, and the dominion of sin would be destroyed.

Faith in Christ is the grand means whereby

the love of God is produced in the heart. God reveals himself to us through Christ,—offers us pardon and reconciliation for his sake,—hears our prayers; supplies our wants; and brings us to heaven, through the merit of his Son, who died for us, that we might have life everlasting. Love to God is inseparably connected with faith in Christ; and hence, he that believeth not the record that God hath given of his Son, cannot love God; for disbelief of God's word, and rejection of Him who came forth from the Father, is malignant rebellion against God himself. It is in vain, then, for Deists, and practical unbelievers of all sorts, to profess any love to God, since Scripture justly concludes them as his enemies; and, if finally such, they must meet with a doom fearful in its nature, but suitable to their character and their doings. H.

March, 1848.

CALVARY CALMING THE CONSCIENCE.

MAN surveys the magnitudes and the glories of creation, and much of the fair and lovely are seen in them; but the volcano, the earthquake, the storm, the pestilence, awakens his fears, and unsettles his confidence. He "hears the law" of God, and listens to its sanctions, and admits that it is just and good; but what mean the thunderings, and lightnings, and voices whence it proceeds? He hastens to the hill of Calvary, and there his fears are quelled, and there his hopes arise, and there his joys abound, and there every pang, and every prayer, and every look, and every sigh of the man of sorrows convince—more than satisfy—him that God is love. From Calvary's summit, no thunderings, no lightnings, no voices proceed. The sympathy creation feels in the scene is too deep for thunders to express, too wide for lightnings to be its messenger. Creation feels in dumb amazement. The sun shines not; the earth reels and staggers, but there is no speech, no language, no voice heard. Creation feels,—feels from its very core to its widest extremities, that God is Love.—*Smith's Sacred Biography, Second Edition.*

RELIGION THE BASIS OF NATIONAL PROSPERITY.

THE following is one of the sayings of Washington:—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these pillars of human happiness, these firmest props of men and citizens. The mere political, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

THE BELIEVER LONGING.

WHAT has been your most ardent desire, since first you learned to love, confide, rejoice, and glory in Christ? Has it not been for *more of Christ*? More of Christ's love, of Christ's spirit, of Christ's image? Is it not then enough to make death wear in your eyes the smiling aspect of a welcome friend, when you reflect, that the moment it has torn aside the veil of mortality which hides from your view the Saviour that you love, you shall see that Saviour face to face, unveiled in all his glory? You shall have Christ himself in all his fulness, as your own for ever—you shall hear his voice—you shall bask in the sunshine of his smile—you shall dwell in his immediate presence—you shall be perfectly like him, and uninterruptedly with him for ever,—never, never more to grieve, doubt, distrust or displease him for one moment, throughout eternity! Again, I ask, will not an eternity with Christ be indeed a blissful eternity? And when you look on death as the portal of such an eternity, are you not ready with St. Paul to exclaim, "I have a desire to depart and be with Christ!" and with St. John, on hearing, at the close of the apocalyptic vision, the Saviour's voice declaring, "Behold, I come quickly!" in a transport of holy joy to cry out, "Even so, come Lord Jesus!"—*Rev. Hugh White.*

REFORMATION OF CONVICTS.

A LETTER from a gentleman, who has been for eighteen years a prison inspector, contains the following excellent remarks relative to the proper persons for prison officers:—

"My second remark is, that moral and religious instruction are indispensably necessary to the success of any penitentiary system. A prudent, pious, and intelligent chaplain, whose heart is in his work, and who labours continually for the spiritual welfare of those under his charge, will see the fruits of his labours in the reformation and conversion of many of them to God. The spirit of the gospel is a subduing spirit, and uniformly produces obedience and industry. I once asked an overseer of the Eastern Penitentiary how a certain refractory prisoner behaved. His reply was, 'Getting good.' 'How do you know that?' said I. 'I know it,' was his reply; 'for he is more civil than he was, more industrious, and more cheerful.' The prisoner became a Christian. My third remark is, that all the officers should be men of mild dispositions, of few words, and conscientious Christians. Like produces like. At all events, the officers of a penitentiary should be moral men, of mild tempers, courteous and kind, and firm in government. A profane swearer or tippler should never be permitted to hold an office in a penitentiary."

IS IT RIGHT?

SHOULD you ever be in doubt as to what is right in the way of duty, there are two guides to direct you—one, your own conscience; the other, the word of God. We are assured that the commandments of the Lord are all right; they call upon children, and say, "Obey your parents in the Lord, for this is right;" and from that stage of life up to the period when we mingle with the world, all its instructions and counsels are equally good and right. Does the

Bible call upon you to remember your Creator in the days of your youth; and is it right for you to disregard this exhortation, and to delay it until you grow up to manhood? Are you exhorted to seek first the kingdom of heaven; and is it right to leave this duty to the last? Is salvation offered to you to-day—now; and is it right for you to treat this great matter lightly, to leave it alone until it is too late? The Lord has assured us that our souls must live for ever, either in heaven or hell; is it right to be careless about their everlasting state? The ungodly say, there is no need for you to be so much concerned about religion, at any rate not while you are young; the Bible exhorts you to give your hearts to Jesus Christ, and to love and serve him with all your might: now, is it right to obey man rather than God?

THE DIGNITY OF MAN.

WITH what an overwhelming importance does eternity invest the character of man! The freshness, and beauty, and loveliness of the vegetable world please the senses, and command a momentary admiration; but the sun is no sooner risen with a burning heat, than the grass and the flower withereth, and the grace of the fashion of them perishes, and is forgotten. The inferior creation enjoy the highest satisfaction of which their natures are capable; but that happiness is limited to a few years, or months, or days, or hours; but everything about man wears the aspect of eternity. The infant comes into the world with an organism of immortality; faculties begin to expand, that will continue to expand through interminable ages; affections manifest their presence, which will, in time and in eternity, be reciprocated by a holy universe, and will share the love and joy of God, or will wander over the vast creation in quest of an object, but will find none; a body is nursed and watched that will be a dweller in the house of many mansions, or will be destroyed in hell. As the infant grows to youth and manhood, he marches to eternity. His thoughts, his words, his actions, all affect that eternity. He sows to the flesh, and will, in eternity, reap the fruits; or he sows to the Spirit, and will, in heaven, reap life everlasting. In a word, his circumstances, his relative connections, his employments, his enjoyments, his sufferings, and sorrows, are all intimately linked with his eternity.—*Smith's Sacred Biography, Second Edition.*

THE WAYS OF THE MOST HIGH.

THE world looks upon some of their families coming out like a fresh blooming flower in the morning—their cheeks covered with the bloom of health—their step bounding with the elasticity of youth—riches and luxuries at their command—long, bright summer days before them;—the world says, there is a happy soul. God takes us into the darkened room where some child of God lately dwelt. He points to the pale face where death sits enthroned—the cheek wasted by long disease—the eye glazed in death—the stiff hands clasped over the bosom—the friends standing weeping round; and he whispers in our ears, "Blessed are the dead!" Ah! dear friends, think a moment, whether does God or you know best? . . . It is a happy

thing to live in the favour of God—to have peace with God—to frequent the throne of grace—to burn the perpetual incense of praise—to meditate on his word—to hear the preached gospel—to serve God; even to wrestle, and run, and fight in his service, is sweet. Still God says, “Blessed are the dead!” If it be happy to have his smile *here*, how much happier to have it without a cloud *yonder*! If it be sweet to be the growing corn of the Lord *here*, how much better to be gathered into his barn! If it be sweet to have an anchor within the veil, how much better ourselves to be there, where no gloom can come! “In thy presence is fulness of joy; at thy right hand are pleasures for evermore.” Even Jesus felt this—God attests it. “Blessed are the dead!”—*Rev. Mr. McCheyne.*

TO PARENTS.

YOUR children are men in miniature. A few seasons come and go, and those who are in the nursery, or in the glee of childhood, are treading the theatre of the world, and mingling in the changing and solemn drama of life's eventful scenes! As the child passes through these flying periods, you are most generally able to see the future man. In conformity to the early impressions and the bias which the mind takes,

so will the forming future character of the man grow and fix itself. This great law is found in the moral government of God, and its results proclaimed in terrible language by evil parentage, training, and government. It is utterly impossible to prevent our children from being moulded in exact conformity to the bias and impressions you give them. These will govern; they will be masters. You cannot counteract their shaping moral power. If you imprint the lovely image of virtue, and the sweeter and lovelier impress of piety, in childhood, so as to give the balancing power to character, you will see the same image, bold, beautiful, distinct, in the man. If you deform the character in childhood by vicious principles, and their results, you are able to determine, even in childhood, the full-grown man, his habits fixed, his character stereotyped, his destiny decided. Such is usually the power of first principles in giving bias and formation to the ultimate man. Washington is an eminent and lovely illustration of this great principle. In childhood his teachings and impressions were of the right stamp, and they moulded his character and decided his destiny! And what a sublime one it was! Napoleon, the terror of all Europe, is a terrible example of the opposite result. By the power of early impressions and associations, the destiny of that great captain and warrior was decided.

Lessons by the Way; or, Things to Think On.

CHRIST IS ALL IN ALL.

CHRIST is our sov'reign Lord; Christ is our Priest;
Christ is our Prophet; our Protector's Christ;
Christ is our Shepherd; Christ our Judge so dread;
Christ is our Saviour; Christ our Chief and Head;
Christ is the Alpha, e'er the ages past;
Christ is th' Omega, which must always last;
Christ is salvation's source as well as end;
Christ is our Pattern, and ne'er-failing Friend;
Christ is the ransom for transgression paid;
Christ is our offering, sacrifice, and aid;
Christ is our treasure; Christ's our only gain;
Christ is the Saviour of the faithful train.
In all the earth beneath, or skies above,
There's not a Saviour so replete with love
As the incarnate Word, nor such another
As Jesus Christ, our God, and yet our Brother.
Let soldiers talk of war and battles fought;
Let sailors talk of wealth from India brought;
Let misers talk of chests with gold well stored,
But let the Christian's talk be of the Lord!

From the "Welshman's Candle."

ADVICE TO AVOID BAD COMPANY.

FOLLOW a prophet, he'll enlighten thee;
Follow a rabbi, thou shalt walk by rule;
Follow a saint, and thou a saint shalt be;
Follow a fool, and thou 'lt be still a fool;
Follow thy Saviour, both in deed and word,
And tread the path which he himself once trod;
Perform with zeal the mandates of the Lord,
And never deviate from the sacred road.—*Ibid.*

PRAYER.

PRAYER is good in every land and clime;
Prayer is good for men in every sphere;
Prayer is good at every hour and time;
Prayer is good on all accounts whate'er.
With faith, with rev'rence, with a soul strung high,
With ardent zeal, and minds that never stray,
With knowledge, with a strong incessant cry,
With close attention, 't is that men should pray.
Prayer, of old, a mighty giant slew;
Prayer the lion's mouth shut up of yore;
Prayer the gates of iron open threw;
Prayer can save a man at any hour;
Prayer lock'd up the heavens long from rain;
Prayer the ocean turn'd to solid land;
Prayer raised up the dead to life again;
There's nothing can the force of prayer withstand!
Ibid.

THE DRUNKARD.

OF all the slaves wherewith this world is stored
The worst is he who is his belly's slave;
For while he lives he'll seek no other lord
O'er him supreme authority to have.
'T is bad to see a judge disguised with beer,
Or find a justice sprawling in the street;
'T is bad to see a reeling, stammering peer,
But 't is far worse a drunken priest to meet.
Woe be to him who, only to disclose
His neighbour's weakness, puts about the fowl;
The Lord incensed will rank him with his foes,
Because he tries to slay his neighbour's soul.
The drunkard's wages are, a shortened life—
An empty lodging—an uneasy bed—
A stomach foul—companions fond of strife—
A tatter'd doublet—and an aching head!—*Ibid.*

BE KIND TO EACH OTHER.

BE kind to each other !

The night's coming on,
When friend and when brother
Perchance may be gone !

Then 'midst our dejection,
How sweet to have earned
The blest recollection
Of kindness—*returned !*

When day hath departed,
And memory keeps
Her watch, broken-hearted,
When all she loved sleeps !

Let falsehood assail not
Nor envy disprove—
Let trifles prevail not
Against those ye love !

Nor change with to-morrow,
Should fortune take wing,
But the deeper the sorrow,
The closer still cling !

Oh ! be kind to each other !
The night's coming on,
When friend and when brother
Perchance may be gone !

Charles Swain.

CHRIST ALONE.

WHERE can we find a name so holy as that we may surrender our whole souls to it, before which obedience, reverence without measure, intense humility, and most unreserved adoration may all be duly rendered ? This ought to be the inquiry of our whole nature—intellectual and moral, no less than religious—and the answer to it should in like manner express the rule of our personal conduct, and be the centre of all our moral and religious convictions. *One name* there is, and one alone—one alone in heaven and on earth ; not truth, not justice, not benevolence—but Christ !

PAUL'S CROSS.

THIS celebrated structure stood at the north-east part of St. Paul's-churchyard, near the spot where a tree now grows. It was famous in ancient times as the place where proclamations were set forth—sermons preached—curses, bulls, and excommunications read—and other public business transacted. Here the Pope's sentence against Martin Luther was read with much pomp ; here many persons who had been charged with heresy were obliged "to do penance," by carrying faggots on their shoulders, before all the people, on the Sunday. Here Popery was proclaimed, in all the length and breadth of its iniquity. Here, too, it received its deadliest blow, by the faithful gospel-preaching of our bold and uncompromising Protestant Reformers. Sermons were preached here until the year 1642, when it was pulled down.

EXALTING JESUS.

A CLERGYMAN, passing through Reading, called on the Hon. and Rev. W. B. Cadogan. "So, Mr. W.," said that great and good man, "you are in orders ?" "Yes, Sir ; and I am frequently distressed, lest I should not discharge my office aright." "You have, Sir," replied Mr. C., "but one thing to do ; exalt Jesus, and the promise

is, 'I, if I be lifted up, will draw all men unto me.'" The impression was not transient ; the minister often recollected the hint with profit.

The wicked dwell more on the faults of God's children than on their graces ; as the flies settle on a sore place, and as vultures fly over the gardens and delight to pitch on carrion.—*Manton.*

A gentleman having lost a son said, when some friends offered him condolence, "I would be content was it possible to lose a son every day in the year, might I but be favoured with such manifestations of God's presence and love as I have experienced on the present occasion."—*Gifford.*

As soon as pride is humbled enough not to enter into controversy with God about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—*Venn.*

Paulinus, when they told him that the Goths had sacked Nola, and plundered him of all he had, lifted up his eyes to heaven and said, "Lord, thou knowest where I have laid up my treasure !"

A good man was once conversing with some pious friends, who were in better circumstances than himself, on the nature of true faith, and pertinently observed, "You have, I have no doubt, felt its effect ; but to know its true value is to be called to exercise it when the Lord keeps the key of the cupboard."

None are transplanted into the paradise above but from the nursery of grace below.—*Boston.*

Nothing can reconcile the soul to afflictive allotments but looking on them as covenant dispensations.—*Mason.*

"Riches," says Solomon, "make to themselves wings and fly away." The best way to confine the bird in its nest is to keep its wings well cropped by benevolence.—*An old Writer.*

God made man in his own image ; and man (to be even with him, as it were,) will needs make God after his image.—*Trapp* on Rom. i. 23.

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives.—*Hervey.*

God himself is the stability of our spiritual strength. Were the stock in our hands, we should soon prove broken merchants.—*Gurnall.*

Of a small handful of outward things I am ready to say, It is enough ; but that which I long passionately for is a large heartfelt of God in Christ.—*Arrowsmith.*

What a transformation did the day of Pentecost produce ! They who had so long been children grew in one hour to the stature of perfect men ; like Aaron's rod, which brought forth almonds in a night.—*Alford.*

Mrs. Joyce Lewis, when she was condemned to be burnt for the Protestant religion, said, "As for death, I fear it not ; for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not much trouble me."

Biography.

SUDDEN AND IMPRESSIVE DEATH OF THE LATE MR. CHARLES DODGSHAM, OF HAMBURG.

THE church of God is often compared to a martial host, both in scriptural and common parlance. In an earthly army, besides the rank and file (the importance of whose service is indeed well appreciated by the commander, but whose names never appear in the Gazette,) there occur leaders and standard-bearers, who are honoured with the posts of peculiar danger and peculiar distinction. Thus, too, it is in God's church militant. In every age there have been Christian Davids, who have, with the uncaral weapons of holy preaching and living, borne down and disarmed many a vaunting Goliath of infidelity, who had defied alike the armies of the living God and their Almighty Leader. Standard-bearers, too, have been and still are to be found, who by high talents, or an elevated position in human society, are qualified to uphold and defend the banner of Christ, in a manner to which their equally pious brethren have neither call nor capability. But although the private soldier in an earthly army is not commonly, he is occasionally, placed in a position to conduce more than many a leader to the safety and success of an enterprise. Such, for example, is the honourable responsibility of the sentinel on his lonely watch, to whose vigilance is committed the safety of the sleeping garrison; and still more so that of the vidette, stationed on the utmost line which demarcates a hostile country, and who is called to be all eye and ear, for the smallest indication of aggressive movement on the part of those foes by whom he knows himself to be surrounded. And is not this post of watchful observation strikingly illustrative of the position of the believer, whose lot is cast, either alone, or with but a handful of faithful comrades, in the midst of a vicious, worldly-minded, God-contemning community? Such was the post assigned, in the providence of God, to the young, amiable, and, alas! early removed subject of this memoir; and the manner in which he fulfilled his appointed service, the vigilance with which he kept watch over himself, lest the evening should steal upon him unawares, and the zeal with which he sought, not only to maintain, but to extend, the territory of his Divine leader, must surely have found favour in his eyes, since he so soon relieved him from the post of conflict, and called him to enjoy the fruits of victory in his own immediate presence.

Mr. Charles Dodgsham, whose early (not untimely) death we now deplore, was born at Morley, near Leeds, on the 19th of December, 1820, but was sent at an early age to Hamburg for the purpose of learning the German language, with a view to his after settlement in that great commercial city as a wool-merchant. Confided to the care of a pious relative, he grew up in every respect moral and amiable, but without any permanent religious impressions, although there is reason to believe that he was not without occasional strong convictions of the importance and necessity of religion. But he continued to say to every such intrusive thought,

"Go thy way for this time, when I have a convenient season I will send for thee," until, in November, 1844, he was roused from his spiritual lethargy by a sermon preached from Rev. vi. 15, 16. "I then began," says he in a letter now before me, "to feel that I needed a Saviour, and left the place of meeting, praying that it would please God to give me a new heart, and to renew a right spirit within me; and I trust that he has, according to his precious promise, given me that repentance which never needeth to be repented of. Of my religious views I would briefly state—that I have been led, by the grace of God, to see the dangerous position I was in as a rebel against God, and have, I hope, felt deeply convinced of the depravity and sinfulness of my own heart, and of the great necessity of devoting my whole self to him, in and through Jesus Christ, who alone is able to save to the uttermost all that come unto God by him. I trust I have been led, by the influence of the Holy Spirit, to cast all my care upon him, knowing that he careth for us, and to seek forgiveness where alone it can be found,—at the foot of the cross. I live in dependence upon my Saviour, placing implicit confidence in him, feeling that in and of myself I can do no good thing. I am at times assailed with doubts and fears, but they soon vanish when I can go and pour out my heart to Him who is a very present help in every time of trouble."

These passages occur in a letter written in July, 1845, in which he expressed his desire to be admitted a member of the English Independent Church in Hamburg, then without a stated pastor, and whose fewness of members, and depressed outward circumstances, assuredly offered no temptations to a worldly-ambitious mind. His application was, after due investigation, acceded to, and from that time, up to the time of his fatal illness, he continued "to walk in all the ordinances of the Lord blameless." On this point I would not stand alone in my testimony, though convinced that I may without fear of contradiction assert, that in all the relations of life—as son, brother, husband, father, friend, and citizen—he was scrupulously faithful in adorning the doctrine of his God and Saviour, by an exhibition of "whatsoever things were lovely and of good report." I prefer, therefore, to quote the following passage from the eloquent, feeling, and deeply impressive sermon, preached by his sorrowing pastor, the Rev. James Smith, on the 16th ultimo, being the Sunday after his death, in the hearing of many who but a short fortnight before had seen him come and go from the house of God, the sentence of death no more legibly written on him than on themselves, from the appropriate text, *Matt. xxiv. 41*:—"The exhortation, 'Be ye also ready,' is further enforced on our attention by the daily events of Providence. I recount not instances; the event which has surprised and afflicted us all is sufficient. Since last we met here an immortal spirit has gone from our midst! On Lord's-day week *there* he sat and worshipped with us,—only permitted in the providence of God to *enter* upon another year,—to renew his vows unto the Lord in the presence of all his people,—to sit down at the table of

the Lord, testifying his affection and willingness to follow him through another year. But he knew not *what a few hours would bring forth!* There he sat, engaged in solemn devotion, or making melody in his heart to the Lord, not knowing that the summons had been issued to call him hence,—that the Son of Man was nigh, even at his door! There, too, he sat, holding fellowship with his brethren in Christ, and with the Father, and with the Son, whilst the arrow of death had even then pierced his bosom! *He knew it not!* It came in a day when he looked not for it, and in an hour when he was not aware. But the irrevocable decree had gone forth, *Soon thou shalt die!* He rose, he retired from the table of the Lord;—he departed from the sanctuary of his God, only to obey the summons—to sicken and die."

This most accurate description was followed up by a powerful appeal to Christians; to the aged; to the young; to the careless and idle; and lastly, to the lukewarm and delaying soul; urging all to take warning by this most impressive event; after which the preacher proceeded:

"And now duty demands that I say a word or two in reference to our departed brother. Eulogy is not required;—lengthened remark is unnecessary. Charles Dodgsham,—you knew his manner of life,—many of you from his youth up. Amiable in disposition, unassuming in deportment; it would be saying too little, that he made no enemies;—he conciliated universal esteem, and won the affection of all wise and good men. In the world he was firm in the maintenance of principle and character; diligent in business, fervent in spirit, serving the Lord. Long in deciding for the Saviour,—too long as he afterwards felt, yet through a period of two years and a half, he as openly bore the name of Christ, adorning his profession, by walking humbly before his God. Though useful, and prayerful, and devout, as a member of the Church; assiduous, punctual, and beloved as a teacher in the Sunday-school; his works of faith and labours of love were not restricted to these genial and delightful fields. In the more private charities of life he was not only active and benevolent, but silent, unobtrusive, and (by many) unobserved, ever-mindful, it would seem, of his Master's precept, 'Let not thy left hand know what thy right hand doeth.' Ill could he be spared, our feelings would dictate, from any of these spheres of usefulness; and often, when anticipating long years of labour here, has *my spirit* hovered over him, beholding in him a source of comfort and aid, when the strength of our fathers, on which we cannot, dare not, too long calculate, should be enfeebled by years, or their bodies repose silently in the tomb! But the Lord Jehovah hath done it! His thoughts are not our thoughts, neither his ways our ways.

"I enter not the sacred inclosure of the domestic hearth. Happy in his home, tenderly endeared to the partner of his bosom, *years only* can reveal the magnitude of her loss! We tender our Christian sympathy to the bereaved widow and mourning friends, but rejoice with them in the full assurance of hope that he is happy with the Lord. *Her* we would especially commend to the care and blessing of Him who hath said, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.'

"The circumstances of our brother's death are painfully familiar to most present. On the evening of Friday, the 31st of December, while discharging a civic duty (mounting guard during a fire) he caught a severe cold, which, as his friends observed, he evidently neglected. On the Lord's day following—unwilling to be absent from accustomed duty and the habitation of the Lord, for which he ever longed,—he appeared at his post in the school, attended all the services of the day, and united with his brethren *for the last time!*—Oh, how solemnly interesting to him, and to us all had this been known, in commemorating the dying love of the Redeemer!"—In the evening of that same day symptoms of increased malady appeared, and early on the following morning medical aid was sought, though without any apprehension of danger being felt either by himself or family. Violent inflammation of the lungs, however, was found to have commenced. The most active measures were resorted to, and, at first, with apparent success, so that on Wednesday morning he was considered convalescent. But on that very day the disease assumed a new and more alarming phase, typhus fever having associated itself to the inflammatory attack. Up to this period his mind remained perfectly calm and undisturbed, and he frequently gave utterance to expressions of Christian faith and hope. Even as early as Wednesday, however, he seems to have himself apprehended danger, for in a lengthened conversation with a Christian relative he manifested an impression that the termination might be fatal. Then, too, he cordially avowed the sentiment, that the bed of sickness and of death was not the place most favourable for turning to God and securing the peace of the soul, since all the consolations of religion were then most needed, and could be most *appreciated and enjoyed.*

On Thursday, his mind was harassed by temptations; and in detailing his feelings to his affectionate partner, he stated that Satan, the great enemy of souls, had been near him, tempting him to forsake the Saviour and follow *him* but that, though the enemy was near, God was equally near, and would preserve and strengthen him; and this thought calmed and comforted his mind. "Thus, when the enemy cometh in like a flood, then the Lord lifteth up a standard against him." Delirium soon after came on with considerable violence, and continued with but few and short intervals of recollection, even to the close. Yet in the midst of these aberrations, when disguise and simulation are alike impossible; not a word escaped him which could give pain to the anxiously watchful ear of affection. Imagining himself from home, his entreaties to be allowed to return thither were accompanied by the most touching declarations of his love for that home; and the pathos with which he reiterated, "My wife is waiting for me, I must go to her;—oh, if you knew what a happy home I have, you could not have the heart to detain me from it!" conveyed a singular mixture of heartrending grief and soothing satisfaction to *her* who thus saw herself the chiefest, (though, alas, unrecognised) object, of his earthly affections! Still more delightfully soothing, however, was it to hear, within a very few hours of his decease, the low muttering of delirium suddenly interrupted, and the dying believer pronounce (as it

would seem in reply to some fancied interrogator) in tones so distinct, clear, and sonorous, as to be heard in the adjoining chamber,—*"I have no fear. I can trust His promise, and look for salvation through His blood alone, and that is a salvation which every sinner who was ever born on earth may enjoy, if he will accept it; and I know He will save me!"* These were the last coherent words he was permitted to speak! Delirium, and at last stupor, occupied the small remaining period of life, and at half-past eleven o'clock, on the night of sabbath, January 9th, the emancipated spirit left its clayey tenement, at the early age of twenty-seven years, and departed to his Father and our Father, to his God and our God.

Short and violent sickness will, indeed, ever be found to leave little time, and perhaps less power, to seek the Lord for ourselves. But the sick-bed of Charles Fodgesham gives a warning of a different kind,—it says,—"Postpone not to a sick and dying hour the attempt to be useful to those who are near and dear to you." There are circumstances which may tempt us to do this, in the hope of then finding a more ready hearing. But we learn from his experience, that we may be deprived of our reasoning powers, and thus cut off from the use of what are not unfairly regarded as most impressive adjuncts to exhortation, warning, and reproof. But, happily, in this respect likewise our lamented friend had no cause for self-reproach. In no exercise of Christian duty was he more exemplary than in seizing every suitable opportunity of speaking a word for God. Modest and retiring by nature, such occasions were wisely chosen by him, when no third person was present, either to increase his own diffidence, or to rouse the natural pride of the unrenewed heart. Hence, no dying testimony was needed from him,—for the whole tenor of his life,—his private admonitions; his tract distribution; his sabbath consecration; his liberal contributions;—and above all, (because appreciable by all, and too rarely, alas! practised even by religious professors,) his scrupulosity in the conduct of worldly business; his carefulness to shun even the appearance of evil, and conscientious avoidance of whatever could bring reproach on the Christian name,—are the imperishable records by which "he being dead yet speaketh," and has left a testimony in the conscience of many a worldling, that he was "a good man and a just."

The last days of health were employed in devising new schemes of usefulness, which, with characteristic modesty, he preferred proposing through a respected and beloved relative,—*"one who was also in Christ before him,"*—at a church tea-meeting, held on the 29th of December, at the suggestion of the pastor, with a view to encouraging Christian sociability among the members. These proposals were:—First: That cards, containing announcements of the different chapel services, should be printed and delivered on board the English ships in the harbour. Second: That such of the female members of the church or congregation as are unable to undertake the regular distribution of loan tracts, should be urged to aid the Society, by giving away tracts to strangers who may come to their doors, accompanying the gift by a word of friendly advice. Third: The formation of a German class in the chapel Sunday-school,

in which instruction has hitherto been given in English only. Fourth: That a German Sunday-school should be attempted in the St. Paul's suburb, (where nothing of the kind exists,) and to which he offered to give all the time he could possibly command.

In the midst of such plans did Charles Fodgesham sicken and die!

He is gone! and, as his pastor so justly said, we could ill spare him! His was no burning light, attracting the world's gaze, but it was a calm, placid shining, which lighted all who came within reach of its rays, and very willing were we to rejoice in his light!

Hamburg can ill spare him! In the mercantile circle into which he was more especially thrown, his example was calculated to commend and advance the gospel of Christ. Many of Hamburg's brokers are descendants of Abraham; with these he necessarily came into frequent contact, and we cannot desire stronger evidence of what they, (shrewd observers as they are of Christian deportment) thought of him, than the fact, that very many testified their respect, by attending, not only the church-yard rites, but by coming to the dwelling-house, in which the funeral service,—comprehending praise, prayer, reading and exhortation—was conducted, in all which they took part, with apparently deep seriousness, though, probably, with inward protest, against some of the doctrines advanced.

He is gone! His young widow and three orphan babes (one born since his death) can ill spare him! But *she* knows, and she will teach her children to know, that the very "hairs of their heads are all numbered," and that though "a widow indeed and desolate," she is not forsaken, for "underneath her are the everlasting arms" of Him who hath proclaimed himself "the Father of the fatherless, and the Judge of the widow in his holy habitation."

The church with which he was connected can ill spare him! Long without the edifying care of a stated pastor, it was just beginning to feel the vivifying influence of regular ministrations. One and another was being brought to join the little pilgrim band, convinced that God was among them of a truth, when this, the most zealous of their young members—the keystone of a firm-knit arch of family and Christian relationship—is withdrawn, leaving a gap not easily to be filled up!

Lastly: The Sunday-school can ill spare him! It might indeed be almost termed his favourite child, to promote the spiritual growth of which his thoughts and exertions were directed with a most unwearied perseverance. Nine o'clock of every Sabbath-morn, in winter as well as summer, found him in the chapel vestry, ready to receive the little pupils, to whom he showed a winning, love-begetting, kindness of deportment: From the Sunday-school he took his seat in the chapel at half-past ten o'clock, where, there being no organ, he was one of the most efficient, as well as most constant of the choristers. Never, excepting from illness or absence from Hamburg, was his place vacant at afternoon service: hence it may be seen that his proposal to assist a German Sunday-school, involved almost too great a demand on a bodily health, which, though generally good, was never robust. But his active zeal deemed nothing done, while aught remained undone;—

and could we reckon o'er all the labours of love which have been, during the last three years, recorded in God's "book of remembrance," we might perhaps be better able to understand why he was so soon gathered into the heavenly garner; even because, though young in years, he was ripe for glory,—the "child was, in spiritual things, a hundred years old!" Isa. lxv. 20.

Hamburg, Feb. 5th, 1848.

Since the foregoing memoir was drawn up, the young widow whose desolate state is therein deplored has been herself laid in the same tomb which so recently received the mortal remains of him who was dearest to her upon earth. There is every reason to believe that grief (made more intense in corporeal effect by her efforts to avoid the very appearance of murmuring) was the messenger employed to antedate her time of removal from earth to heaven. And sudden indeed was the summons—most appallingly so must it have been to an unprepared soul; for seventeen hours comprehended the whole period between seizure and death; and during several of even these few hours, there is reason to think she was wholly insensible! But neither death-bed preparation nor death-bed testimony were required in her case. Her previous life, short as it was, had exhibited for many years a beau-

tiful example of great natural amiability, purified and exalted by Divine grace; and seldom, perhaps, has religious decision been more happily blended with "the ornament of a meek and quiet spirit," or more perfectly "clothed with humility." Her first words on learning her bereavement, when, with clasped hands and tearful upward look, she breathed forth, "Though he slay me, I will try to trust in him," were in full accordance with her after calm submission, her child-like kissing of the rod, whose painful, though, as we now perceive, benign mission it was, to shorten the term of her banishment from "glory, honour, and immortality." Thus have those whom God had joined on earth, after a brief separation of six weeks, been re-united in heaven. Sorrowing parents, and three helpless orphan babes, remain indeed behind, to mourn the (to them) irreparable breach. But the former know "Him who hath smitten an I who will heal;" know too, and rejoice to know it, that in a very short time they shall follow those who are "not lost, but gone before;" while in regard to the unconscious infants, we are assured that the seed of the righteous shall never be forsaken, and that when father and mother are called away, "the Lord himself will take them up," and "supply all their need, according to his riches in glory by Christ Jesus;" for "in Him the fatherless findeth mercy."

Essays, Extracts, and Correspondence.

THE INTELLECTUAL PRODUCTIONS OF FRANCE SINCE THE REVOLUTION OF JULY.

Translated for the CHRISTIAN WITNESS from
"La Sémur."

Books have their history—a history varied, curious, instructive, sometimes amusing, more frequently distressing—a true picture of man and society. Laborious researches have been made to ascertain and classify the agricultural and industrial productions of France. We know the *hectolitres* of wheat and *mètres* of calico. Why is not the same interest manifested in its intellectual fruits? After all, much as the worship of the material may preponderate, intellectual things have their place, and, in reality, the first place. A nation not ruled by mind would be like a body without a soul: it would have ceased to live.

If we would have a true picture of the present state of France, we must look not so much at its agricultural and industrial products as at its works of intellect. What has been, for some years past, the state of our literature? To what point have the meditations of men, the labours of genius, been concentrated? What is the proportion in the different kinds of

literature? On which side is progress? on which decay?

An Editor of the "*Revue des deux Mondes*," M. Charles Louandre, has endeavoured to throw some light on these questions. He has buried himself in catacombs of contemporary bibliography, and, by dint of patience, presented to us the table of our literary statistics. We shall not follow him through the long detail of his investigations; our object is simply to gather some facts and some figures, and to consider them from our point of observation.

The first thing that strikes the observer is the enormous mass of productions. Books, pamphlets, monthlies, weeklies, dailies, would alone make 240,000,000 octavo volumes annually. Monsieur Louandre does not state the amount of exportation; but supposing—and that is beyond the mark—that it may be a twentieth, there remain 228,000,000 annually for French consumption. Now, certainly there would be nothing extraordinary, even in this vast mass, if each one of the 35,000,000 of France consumed his share, as he does of corn: it would be about six volumes a year for each individual. But, subtracting from the number children who cannot read,

old men who have ceased to read, persons who cannot read, and those who, though they can, read nothing (unless the Almanacs)—we must conclude that, at the most, 3,000,000 or 4,000,000 consume this prodigious quantity of literature. Never was there a generation so voracious of type as the present. It is true we must allow for unsold copies in the booksellers' shops, and those that are transformed into grocers' bags: perhaps one-half goes in that direction.

So much for quantity. The question of quality is still less satisfactory. We are certainly of Royer-Collard's opinion, that the press does more good than harm; but this point granted, the harm is yet very great. But enough of generalities; let us come to particulars.

The science which bibliographers place above all the rest is Theology. In our days, however, this is more an honorary title, like that of the ancient *noblesse*, rather than a real superiority. Theology is not in the first rank, either by the number or merit of its productions. This is not difficult to account for when we consider the kind of education in the Catholic seminaries. Nothing is rarer than hard study. The students are taught an ancient scholastic system of doctrines, a miserable morality, interesting nobody, not even the learner: the wants of the age are left entirely unprovided for. France has no great Catholic theologians. The age of Bossuet is twice dead. We may search in vain among the 575 works on theology for one sensible answer to the German objectors—for one ecclesiastical history with any solidity—for one apology of any value. The only books worth anything, for the last few years, have been borrowed and mutilated from beyond the Rhine. Out of these 575, 250 are mystical writers.

After theology comes jurisprudence. This seems to have gained as much as the other has lost. It has not produced a great number of works, but those are serious, erudite ones, in which we recognise the profound thinker, the man of his age. This department has undergone a complete transformation: it dates from 1789, instead of cumbering itself with the shadows of the middle ages, and endeavours to march abreast of modern notions and necessities. It has cultivated new branches, explored new paths: comparative systems of legislation, the philosophy of right, the right of administration, &c.

Our jurisprudence is, with regard to Europe, in an inverse position from that

of the theologians: they do not follow the jurists of other countries—they lead; they borrow little, they give much. Judicial literature is, however, impoverished in one respect: there are fewer collections of pleadings than formerly. The words of the advocate appear in the paper of the morning, and in the evening are forgotten. Our law-courts have lost their ancient importance.

Philosophy has been, since 1830, more fertile than profound. Books are more numerous than ideas. Revolutionary and Socialist philosophers, such as M. Pierre Leroux, are already monotonous and fastidious, though they are but of yesterday: they have three or four strange formulas, on which they ring changes—not the way to supplant Plato, Descartes, and Malebranche.

As to eclectic philosophy, it has reckoned two or three great writers, and a crowd of fervent disciples. Eclecticism is abundant. It has one misfortune: it always fears hurting somebody or jostling something. Philosophy, as well as theology, is none the better for an official character. It makes places, but it parts with liberty: it is loaded with honours, but with fetters too; whether of gold or iron matters not—they are fetters; and philosophy cannot develop itself in captivity.

Political economy has made more remarkable progress. Here is multitude, movement, noise. Everything comes into this department—foundlings, prisons, penitentiary reform, legal charity, extinction of mendicity, agricultural colonies, patronage, abolition of slavery, the condition of the labouring classes, the elevation of the people, the organization of labour; everything is ransacked, discussed, considered on all sides. Every one of these questions has formed the topics, has furnished the text of a number of pamphlets, and, though often exhausted, starts up again with new vigour. General attention is more and more turned to this subject. The Catholics and the Socialists occupy the two extreme points of the field of political economy; the Utilitarians are in the middle, at least so they say. Some Catholic writers have rendered good service to the science of social economy; but they are compelled, in order to remain true to their thesis, to exaggerate so many facts, and mutilate so many others, to attack beneficial innovations, that they become sophists in spite of themselves. The Catholic school has no future. The Socialists are subdivided infinitesimally

—Saint Simonians, Fourierists, Icarian Communists, Equality Communists, Humanitarians, Fraternitarians, and a variety besides. They "go-ahead" with all the ardour of youth, and—with all its inexperience. They have raised many problems, which still await solution; and have scattered many seeds in the public mind. But though they see evils keenly enough, they go sadly astray as to remedies; they know neither the characters of men, nor the condition of society, nor the great laws of humanity. In short, political economy is a science in embryo, if you will; but a science, in the true sense of the word, it is not as yet. To make it so would require some master-spirit, who should borrow something from all the three schools which at present divide it.

We may just mention, and pass on—natural science, physics, chemistry, agriculture, mathematics, astronomy, the marine, the military art, the medical sciences. Here books abound.

History, memoirs, biography. These branches have been much cultivated, and, perhaps, have borne the best fruit. Our age has been singularly fond of historical works. We do not know that, altogether, this is a good sign. The passion for history is developed and increased, just when there is little steadfast faith, and little original, independent thinking. The vacuum itself is sought to be filled by a minute investigation of the past; the historical mania is just eclecticism applied to all things and all times. Nevertheless, history is written with far more science and impartiality than ever. Ancient archives have been explored, ancient monuments interrogated, everything done to give justice. MM. Guizot, De Barante, Mignet, Thiers, Augustin Thierry, De Sismondi, Michelet, have devoted to it their laborious and intelligent researches. Nearly 100,000 copies of Augustin Thierry's works are in circulation.

Memoirs have been cried down. The thing has certainly been abused. Out of a few pages, and some letters of some illustrious personage, the editors heap volume on volume. To get at a few interesting facts, one must wade through interminable chapters about nothing, or about what all the world knew before, and not seldom mixed with falsehood. Memoirs are nothing when they cease to be true: Madame de Genlis, Lafayette, Madame de Créquy, may be had for a fourth, a sixth of the price, and nobody will buy them.

Biography has given us some good works; nobody gets a name by this means. Reviews like them. The misfortune is, that contemporary biography is like the speculation of a courtesan—it exalts or it vilifies; it never judges fairly.

We can only name geography, archæology, numismatics, genealogy, heraldry. The D'Hosiers are not dead. "The copying of armorial bearings," says M. Louandre, "the transcription of heraldic titles, their verification, more or less authentic, have become quite a profession; and the clearing up of heraldry, the history of the noblesse, are regarded as a 'capital job.'"

Grammar-makers have not been idle; a profitable speculation it is.

And now for the poets—a melodious and sentimental company. In eleven years, 4,383 editions of the poets, without counting Alexandrines of tragedies, couplets of vaudevilles, fugitive pieces in provincial journals! In 1840, 444 volumes of poetry; in 1842, 452; in 1845, 344. Where is all this poetry gone? Alas! if a poet sells a dozen copies of his book, he begins to think himself a great man. Most of these volumes appear in April and May, under a clear and smiling sky, and die like flowers under the first breath of the dog-days. The verdure of the forest fades more slowly.

And now comes THE fabrication, *par excellence*—*Romances*: translated—compiled—invented; the furnace is ever at a white heat; the fountain runs without ceasing; it even compresses into the *feuilletons* of the newspaper. These people are remarkable for their industry; there are some ten or a dozen ladies who yield to none. The romance has taken every hue, and agitated every question. For the readers of the *Univers* it is Catholic, and couples conversion with marriage; the faithful are always very clever people, the unbelievers simpletons. The conjugal romance varies according to the writer. If it be a lady, the husband is wrong; if a gentleman, the wife. The philanthropic or humanitarian romance flourished for some time, but gradually decayed. The romance has celebrated brigands, sharpers, assassins, galley-slaves—everything but men.

THE THEATRE has almost as many writers for it as all the branches of literature put together. Nine hundred dramatic authors! The figure is frightful, without reckoning those whose portfolios

are filled with rejected tragedies and vaudevilles. Sixteen of these writers share one-third of the million which the theatres of Paris and the departments give to dramatic authors; forty others take the second third; and 144 the third; the rest of the 900 get nothing. Always hoping for one of the upper places, many fall by the way, incapable of anything better or more serious. Oh! how many noble lives has not the theatre destroyed!

One word on the periodical press: It has prodigiously expanded since July—unfortunately not in height, but in superficialities: indeed, it has lost in merit what it has gained in number. The cheap press verifies the popular expression, "We have value for our money." To obtain and retain subscribers, it regards solely material interest, sickly curiosity, base passions;—no settled conviction, no firm principle; the voice of the treasurer turns the question. What the cash-account approves, is just and right; what it condemns, is bad, untenable. One of our deputies boasted that he knew the tariff of the consciences of his colleagues; who will help us to that of the journalists? In 1828 Paris had 176 periodicals, it has now 440; the departments have 560—making a total of 1000. This is not too much for a country like ours; the United States have more: but nowhere, except in the realms of poetry, are existences so ephemeral, deaths so numerous. Nothing easier than to start a new journal; nothing more difficult than to support it. With a few credulous shareholders, a little mother-wit, a little *savoir-faire*, a little more audacity, a man may start a daily paper; but without wisdom, talent, consistency, it will go as it came—nobody astonished but the shareholders, who were duped by the quackery of a prospectus. "To start a newspaper," says M. Louandre, "is the dream of a crowd of needy adventurers in literature, politics, sciences, industry; but the art of sustaining existence being a secret known to very few, in no branch have attempts been so numerous, or success so rare. It would be a curious calculation, if we could ascertain the number of these unsuccessful adventurers."

We have thus given the table of the intellectual productions of France, from theology down to newspapers. At the end of the year, how stands the balance?

C.

LONDON MISSIONARY SOCIETY.

THE POWER OF GRACE IN A YOUTHFUL BRAHMIN.

At no former time has the native mind of India been so deeply agitated upon the subject of Christianity, especially in relation to its effects on Hindooism, as at the present period; and probably no sign of the times is more significant and auspicious than the increasing numbers of conversions from the long unyielding ranks of the Brahminical priesthood. In this class are found the men who have the strongest interest in upholding idolatry and caste, and whose pride and prejudice, added to the influence of a most heartless avarice, has, until within a comparatively recent period, opposed an unbending front to the aggressive movements of the Christian Church.

But all things are possible with God, and even the haughty and covetous Brahmin is now seen yielding himself to the power of the cross, and the service of the Saviour. In such facts we have renewed proofs that the gospel is no cunningly-devised fable, like the puerile stories of Hindoo mythology, but the power of God unto salvation to every one that believeth.

The following account of the recent conversion of a youthful member of the Brahmin caste has been received from the Missionaries at Vizagapatam; and though his surrender to Christ has happily been made in the morning of life, before he could feel the full force of those worldly principles which pervade the sacerdotal body of India, yet the sacrifices he has incurred, in the loss of family, and friends, and earthly prospects, clearly reveal the mighty obstacles with which he had to contend in giving himself up to Christ, and confessing before the heathen the name of his new-found Master.

The particulars of the case, as related by the Rev. John Hay, are as follow:—

"We had the pleasure of baptizing a Brahmin youth, who avowed his determination to follow Christ in the face of such a storm of opposition as could leave no doubt that he was thoroughly in earnest. Jagannatham was a monitor in the English school from 1842 until I went to Europe. At that time he was an earnest Hindoo. I well remember the first time that I pointed out to him the sinfulness of idolatry. The idea was new to him, and, as an abstract truth, seemed at first to excite his interest; but when brought to bear upon his own religious life, it called forth expressions of determined hate. Still he had a strong thirst for knowledge; and, during my absence in Europe, continued to visit Mr. Gordon and Mr. Johnston for instruction.

"On my return, in 1844, he was among the first to rejoin the school; and, as he had made considerable progress, I intrusted to him the care of a small class. I had generally reason to be satisfied with his diligence in preparing his own lessons, as well as with his attention to the youths placed under him. Nevertheless, he was a decided Hindoo; and when his increasing knowledge rendered it impossible for him to believe in all the abominations of the popular superstition, he sought refuge in a form of Vedantism. That, too, I was at length delighted to observe, began to give way; and, I believe, I witnessed its dying struggles one day, several weeks ago, when he came to me and asked me

whether I could procure him a copy of the *Bhagavadgita*.*

"A very little conversation revealed the state of his mind; and after I read and explained to him a few sentences of that celebrated jargon, he seemed satisfied, and wisely concluded that the book did not contain what he wanted. I, therefore, gave him, instead of it, a little book containing the three tracts—'Believe and Live,' 'Sin put away by Christ,' and 'Poor Joseph.' He studied his Bible, and was a constant attendant in the Bible-class on the Sunday morning; but I could never induce him, on any consideration, to write a line upon any subject which involved a comparison of the claims of Hindooism and Christianity.

"This seemed so unlike the conduct of many others in similar circumstances, that I almost felt discouraged by it. But the fact was, he would not denounce the religion of his fathers, nor commend that of Jesus, until he was prepared to abandon one and embrace the other. The conduct of many who have acted differently seemed very much to astonish him.

"Some months ago one of his brothers died, and his mind was filled with poignant grief. One day, soon after that event, I could see that his soul was deeply agitated when we read a fine chapter in Abercrombie's 'Moral Feelings,' which concludes with these words: 'No wanderer lost—a family in heaven!'

"From that time, according to his own account, his misery rapidly increased. At home he strictly observed all the rites and ceremonies incumbent on him as a Brahmin, and then prayed to God, sometimes with, and sometimes without, a reference to Jesus Christ as the Mediator. But, in the latter method, he avers he could never find any peace at all. His employment in the school now became an intolerable burden to him; for, to use his own words, 'he felt as if he were playing with God.' At one time he had almost formed a resolution to run away and never more appear in this district. His mental distress was still further increased when his family made him drink with them the *Panchagavya*,† assuring him that it freed them from all sin. His own experience but too distinctly told him that it had no such efficacy.

"His relations at length began to suspect that all was not right; and it was arranged that he should forthwith be married. As a preliminary step, they asked him to swear that he would never embrace Christianity. That, however, he refused; and some of his school friends, knowing the state of his mind, admonished him that now or never was his time to follow Christ. He was still greatly perplexed; and only a few days before he finally made his abode with us, he returned some books which I had lent him, intending, as he now informs us, to leave the school for ever. However, he finally concluded to open his mind to me; but with so little determination, that, even when on the way to my house on Sunday morning, he felt strongly tempted to run away. 'But where,' was his reflection, 'where shall I go? my trouble is in my own soul!' In that state of mind he and another Brahmin youth were observed on the sabbath, at an earlier hour than

usual, seated in the Bible-class room, the former reading his Bible with tears, and the latter looking very grave and solemn. When the class was dismissed, Jaganuatham followed me to my room, and said he did not wish to go home again.

"'Why?' I asked, 'have you had any quarrel with your family?'

"'No, sir; I never quarrelled with any of my family: I love them all much; but I am a sinner, and I believe that Christ alone can save me.'

"'Are you, then, determined to follow Him?'

"'Yes.'

"'But are you aware of the opposition that you will have to encounter?'

"'Yes.'

"'Can you brave it?'

"'I hope God will strengthen me to do so; but I am most sorry, because of the trouble you will suffer on my account.'

"Such was the substance, and, as nearly as I can recollect, the form of our conversation. Mr. Johnston also conversed with him; and we spent the remainder of the forenoon in prayer, reading the Scriptures, and conversing thereon, anxiously awaiting the arrival of his relatives. At length, his elder brother, having been informed of what had taken place, arrived; and for an hour and a half used every effort to win or drive the lad from his purpose. Finding all his efforts to be in vain, he requested leave to carry him away by force; and, being refused, very reluctantly left the house.

"His mother and sister now arrived, and set up such a noise that we deemed it prudent to close the door for a while. As we had anticipated, an immense crowd began to assemble; and we thought it safe not to open the door again. Two police-peons, however, arrived for the purpose of apprehending our protégé on a charge of theft. This turned out to be entirely a false charge, brought forward for the purpose of getting the lad into their possession. When the mob—headed as they were by some of the most influential Government servants—broke into the house, they screamed and yelled most hideously. His aged mother moaned sadly, striking her head against the stones; but, because she did not perform this latter service with sufficient energy, a Brahmin was observed to do it for her several times.

"Jaganuatham was subjected to much ill-treatment in the police-office. Of course all his relatives were allowed free access to him; but, in addition to this, all the haughty Brahmins in the place were suffered to torment him as they liked with their silly babblings. They gave him water to drink, in which they had dissolved some drug; but he refused it. They afterwards gave him sour butter-milk—a favourite beverage with Brahmins—in which they had previously immersed some copper coins. This proved an emetic, and proclaimed the fact that his caste had been broken; though the Brahmins 'afterwards,' in open court, declared that they had reason to believe he had eaten nothing with us.

"About ten o'clock Mr. Johnston and myself went to the police-office, accompanied by several European brethren, and found the place still crowded with Brahmins. After some conversation with him and the bystanders, I asked him, whether he thought he should be comfortable

* A text-book of Vedantism.

† A disgusting compound of the five products of a cow.

there all night? "Yes!" he replied, laying his hand upon a little bundle under his arm, "I have my Bible with me." This he had retained through all the rough treatment he had met with; and, in the middle of the night, when some of his fellow-prisoners asked him, Why he, a Brahmin, who ought to be a guide to others, should forsake his religion and bring so much trouble upon himself? he told them, that the Bible contained the only true revelation of the will of God to man; and, at their request, having procured a small light, read and explained to them some portions of the blessed volume. Amid all the distractions of his position, the Lord enabled him to give some very convincing replies to his adversaries.

"On Monday morning we all appeared before the magistrate; and after an inquiry, attended with great clamour and excitement, we were escorted home by a party of military without further molestation; though it was thought prudent to leave a small guard with us for a few days. Jagannatham was baptized on the following Wednesday, and next sabbath sat down with us to commemorate our Redeemer's death. He said he was happy, and felt that the Lord was with him. His family have performed his funeral rites, and he has now returned to his duties in the school. May the gracious Lord preserve him, and make him a great blessing to his countrymen!

"The whole community is at present shaken to its centre on the subject of Christianity. The exhibition made of its power and its worth has told very favourably on the minds of the natives generally. Our refusal to prosecute the ring-leaders of the riot, even though the magistrate openly said they would be severely punished if we proceeded against them, has led to surmises by no means agreeable to the supporters of Hindooism. This, of course, increases and calls forth malicious fury where gratitude ought to have had place."

WHAT ARE THE DUTIES OF DISSENTERS?

AMONGST these not the least important is a thorough knowledge of the great and distinctive principles of Protestant Nonconformity.

That "knowledge is power" has become axiomatic; and that it is a legitimate and potent influence peculiarly necessary to Dissent, is almost equally evident; but, unfortunately, with a large majority, it is a truth which hitherto has "played round the head, but come not near the heart." Now, however, the age of contented ignorance and rapid acquiescence seems rapidly passing away; and if either men or sects maintain their position, they must not only be up and doing, but must also be able to "give a reason for the hope that is in them." And this none might do better than the Protestant Dissenter; because he has a foundation to rest upon which is neither "the baseless fabric of a vision," nor the specious, but decaying, structure of worldly policy, expediency, or power.

To the word of God, and to that alone, must be his appeal; and from that he derives not only doctrines, but also the principles which shall guide him in polity and discipline. Here clear and accurate knowledge is indispensable, not merely for the successful vindication of Nonconformity, but for the full recognition of

the distinctions subsisting between the obedience due to governments, human and Divine—the rendering "unto Cæsar the things that are Cæsar's, and unto God the things that are God's." To the Conformist this knowledge is, comparatively, of little use; he moves quietly on in the path marked out by prescription, education, habit, and authority, and needs not to look beyond the dictum of his Church; but, without investigating the arguments and reasons adduced by Dissenters, at once pronounces them schismatical, or, at least, erroneous, simply because they are opposed to a system which he has been taught to consider sacred and unquestionable, but which he has seldom thought upon for himself, or examined by the light of revealed truth. And thus too frequently is it with Dissenters; they have become such because their parents were, and they were accustomed to go to chapel, or were brought up in the sabbath-school; but why they were taken to chapel, and not to church, they cannot tell; and when the clergyman calls upon them—as in the rural districts he often does—telling them of their "danger," and "sin," and of the impropriety of their hearing a minister not "properly ordained," they are silenced, and at a loss for want of a little of that knowledge which would enable them to cover their clerical visiter with confusion. If, however, the signs of the times are legible, this system will not be of long continuance: a spirit of inquiry is abroad pervading all classes and denominations; and whilst the Puseyite is proclaiming the power and authority of the Church, others both within and without the pale of the Establishment are taking more liberal, enlarged, and scriptural views of subjects involving ecclesiastical polity.

Amongst these we recognise one whose name carries with it weight and respect in almost every quarter—the Chevalier Bunsen; whose sentiments, though not in entire consonance with those of Nonconformists, have, in the "church of the future," displayed a marked advance both in liberal feeling and scriptural truth. Yet more strongly may this remark apply to another writer, universally known and esteemed in this country, the eloquent and pious author of the "History of the Reformation," D'Aubigné, who, in his "Protector," has not only done justice to the memory of the greatest man of his age and country—Cromwell; but, in various remarks and reflections interspersed through the volume, has enunciated important, but too long neglected, principles and truths consonant alike with Scripture and the inalienable rights of free Christian men. Admirably does he point out the duties, &c., of the Christian ministry in the following words: "There are means established by the Head of the Church, and by which alone the kingdom of God expands and is maintained. These are neither episcopal succession, nor the open operation of the sacraments, nor other similar institutions. We must faithfully preach the word of God, teach the people, and pray to the Lord without ceasing; we must foster and extend the reading of the holy Scriptures, enlighten men's minds, and convince their consciences by pious conversations; we must diligently labour at the cure and consolation of their souls; we must make the light of a Christian life shine before the world, and, by our example, lead men to be imitators of Jesus Christ," (p. 270.)

Again, in speaking of the connection of the Church with the State, and of a legal form or profession of religion, he is equally in accordance with revelation and enlightened reason: "Protestantism had become the law of the country by a vote of the legislature, and as such was imposed upon all men. A law of this kind cannot give life. Since even the law of God does not produce it, how much less can it be the effect of the law of men? 'Have ye received the Spirit by the works of the law,' asks Paul, 'or by the hearing of faith?' The civil power, by laying its rude and unskilful hands on the tree of faith, may shake down a few beautiful flowers, or break off some noble branches, but cannot impart to it that sap which alone 'bringeth forth much fruit,'" (p. 272.) "Next to its union with Christ, the great essential for a church is its position with regard to the Christian people, its intimate and constant connection with souls,—for 'the field is the world.' Nothing can be more lamentable than for the Church to forget this, and to make its position with regard to the State the material point. It will imagine that it has done its duty, if it preserves the State in a rigid orthodoxy. But of what consequence is it, that Parliament should be the champion of Protestantism, if true Protestantism, the spiritual and Christian life, is found no longer among the people? A Church may then appear brilliant and flourishing from afar, but He that hath the seven spirits of God will address it thus: 'Thou hast a name that thou livest, and art dead.' To sum up all, a national Church is secure only, when, far from boasting of its union with the States, it places no confidence in the guarantees given it by the constitution, but looks for its life and prosperity solely in its union with the living Head; in the strength which the Spirit and the word of God should develop in it; and in the free and energetic exercise of the intellectual, spiritual, and moral forces of each of its members and of the whole community," (p. 274.)

Surely sentiments like these, and from one whose writings will find readers amongst a class not much accustomed to such studies, will not be without their use! We can but regret that the work from which they are extracted will, from its comparatively high price in this age of cheap books; be denied to many who would otherwise eagerly peruse it; possibly in a second edition, which, no doubt, will soon be requisite, this difficulty may be obviated. Happily, the acquisition of that knowledge, of which we have been speaking, does not require deep research, or very extensive reading: a thorough acquaintance with the New Testament is the great essential: and taken to that standard, even the unlearned will be able, not only to defend their own principles, but to withstand and refute those offered by their opponents, which are generally drawn from a very different source.

A second important duty of Dissenters is, fearlessly to carry out those principles which they believe to be accordant with the word of God.

With the conviction of their derivation from this Divine source, there ought to be a full and unwavering reliance on their efficacy, applicability, and power. Where such principles are plainly laid down in the revealed will of God, we have nothing to do but to act up to them—the result we leave to him, knowing that it must

be right. We know that our faculties are finite—His infinite; we are also well assured, that in him are not only all the treasures of wisdom and power, but also of love; and that, in His revelations to us, all these are manifest and combined, such revelation being "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Whilst a source like this is open to us, surely we need not hesitate and examine what we think would be expedient and politic! By so doing we defer to the ever-fluctuating standard of human authority and judgment, rather than to the fixed and immutable principles of right and wrong; and, instead of being marked by decision, fervour, and the reliance of a settled faith, motives, plans, and actions become vacillating and uncertain, changing in each succeeding age, and yielding willing deference to the capricious dictates of power. There can be few more striking exemplifications of the power and policy of a firm, temperate, and consistent adherence to principle, than have been manifested by the Society of Friends in their conscientious scruples against oaths, war, ecclesiastical demands, &c.; by which they not only attained to privileges not accorded to other Christian denominations, but did much to lay the foundation of the religious liberty we now enjoy. Throughout the American war, with very few exceptions, they refused to bear arms, and were preserved in the most marked and providential manner from the plunder and violence which everywhere surrounded them; and there is decisive evidence to prove, that such as suffered were those only who had proved faithless to their profession.

Having then carefully and prayerfully tested every principle by the light of Scripture, let us be prepared earnestly and consistently to carry it out, in the full assurance that it will be owned and blessed of God.

A third duty is, earnestly to pray for and cultivate personal religion.

This is of the first and highest importance; and without it there can be no real, permanent prosperity. It is not uncommon to desire and pray for revivals, and yet to neglect personal religion, as though such revivals could be aggregate or corporate without being individual. While, then, it is right, in every sense, to strive for the extension of vital religion throughout the churches, and to pray for the outpouring of the Spirit of God thereupon, let us ever remember, that the first step is to cultivate deep and genuine piety in our own souls, by which prayer is rendered efficacious, (for it is the righteous man whom God heareth); effort acquires its proper motive and direction; profession is adorned by a walk and conversation in accordance therewith; and all are based on humble yet firm faith in the immutable promises, all-sufficiency, and blessing of God. And if Protestant Nonconformity is to prosper, these must still, as in times past, be its characteristics: for when, on the one hand, all the weight of persecution, authority, and power, have been brought to bear upon it; and on the other, the seducing allurements of place, patronage, and wealth; it has resisted, triumphant and prosperous, only as it stood fast in the truth and power of God; and whilst "holiness to the Lord" shall be inscribed upon that banner, it will be borne victorious through every conflict.

Another important duty of Dissenters is, pro-

perly to respect, and adequately to support, their own ministry.

This is a delicate and difficult subject, on which there may be much diversity of opinion; but where the appeal is only to the "Word and the testimony," the error cannot be very great. Extremes here have too often been the rule, the medium the exception. One party would deify, the other almost degrade, the ministerial office. With the latter, this has been, in some degree, a natural result of their constant and necessary resistance of priestly assumption and ecclesiastical domination. Whilst the word of God says, "One is your master, even Christ, and all ye are brethren," it also clearly indicates a weight and authority attaching to the ministerial office: "Let the elders that rule well be counted worthy of double honour,"—"Obey them that have the rule over you," &c., are passages of this nature; and, in the epistle to the Hebrews, the apostle seems to point out the foundation and ground of this authority, when he says, "Remember them who have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever." And these, we well know, are the qualifications and credentials of the true minister of Christ; and he who possesses these occupies the highest, most honourable, and important station that man can fill; nor can the authority of the State, nor episcopal ordination, nor the prefix of "right reverend" and "very reverend," with all the pomp, prestige, and wealth of the Establishment, render it one jot more respectable or honourable. On the contrary, these detract from and debase it; they are of this world, and tend to foster all that the gospel of Christ is most opposed to. In personal piety, in sound doctrine, in intellectual and moral power, in learning and knowledge, assuredly a large portion of the Nonconformist ministry is more than equal to that of the Established Church: to this bear witness the names of Chalmers, Pye Smith, Wardlaw, Hamilton, Harris, and many others equally worthy of veneration and love. Such being the case, let not Dissenters undervalue or show a want of respect for a body thus endowed; for if they are deficient here, how can they feel surprise or chagrin at the estimation these men are held in by those who both doubt their rightful authority and are ignorant of their qualifications?

And this respect, too, should be practically manifested by adequately supporting them—by proving that love is more powerful than law—by exemplifying both the spring and the power of the voluntary principle. Here Dissenters have often been deficient; and the language of John, which has reference to Christians at large, becomes even more appropriate with this special application: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

A minister is expected to appear respectable, to be charitable, and, in intelligence and information, to keep pace with this progressive age; and is, perhaps, to do all this with from £40 to £100 per annum; and failing this, his character suffers, and faults are imputed which properly belong, not to himself, but to his people. Far from Dissenters ever being a rich or overpaid ministry, that would be a stigma—a disgrace;

but where proper views of the ministerial office are held, and where love rules in the heart, assuredly it will be manifested towards the "ambassadors" of that Saviour who has said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

"If ye know these things, happy are ye if ye do them." T. RATHBONE.

October 18th, 1847.

THE CIRCUS:

A Remonstrance with Christian Professors.

"ABSTAIN from all appearance of evil" is a scriptural direction, which is thus paraphrased by Doddridge:—"In order to preserve your innocence, it will be necessary to guard against circumstances of strong temptation, and things concerning the lawfulness of which you may have just suspicion, though you cannot absolutely pronounce them to be criminal. . . . As you value your safety, abstain from all that has so much as the 'appearance of evil,' and from whatever may be likely to prove the occasion of sin." With such a precept before them, is it not matter of surprise, as well as of sorrow, that Christian professors should frequent, or even visit scenes, and share in amusements of at least doubtful character? It is commonly reported that Christians, who would shun the theatre, make no scruple of going to "the circus." Such report is sufficient to justify, if not to demand remonstrance. It is natural to ask how such a course is to be explained, if not excused? It may be presumed that this thing has been thoughtlessly done. Has the judgment been uninformed? Has the conscience been unenlightened? Has there not been a low state of personal religion and spiritual feeling? Has there been no neglect of the *spirit*, as well as the letter, of the Divine word? or has there been deficiency in the instructions of the pulpit?

Bear with me, Christians, in laying before you some views and convictions which I have entertained on this subject, and which I hope you will henceforth also entertain. If anything advanced should wound such as have been betrayed into the "appearance of evil," I would beseech them to remember that "faithful are the wounds of a friend." Surely none who are Christians can or will be offended. Whatever may be the first impulse of feeling, it is not to be supposed that any Christian will, on reflection, express any other sentiment than that of the Psalmist: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil that shall not break my head." With tenderness and affection, yet with solemnity and faithfulness, let me warn you of danger to which I am satisfied you are yourselves exposed, and of mischief to others, of which you may be unintentionally the occasion, by participating in worldly amusements, such as those of the circus.

1. *Consider the class of amusements to which they belong.*—That class is the *theatrical*: or if this be disputed, do they not at the best belong to the class of "things concerning the lawfulness of which you may have just suspicion, though you cannot absolutely pronounce them to be criminal?" In some respects the theatre may seem to have stronger pleas in its favour; as, for example, it is said to gratify the taste, the intellect, and the imagination. But who can

plead that taste, intellect, imagination, are gratified in the circus, except, indeed, in the lowest sense of the terms? The circus may excite, and to some extent satisfy curiosity, and can do little beyond. You see splendid horses and extraordinary equestrians performing wondrous feats. Why not go for the same reason to the hunt, the steeple-chase, the race? You see a display of wonderful skill, and results of human skill, and strength, and training in attitude, action, agility. True; but those men, and, O modesty—those *women*!—at what cost have their skill and its results been attained! What expenditure has there been of time, talent, property! What risk of limb and life! What risk, if not loss of morals, character, souls! And for what? Mere pleasure, at best, without the slightest use. A grand objection to the theatre is its moral corruption. It is uniformly polluted and polluting. The mighty magnetism by which, when successful, it draws around it its kindred evils, makes it a pest to the neighbourhood in which it is fixed. And is the circus, the amphitheatre, exempt from the same condemnation when it becomes a fixed establishment? The only reason why the travelling theatre and circus do not exhibit, to a similar extent, the same phenomena of moral pestilence, is, that they do not abide long enough in one place. No further proof is required of the class to which the circus belongs than the bills of the day, announcing a farcical affair called, "The Shop-board in an Uproar; or, The Election, The Duel, The Ghost, and The ***!" Such amusements, if "you cannot absolutely pronounce them to be criminal," have, you will admit, at least a strong "appearance of evil." The principle of the text gives, therefore, sufficient reason why Christians should entirely abstain.

2. *Consider the general impression of Christian minds concerning such amusements.*—Is it not strong presumption against them that in all ages the best and most exemplary Christians have strongly condemned and set their faces against them?—that faithful ministers have uniformly condemned them—classing them, like Bunyan, among the commodities of "Vanity Fair?"—that a Christian minister should find, in a moment, his sense of Christian order violated, and feel himself wounded and scandalized on hearing that any of his flock were known to share them?—that Christians should feel it would be inconsistent for a minister to be present at them, and that all should expect a minister to condemn them? If our Puritan fathers erred on the side of too rigid self-denial, their degenerate sons are in danger from too lax indulgence. Has conformity to the world less evil than of old? "The world," says Cheever, "appears better than it did to Christians, not so much because it has changed as because *they* have changed. 'Ephraim, he hath mixed himself among the people.' The people have not come over to Ephraim, but Ephraim has gone over to them; the people have not learned the ways of Ephraim, but Ephraim hath learned the manners of the people. This is too much the case in the Vanity Fair of the world at the present time: there is not such a marked and manifest distinction between the church and the world as there should be; their habits, maxims, opinions, pursuits, amusements, whole manner of life, are too much the same; so that the pilgrims in our day have lost the character of a peculiar people, not so

much because they have become vastly more numerous than formerly, as because they have become conformed to the world; not like strangers, but natives in Vanity Fair." What would be the general impression made upon the minds of the majority of church-members if they knew their minister visited the circus? Conceive of him standing staring at "The Shop-board in an Uproar; The Election, The Duel, The Ghost, and The ***!" A notable witness for God! In no way distinguished from another Christian but by being more publicly known and committed, and as officially bound. Certainly the Christian ought not himself to be seen where, on the score of moral propriety, he feels that his minister ought not to be seen.

3. *Consider the general impression of worldly men.*—"Much may be learnt," says Cecil, "from the sentiments of men of the world. If a man of this character, who heard me preach, should meet me where he would say, 'Why, I did not expect to see YOU here!' then he ought not to have seen me there." The remark may equally apply to the Christian communicant. If a man of the world, who has seen you at the Lord's table, should meet you where he would say, "Why, I did not expect to see *you* here!" then he ought not to have seen you there. If we remonstrate with men of the world on frequenting even worse places, they sometimes seek to justify themselves by saying, "Your professors of religion go to 'the circus,' which is certainly a half-way house to the theatre. For my part, I can see little difference; and if they go to one, why not I to both?" A play-goer's own observation on the presence of Christians at the circus was this, "It is but one remove from the theatre." What is so evidently according to "the course of the world" should be avoided.

4. *Consider the sanction and patronage of vice involved in sharing such amusements.*—You sanction the proprietors, the performers, the system. You are compelled to take it in the lump. You sanction an idle, vagabond, unvirtuous, if not vicious life. You sanction indelicate and indecorous language, posture, and dress, or *want of dress*. You patronize in public the training and exhibition of females in immodest costume, and in attitudes which you could not for a moment tolerate in private. Even if you yourself could go and come untainted, you cannot go without patronizing and sanctioning, by your money, your presence, and your example, the reckless expenditure, the injurious excitement, the demoralizing associations of evil men, seducers and seduced, (to say nothing of women,) who constantly crowd the cheaper parts of the house. They retire with unbalanced minds and disordered feelings to the commission of evil meditated or suggested while there, and, "mad upon their idols," return anon "like the dog to his own vomit again, and the sow that is washed to her wallowing in the mire."

5. *Consider how religion is endangered or injured by sharing in such amusements.*—To say nothing of your own personal religion, look at the hindrance to your dependants—to weaker Christians—to children. Some who go themselves hesitate to take their children. Some go for the sake of their children. Some, perhaps, take their children for the sake of going themselves. In either case, the example of the parent becomes the highest sanction for the child. A more effectual method could scarcely be devised

to give children a relish for "the pleasures of sin." If children are thus taught to think no harm of theatricals generally, is it any wonder that they should afterwards become play-goers, or worse? Is it not like setting them on the slope of a Russian ice-hill, and then wondering they should slide down? Is it not like presenting poisoned confectionary, and then wondering they should be sick? Is it not like allowing them to play with a beautiful, graceful serpent, and then wondering they should be bitten? It deserves to be most seriously considered whether these and some apparently less objectionable amusements are not gilded and attractive baits to cover the hook or to set the trap with which Satan most successfully catches souls. It may seem astonishing that people should be so fascinated by what is after all so frivolous, nonsensical, and vain; and more astonishing that among the "sight-seekers" Christians should be found. The general impression on worldly minds has been already noticed. Were there only danger to the credit of religion, without hindrance to its progress, that were a sufficient reason why a Christian should never be seen in "the circus."

6. *Consider how contrary such amusements are to the entire spirit, if not to the express precepts of Holy Scripture.*—The Scriptures do not give us particular precepts about every detail of conduct, but broad principles, which Christian discernment, if not common sense, may readily apply to the occasions of life as they arise. The passage at the head of this paper is one of these broad and simple principles, of easy and universal application. If it be difficult to be a Christian, it is certainly not very difficult to avoid actions openly wrong, or which seem to be so, or which are at best doubtful, especially when such actions must be deliberately done. It is matter of lamentation that any called Christians should seem to have so little knowledge of the spirit of Scripture, so little sense of their own dignity, so little firmness or capacity of self-denial, as even for once to participate in amusements of this class. Perhaps it may be said, they do not transgress the bounds of safety. They do not enter Beelzebub's garden, but they pluck the fruit that hangs over the wall! They sail close to the dangerous reef on which so many have made shipwreck, and drive through the surf at the risk of dashing on the rocks! They try experiments with the moral constitution, drinking as much intoxicating poison as they may without destroying life! They may seem disposed to solve the problem with how little religion they can do, and how much of the world! It is like trying to go two ways at once, or undertaking the task of serving two masters. Not such half-and-half allegiance does the Saviour expect, or safety demand! "Ye cannot serve God and mammon!"

What the Rev. T. Binney has said of the theatre may fairly be applied also to the circus: "It must suffice to say—and now let me be considered as just whispering gently to the ear and to the heart of members of churches, communicants at the Lord's supper, and persons who pass in society for religious men and religious women; hark!—the theatre is utterly inconsistent with their professed subjection to the laws of Christ, their separation from the world, their daily prayer (if they pray) not to be 'led into temptation,' and their solemn duty to avoid being 'partakers of other men's sins.' . . . 'Be ye

imitators of God.' 'Let this mind be in you which was also in Christ Jesus.' 'Blessed are the pure in heart.' 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.' 'Let the word of Christ dwell in you richly in all wisdom.' 'Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence.' 'Put off all these: anger, wrath, pride, blasphemy, filthy communication out of your mouth.' 'Put on the Lord Jesus Christ.' 'He that hath this hope in him purifieth himself, even as he is pure.' 'What manner of persons ought ye to be in all holy conversation and godliness!' 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' 'I beseech you, therefore, . . . that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.'

"My brethren, these and such as these are the precepts of Scripture; and however it may be attempted to give them a meaning peculiar to apostolic times and to idolatrous communities, they are equally applicable in their principles and spirit to every place and to all time, and require a separation from a *baptized world* as well as a *heathen one*."

"Be not deceived; God is not mocked." If you "sow to the flesh," you shall "of the flesh reap corruption." "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever."

Be assured that if the taste for spiritual things do not expel the taste for worldly amusements, there is extreme danger lest the taste for worldly amusements will expel the taste for spiritual things. Enough has surely been said to convince any candid mind that no Christian should share in amusements of this class. If you think on the suggestions which have been made, you will surely abstain. Take the *lowest ground*: admit that there is but "the appearance of evil," and the Christian is absolutely and authoritatively precluded. Nevertheless, if you can go with the full conviction that the views here presented are false—with entire forgetfulness of the principle of the apostle—with the certainty that no one will think there is any "appearance of evil" in your presence—with the full assurance that you shall neither do nor get harm—with the full belief that conscience will make no remonstrance when there, and inflict no sting when you come away—why, then, go and enjoy the scenes of the circus, farce and all! Pray God for his blessing on the engagements of the evening before you go, and thank him for the enjoyment you have received when you retire!

Let those who are not Christian professors remember they ought to be such, and let them consider whether wilfully doing what has "the appearance of evil" is not like practically proclaiming that they have no desire to obey God.

Christian Professor! Have you been betrayed into doing what has the "appearance of evil?" Wisely and humbly seek pardon of God, who is so ready to forgive, and then, as "God for

Christ's sake hath forgiven you," "go and sin no more."

Young Friends! "Abstain from all appearance of evil." Be this the principle to regulate your practice: Is it a self-denial? practise it. Is it a cross? take it up. Is it an affliction, or will abstinence involve you in affliction? endure it, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,"

B. B. B.

HOW TO INCREASE OUR CHURCHES IN LARGE TOWNS.

It cannot be denied that, as Congregationalists, we have allowed vast regions of our densely-populated cities and towns to remain unoccupied, or only possessed by those who spread error. Since our parish is the world, and our commission unlimited and divine, why do we not see churches rising and flourishing in those large towns where now error, ignorance, and vice oppress and enslave vast masses of the people? Is it not because we have failed, in the spirit of our principles, and of our Divine Master, to go forth and claim the world for the Redeemer? Let our large churches but fairly nerve themselves to action, and at no distant period we should see interesting and self-sustaining churches springing up, as the result, where now the prince of darkness reigns supreme and undisturbed.

Each large church may fix upon some destitute and eligible locality, containing say 2000 souls; appoint and support an active, efficient missionary, and amply furnish him with ammunition for the conflict. Supposing him to have 400 families in the district, furnish him with forty visitors, that he may allocate two to every twenty families. These visitors, introduced by the missionary, may visit with good tracts their twenty families weekly, and, as soon as practicable, establish a weekly meeting in one of the houses. If adults could not be collected together at first, let the children of some or all of the families be gathered together into one house, and interest them. The difficulties in the way of assembling parents would soon disappear; indeed they would come, of their own accord, to see and hear what could be said to children. As soon as at all practicable, a large room, in or near the centre of the district, should be secured, wherein a sabbath-school should be established, and, at least, one religious service for the people. A little before service-time let as many of the visitors as can go round and endeavour to influence their little flock to attend, and in a very short time the results will be more than pleasing; they will be truly astonishing. After a short time a day-school may be established, and two regular services on the sabbath-day for the people, as also one or two during the week. Such a plan, prayerfully and zealously carried out, would, by the blessing of God, soon furnish materials for the formation of a Christian church. Much patience, perseverance, and self-denial, it is freely admitted, would be required before the noble object in view could be obtained. But what is toil, and what are difficulties, with such an object before us? How feeble to sustain the mind, and how impotent to nerve to action, must every earthly object of ambition be compared with this! Brethren, the masses of un-

cared-for souls are perishing! Let their cries, and the dying love and claims of your Redeemer, summon you to your post!

The following is, in some measure, an illustration of what we wish, though not fully carried out, and therefore not all we desire for our churches:

Not four years ago a young man was appointed, by the Directors of one of our northern City Missions, to a most wretched part of the city, to labour as missionary. His sphere of labour was all but unapproachable. The inhabitants, upwards of 2000 in number, seemed to vie with each other in deeds of darkness and crime; and when they saw their missionary visiting from house to house, they only sought to make use of him as a means of more effectually carrying out their fraud, and their violation of every just and honourable principle.

In the course of a few months, however, he succeeded in gathering together groups of ragged boys and girls, and ultimately established an interesting Sunday-school, of upwards of seventy children. It was soon deemed desirable that a new school-room should be built; and no sooner was the proposal made, than several ladies and gentlemen took up the matter, and in a short time a commodious school-room, or station, was erected, and 160 scholars, with twenty-five teachers, assembling every Lord's day. It was a beautiful sight when those children who, when admitted, were to be kept quiet frequently by the calling in of policemen, assembled clean and orderly. And, oh! it was delightful to hear them sing, as they did most sweetly, the praises of God!

After this, a day-school master and mistress were obtained, and religious services regularly held twice on the Lord's day, and on Wednesday evening. The services were conducted either by the missionary or some neighbouring minister, or some one whose help had been sought. It was common, at first, for some one to preach for perhaps a quarter of an hour in the street, near the station, and then several friends, teachers in the Sunday-school, would kindly press the otherwise uncared-for audience to attend the school-room service. Numbers thus heard the gospel, and received tracts, who otherwise might never have heard the "joyful sound."

Besides these services, several prayer and Scripture-expounding meetings were held by the visitors, either on the Lord's day or during the week. A library was also obtained, and circulated among the young. A weekly meeting was likewise held for the young, in which were taught the great principles of sobriety, industry, and religion; and at which they were urged to lay up a penny a-week for a copy of the Word of God. Many of them did so, and some who had formerly lived by the vilest practices. Frequently above 100 attended this meeting.

Such a station, did it belong to us, might, by the blessing of God, soon issue in a Christian church, and bless the neighbourhood at large. Let our larger churches take advantage of our principles, and, in the spirit of our Lord and Master, go forth to possess the land!

February 24th, 1848.

R. W. B.

MONEY CLUBS.

To the Editor of the Christian Witness.

DEAR SIR,—Will you have the goodness to oblige me, and other of your subscribers, with your opinion as to the propriety or impropriety of members of churches being connected with Money Clubs? * Is it "well," in the scriptural sense of the word, for Christians to be connected with them at all? If so, is it proper for Christians to connect themselves with such as are held at public-houses? My views are decidedly negative to each of these queries; but I am wishful to elicit your own more mature and candid opinion on the subject.

I am induced to institute these inquiries knowing that there are, in this town, *many* professed Christians who are connected with these Clubs as *private* members, while there are others who are *officially* connected with them, as paid secretaries or "clerks," one of whom I know to be a deacon of a church, and another is a seemingly active member of another church; both of whom, having attended the hallowed services of the sanctuary on the Lord's day, spend much of their time in this occupation, during several evenings of the week following, amid the fumes, frivolities, din, and sensualities of a tavern.

Real, vital religion, it is acknowledged with regret, and on all hands, is at far too low an ebb in our churches. May it not, in a very great measure, be attributed to such practices as these being tolerated? Awaiting your reply,

I remain, dear Sir,

Yours respectfully,

Sheffield, March 7th, 1848.

BETA.

TO THE ARTIZAN AND LABOUR CLASS OF GREAT BRITAIN.

PERMIT one who has your best interests at heart to make a few observations upon your position, as men who gain your subsistence by the daily exertion of your bodily powers. When trade is flourishing, labour in demand, and health is continued to you, it is well you should be contented and happy. But, my friends, remember! there is a time of sickness—a time of old age—a time of death—a time of orphanage—and, lastly, a time of destitution. These, more or less, are the common lot of all; reflect upon this sad truth for a moment: has there not been a time when the hand of affliction has been heavy upon you, the last week's wages exhausted, and you have been obliged to ask for credit again and again to supply the necessities for your sorrowing family; and upon your recovery, you have found you were so deep in debt, that it has required years of your best energies to extricate yourselves? Have you not seen the miserable dole that is awarded to old age; or the old couple, unable any longer to provide for themselves by honourable industry, sent to a Union, perhaps to associate with others by day, and entirely separated by night? How different this from the feelings of the poet who wrote:

"Now we maun totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson my Jo."

* These Clubs are very numerous in this town: there is scarcely a tavern of any note but what has its "Money Club" for a lure.

Have you not been witness to cases of death, when the bereaved family has had to solicit the parish-officers to defray the expenses of the interment of those dearest to them? And have you not heard of the newly-made widow, bereft, perhaps, of her only earthly friend; sitting in speechless sorrow, listening to the prattle of her children, who lisp the name of father, though he never comes; having been conveyed to the Union, and arrayed in those garments that bespeak to all beholders the poverty of the wearer, to associate with the openly profane, the prostitute, and the irreligious—her children taken from beneath her fostering care? Oh! Christian men and fathers, how many mother's hearts, already crushed in the dust, may have burst at this crisis! Forbid it, Heaven! that this should longer be the case in Christian England! How different the feelings of that widow, whose husband, in the days of his youth, strained every sinew to provide a small weekly income for the support of his family in his declining years; or when the arm, that had manfully toiled from "morn till dewy eve," should be laid low by the all-conquering power of death; then might she say,—

"Ah! those small voices, silver-sweet,
Fresh from the fields my babes appear;
They fill my arms—they clasp my feet;
Oh! could your father see us here!"

Look, my friends, on this picture and on that! Perhaps you are ready to exclaim, "We know, we feel all this; but what can we do?" I answer—Much: are you not aware that there are societies, in which you may place small weekly contributions, to be again withdrawn in stated sums in sickness, death, and other calamities? Can you reflect upon the manner in which your money is spent, and honestly say, that you have no pence to spare? Is there not some darling enjoyment you could do without? Is there no money spent at the tavern, or the ale-house? Is there nothing that would be better employed in securing so desirable an object? Well weigh this question before you answer "No!" Supposing you are thirty years of age, by a weekly contribution of five-pence, you may secure ten shillings per week in sickness; and one penny-farthing more will secure your widow ten pounds at your death; and a few pence more will secure her a regular weekly annuity. Resolve to make the attempt, with the assistance of Divine Providence; look upon it as a sacred obligation you owe to your family; bear in mind the proverb, "God will help those who help themselves," and "he that provideth not for his own is worse than infidel." You can provide for your own in health; but what can you do, in a long affliction, if you have made no provision for such contingencies? These societies, conducted upon safe principles, are the poor man's bank. Having, my Christian friends, made provision, to the best of our abilities, for meeting the calamities to which our frail nature is liable, let us "cast our care upon Him who careth for us;" then we shall be in a position to obey that Divine injunction, "Let us not take such thought for the morrow, as shall disturb our present peace." And yet, in half the things we do, we must look forward; we must act for the future, and often a remote future—even distant years to come. How otherwise would the system of life go on? Instinct teaches even the brute creation to look

forward: "The ant provideth her meat in the summer, and gathereth her food in the harvest;" and reason bids us do the same. It is not our duty for the morrow, our labouring to be provided for it, that is condemned; it is our depending upon it, rather than God, to bless our exertions.

Should these few remarks have the effect of producing habits of frugality and foresight in only one home of our vast labouring population, the writer will feel himself amply rewarded. And to God, from whom all good desires, good counsels, and just works do proceed, be all the glory!

AMICUS.

IT CHANGES.

HAVING a day's leisure, I arranged with a few friends to take a peep at some of the attractive and improving sights with which London abounds; and visited, among other places, the Polytechnic Institution. We examined the various models deposited there with considerable interest; inspected the machinery; observed the powerful effects of the great electric battery; saw the diver descend beneath the water in the diving-bell; amused ourselves by witnessing individuals receive shocks from the galvanic battery; heard an interesting lecture on chemical affinity; and sat down with a numerous company to an exhibition of dissolving views. The scenes were most beautiful, and called forth the admiration of the spectators as they were placed in succession before our view. Bursts of exclamation were made as each new object appeared in its highest perfection before us. Then all was hushed, and every eye seemed fixed with eager gaze at the varied points of beauty depicted before us, when gradually and almost imperceptibly the object dissolved amidst repeated whispers, "It changes—it changes!" confusion appeared in its place; then the outlines of another object; and so on. I left the institution much delighted and edified by my visit; and

with the exclamation, "It changes!" repeatedly recurring to my mind.

On my return home, I thought how applicable to all things around us! We see the plant shooting through the soil; we watch its progress; it puts forth a beautiful flower. We admire its structure, and are charmed with its lovely tints and fragrant smell; but while we behold, its beauty fades, it changes and decays:

"How fair is the rose! What a beautiful flower!

The glory of April and May!

But the leaves are beginning to fade in an hour,
And they wither and die in a day."

So also the fruit—we see its glowing colours; we smell its mellow and delicious odour; but, arrived at maturity, it changes, and decomposition ensues. Such, too, is man—in helpless infancy lovely; in youth worthy of admiration, "green and growing up;" advanced to manhood, in his physical frame a worthy work of the great Creator; but, like the flower and the fruit, change succeeds change, and he is sown in corruption. And such, too, is the nature of earth's honours and pleasures; the objects of ambition and desire attained, they are no longer what they appeared to be. We are verily a changing people in a perpetually changing world. But while this must fill the heart of the worldling with disappointment and despair, seeing the objects he pursues are continually eluding his grasp just at the moment he expects to embrace them, how delightful to the Christian the assurance, there is One who changeth not, the same yesterday, to-day, and for ever! And how sustaining and consoling the reflection, amidst the vicissitudes of life, that, when all earth's changes are over, "we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed!" "This corruptible shall put on incorruption, and this mortal shall put on immortality."

W. E. W.

March 3rd, 1848.

Church Affairs.

PROFESSIONAL PIETY.

To the Editor of the Christian Witness.

SIR,—The town from which I write, as you well know, was privileged, in former years, with the labours of one of the men who were in advance considerably of the Church-and-State religion of the times in which they lived. It is difficult to imagine, at times, that this is indeed the place where ——— lived and preached; so different, so widely different, is the moral aspect of the place from that which is presented by his own pen. Could he visit once more the scene of his early labours in the cause of Christ, he would hardly recognize it, except by the venerable face of his far-famed church. The

intellect of the town is low, but the morality of it is much lower. This is not to be accounted for on the ground of supineness on the part of his State-Church successors: they truly have done "what they could," as far as the increase of buildings and the augmentation of clerical agency is concerned. This is a thoroughly Church town. It is true there is a commodious and well-attended Independent Chapel, with smaller ones belonging to the Baptists, Wesleyans, Socinians, and Papists; yet the bulk of the population are Church, and nowhere, I should think, are all the ceremonies of saints' days, early sacraments, &c., &c., carried out more punctiliously. The amount of "duty" done by the ten or

twelve clergy—the teeming crowds that respond to “the church-going bell”—the numbers that bide the weekly sacrament, all strangely contrast with the low morality, the disgusting wickedness of our population. This reflection has forced itself upon my mind: If this machinery were of the right kind, could it be so inoperative for good? Does not the fact of a triplicate Church accommodation, and a largely-multiplied clerical staff, with a deteriorating population, seem to say that there must be something defective somewhere? How is it? I am compelled to conclude that the state of things which I have indicated is the result—(natural or not, I do not say)—of a professional priesthood, which is content with a professional piety. So that people do but avoid those conventicles, and regularly (or irregularly) occupy their seats at Church, all is done that need be done to make good Churchmen and satisfy the easy conscience of those who “watch for souls.” I may not enlarge on the general subject at present; but I beg to present you with an instance of practice, and an instance of doctrine, to show how far I am right in the conclusions to which I am brought as to the reason for the state of things in our midst.

About three or four years since a second district church was erected here, and the Rev. Mr. P— was appointed thereto. I did not know him; but from what I learn, he was a firm, by which I mean a rigid, Churchman—high in bigotry, if not in doctrine. He considered himself the minister of all the souls in his district, and was strict in his visitations—his object being not so much to inquire into the spiritual state of the people as to press upon them the imperative duty of coming to Church. Of course he found some in his district who were frequenters of conventicles of one kind or other. This moved his pity—sometimes his ire. He expostulated—he entreated—he promised—he threatened. On one occasion he called at the house of a family who were Dissenters. He asked whether they came to Church? The mother answered, “No.” He then solemnly reminded her of her duty to do so, and told her she was acting with great culpability in absenting herself, and that the sin of her children’s schism would be chargeable upon her. The mother firmly pleaded her inalienable right to choose her own minister, and the place of worship and school her children should attend. Mr. P. admonished her, but with great kind-

ness of manner, and said he hoped she would think of his statements and the scriptures he had adduced, and that at their next interview she would be able to tell him that her views were altered. When next they met she was fully prepared for her reverend casuist, and answered his “scripture texts” with others from the same source, which she had carefully “turned down,” feeling, as she said, that if she “trusted to the moment, she should be flustered, and so lose ground.” The argument was carried on long and warmly. When Mr. P. found he could make nothing of her, (that is, no proselyte,) he prepared to take his leave, pitying her for her blinded mind, and saying, that though she refused to listen to his advice and to attend Church, he should still regard her family as part of the souls committed to his care, as minister of that district. The interview closed with the following interrogations and replies:

Mother.—Well, Sir, I am anxious to be right; now, will you then promise me that if I abjure Dissent, and come regularly to Church, I shall certainly be saved?

Minister.—No; I cannot go so far as that.

Mother.—Will you then, Sir, say, that if I do not leave Dissent and attend Church, I shall certainly be lost?

Minister.—No, neither should I like to say that.

Mother.—Supposing, Sir, that you and I should be so happy as to reach heaven, will it be asked whether we are Church or Chapel, before we are admitted?

Minister.—Certainly not; but good day to you.

Now this was close questioning for the wife of a working man to put to a gentleman, and a clergyman. I very much question whether a Churchwoman of the same grade could so have stood on the defensive: they are not so taught.

This has run to so great a length, that I must defer the instance of doctrine to another opportunity, as your space may be allowed to me.

Yours truly,
P. T.

THE MANCHESTER BISHOPRIC.

THE inspiring influence of a Bishop’s presence already begins to be felt in Manchester. It was generally believed that the last contest on the question of Church-rates had settled the matter;

but such is not the fact, as will appear from the following document, issued a few days ago from the "Churchwardens' Office, 46, Fountain-street, Manchester:"

The Churchwardens of Manchester, having reason to believe that much of the present unwillingness to pay Church-rates arises partly from a misunderstanding of the purposes to which it is devoted, and partly from the misrepresentations of designing men, are anxious to circulate the following answers to some of the strongest objections that have come to their knowledge; in hope that hereafter a payment so small in itself, and yet so useful in its total amount, will no longer be withheld by the reasonable among their fellow-parishioners:

1. *Some persons, it is found, object under the idea that the money goes to the support of the Clergy.*

Nothing can be more erroneous; not a farthing of it is paid to the Clergy, in any shape whatever.

2. *Others, that the Incomes of the Clergy are so large, that they ought to keep the Parish Church in repair themselves.*

We have the best reasons for believing that the Incomes of the Clergy are much overrated, and are not more than is necessary to maintain them in their proper station in this wealthy and expensive town, and to enable them to meet the constant demands which are made upon them for charitable contributions. Besides, Churches are not built for the use of the Clergy, but of the Parishioners; and, therefore, it is but right that they should keep them in repair.

The Choir of the Parish Church, which is for the use of the Clergy, is repaired by the Clergy.

3. *Others, that they contribute to the support of their own places of worship, and think that others should do the same. Some Churchmen refuse on this pretext, saying that all the Churches of the Parish have an equal right to partake of the Church-rate.*

The Parish Church is the property of, and is open to the whole Parish. Other Chapels belong to *Pew-owners*, who have an interest in them, and should therefore support them. They are not open to the Parishioners at large, as the Parish Church is. This argument applies to District Churches, as well as Dissenting Chapels. They are not intended for the use of all; and should, therefore, be repaired by those who have a right to frequent them.

4. *Others allege that they never go to Church, and therefore, as they derive no benefit, they ought not to be expected to pay.*

The same argument would justify a man to

refuse to pay the Poor-rate. He who pays that rate does not benefit by it, except indirectly, by relieving his poor brethren. So it is a sufficient reason for a man to pay his Church-rate (a rate which the property of the parish has been liable to from time immemorial) to consider that, by that rate, he secures some thousands of his Parishioners a free seat in his Parish Church for ever. If the *seats* were rated, they would no longer be free.

5. *Others refuse to pay because the rate is not laid in a legal way;—again, others do pay it on this very ground.*

This is a condition of things for which the Churchwardens, personally, throw themselves on the kind consideration of their fellow-parishioners. For the sake of peace, and on the promise that the rate should not be thereby diminished, they have forborne to enforce a rate by legal means. They hope that it will not in future be necessary to exact by law what they would rather procure by reason.

6. *Others say that the property belonging to the Church collectively would be sufficient, if properly distributed, to keep the Parish Churches in repair without laying rates.*

This, even if true, is a question over which the Churchwardens have no control. Nor does Church Property appear ever to have been designed for that purpose; Parish Churches having always been built and repaired by the Parishioners for whose use they are erected.

With respect to "conscientious scruples," the Churchwardens trust that no well-regulated conscience will be seriously hurt by contributing a small sum to enable their poorer fellow-Christians to worship their Maker, and learn their duty to God and man, without having anything to pay for the enjoyment of so inestimable a privilege.

This instrument was accompanied by the following:

Churchwardens' Office,
46, Fountain-street, Manchester,
March 8, 1848.

SIR,—I am requested by the Churchwardens respectfully to submit for your consideration the accompanying paper; and I am directed to call at your office in a few days, in the hope that you will have ordered payment of your proportion of this year's Church-rate, which you have not as yet paid, and which, as the Churchwardens wish to assure you, would be most beneficially employed.

I am, yours obediently,

THOMAS LINGE,
Comptroller.

Men of Manchester! What say you to these things? According to the logic of Fountain-street, you are thus hemmed in on all sides, and nothing remains for you but to bow and pay! Is it even so? An experiment is here being made alike on your sense and your patience. Seldom, indeed, has such an insult on reason been perpetrated in the midst of a great community of enlightened men. Only Churchmen could thus be found to talk; and only men whom the Church has blinded can listen to such drivelling. The article aforesaid does no less violence to truth than to justice. There is not a shrewd school-boy in Manchester, nor a sensible milk-maid in all Lancashire, who will not laugh to scorn the logic of the Churchwardens. But let us be just; we do not believe that the Churchwardens wrote it. It must be the production of some clerical hand, and have been weakly adopted by the Churchwardens. No Manchester merchant could prevail with himself to do such violence to right reason and social morality. As we have already said, Manchester, being now dignified into a Bishopric, all that appertains to its Ecclesiastical economy must be brought into harmony with that dignity. The clergy are impatient of their present position: they pant for the vindication of their supremacy, and stand prepared to assert it, even at the expense of the peace of that great city. Well, since they will have it so, so let it be! Every step will only tend more strikingly to illustrate the unscriptural character of their system, the very phraseology of which is wholly foreign to the word of God. Whoever heard of the "Churchwardens' Office at Corinth or at Philippi?" These Churchwardens are taught to speak with leering contempt of your conscientious scruples. In their view "a well-regulated conscience will not be seriously hurt by contributing a small sum" in support of a system anti-Christian in its essence, and in its tendencies destructive equally to the peace of society and the interests of New Testament Christianity!

Men of Manchester! awake! Lift up your voice, and be not silent, till this system of outrage and injustice be swept from the face of our country!

"CHURCH."

To the Editor of the Christian Witness.

SIR,—Will you allow me to put a few questions to "A Protestant Dissenter Indeed," who writes, in your last Number, so indignantly respecting

the application of the word "church" to Dissenting places of worship? If the strength of his arguments were as great as the violence of his spirit, and his readiness to impeach the motives of those who differ from him in opinion, our case would be bad indeed. As it is, the only reason for noticing his letter at all is to be found in the extensive ignorance of many of our people, which permits them to receive bold assertions as necessarily true, and their blind prejudice against everything which has not been usual in the "denomination."

1. Your correspondent says that the only New Testament application of the word "church" is to Christian men, and that Paul makes a distinction between the "church" and the "place," &c., &c. Are we then to understand that the New Testament was written in English? If not, how can the sense of an English word be determined by a reference to it? Your correspondent's argument is very like one against Dissent which I heard many years ago, viz., "that the word 'chapel' is not in the New Testament, but we read of 'churches!'"

2. Does your correspondent know that our word "church" does not mean (what he says it has always suggested to his mind "since he became a child of the free woman") "a body of believers in Jesus regularly meeting together," &c., or any assembly at all? It comes from a Greek word, signifying "of, belonging to, concerning a lord or master; especially belonging to the Lord (Christ)." Can a more proper word be applied to our places of worship?

3. As to the Greek word which is improperly rendered "church" in our version, does your correspondent know that it is not universally agreed that it always means, in the New Testament, the people, and not the place? But, conceding that it does, would anything happen to that word, even were it used as a name of our places of worship, that has not happened to other words of like meaning? The word "*synagogue*" means "an assembly," as well as "*ἐκκλησία*," but who needs to be told that it is always applied, in the New Testament, to the place, and never to the congregation?

4. Your correspondent lays much stress on the confusion arising from the application of the same word to the building and the people. But is not the custom of so applying words common? Do not the "House of Commons" and the "House of Lords" mean both the men and the place in which they meet? Is it not usual, in some parts of the country, to call the place of worship "the meeting?"

5. Your correspondent seems to be an advocate for the term "chapel" as a title of our places of worship. Does he know the meaning of this word, and the origin of its application to religious edifices? The first is absurd, as it is generally used; the last was Popish. Your correspondent wishes "to learn upon what grounds an Independent Chapel can possibly be called 'a Congregational Church.'" I beg to inquire, upon what grounds a Congregational place of worship can properly be called an "Independent Chapel?"

6. Is your correspondent aware that in America "church" is the title which our denomination, together with others, applies to places of worship? Have any of the disastrous consequences which he imagines resulted from the practice in that country?

7. Your correspondent is very liberal in his assumptions of consistency, and wisdom, and sound principle, as the characteristics of himself and of those who think with him, and as liberal in his charges and insinuations against those who differ from him. If he be right, they have pride in maturity and Popery in bud, and are going in a course which is sure to end in the death of true Nonconformity. Is the correct use of words, and the making a distinction between things that differ, a proof of being puffed up? Is the refusal of what is sound and sensible in other denominations necessary to the consistency and the preservation of Dissent? Which is most likely to injure Nonconformity, the calling our places of worship by a proper title, or

the employment of weak and ignorant arguments, the indulgence of an unchristian temper, the adherence to absurd customs, and the imputation of bad motives?

I am, Sir,

Yours truly,

March 11, 1848.

"CHURCH."

* * From a number of replies to a former article we have selected the above, which proceeds from the pen of one of our ablest ministers, who has presented a laudable example of brevity, although at the close he has used language needlessly strong, and by no means provoked by the article on which he animadverts.—Ed.

Philanthropy.

SABBATH DESECRATION.

To the Editor of the Christian Witness.

SIR,—I have pleasure in forwarding you, for the purpose of publicity in the *WITNESS*, copies of two Petitions intended for presentation to the Houses of Parliament, against one great cause of sabbath desecration—the sale of intoxicating drinks on the sabbath. They are as follows:—

PETITION FOR THE CLOSING OF PUBLIC-HOUSES ON THE LORD'S-DAY.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The humble Petition of the Inhabitants of —, Sheweth,

That your Petitioners have observed with deep regret, the evil consequences of the privilege granted to those who deal in intoxicating liquors, of pursuing their ordinary calling on the Lord's-day; and they believe it to be impossible to select any other trade which would exercise so injurious an influence on the morals of the nation.

That many of those engaged in this trade have expressed an earnest wish to close their houses on that day; but state, that they cannot afford to do so while others continue open.

That the servants employed in this traffic are, in the present state of things, permanently and cruelly deprived of that moral and religious support which the sabbath is intended to afford, while probably no class of persons more greatly need its sanctifying influences.

That, by opening places for the sale of intoxicating liquors on Sunday, a resort is prepared for the idle and worthless portion of our population; and, by the seductive influence of strong drink, they are allured to the commission of crimes, such as they would have shuddered at but for the demoralizing power of the circumstances by which they are surrounded.

That a large majority of such persons would soon feel that they had cause to be thankful for a law which would secure them against such a temptation.

That the allurements which such places present form one great reason why working men generally are unable to provide education for their children, who are frequently sent to the public-house instead of to the Sunday-school; and thus our rising generation are taught evil and injurious habits, the effects of which we may expect to see in a corrupt and depraved career in after-life.

Your Petitioners, therefore, humbly pray and earnestly entreat that your Honourable House will enact, that all places where intoxicating liquors are sold shall be closed from eleven o'clock on Saturday night until six o'clock on Monday morning, under heavy penalties.

And your Petitioners, as in duty bound, will ever pray, &c.

The form of address to the House of Commons is as follows:—

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

The humble Petition, &c., &c.

[N.B. This Petition must be copied in writing, and there must be at least three signatures on the same sheet on which the Petition is written.]

CONGREGATIONAL PETITION FOR THE CLOSING OF PUBLIC-HOUSES ON THE LORD'S DAY.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The humble Petition of the Members and Friends of the Congregation of —,

Sheweth,

That your Petitioners most earnestly desire to call the attention of your Honourable House to the prevalence of the vice of intemperance in this country, and its demoralizing influence on society, more especially on the labouring classes, whom it leads on to almost every species of crime, as is shown by the testimony of judges, magistrates, and others in authority.

But your Petitioners would direct your attention more particularly to the awful extent of intemperance which commonly takes place on the sabbath, in consequence of the immense

number of houses which are open on that day for the sale of intoxicating drinks, and the delusive and wicked arts which are practised to entrap the unwary, tempt the young, and betray the labouring classes into a wasteful expenditure of a considerable portion of their earnings, which ought to be devoted to the support and comfort of their families.

Your Petitioners having always considered it a religious duty, inculcated by the word of God, to "keep holy the sabbath-day"—a precept they conceive alike obligatory on the Legislature, and on all classes of the community—view with alarm the fatal consequences of its gross violation, if unchecked by Legislative interference.

Your Petitioners, knowing that "righteousness exalteth a nation," humbly submit, that the surest safeguards of our national happiness and prosperity are to be found in the recognition and maintenance of Divine law; and the Almighty having instituted the sabbath, and enjoined its observance on mankind, your Petitioners believe that an adherence to this Divine command, by a prohibition on the part of the British Legislature of the desecration of the Lord's-day, will be one of the best securities which this country can have for the promotion of true religion within it, as well as for its advancement in science, arts, and general prosperity.

Your Petitioners, therefore, most solemnly and urgently entreat the serious attention of your Honourable House to the subject, so vitally important; and trust that you will, with the least possible delay, pass a law, closing public-houses, and rendering the sale of intoxicating drinks illegal, on the sabbath-day.

And your Petitioners, as in duty bound, will ever pray, &c.

The form of address to the House of Commons is as follows:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The humble Petition, &c., &c.

[N.B. This Petition must be copied in writing, and there must be at least three signatures on the same sheet on which the Petition is written.]

I refrain from any further remarks, because I am conscious that the injurious tendency of this form of dishonouring the sabbath is dreadfully injurious to youth in the schools, and maturer Christians in the congregation; commends itself to every lover of mankind, and especially to those who labour for the salvation of men.—I am, Sir, yours,

W. M. SYMONS.

1, New Bridge-street, Vauxhall, Lambeth.

THE JEWS.

THE indifference of the great body of Christians, both real and nominal, to the temporal and spiritual welfare of the Jews, is surely not the least among the strange things of our world;

but that such is the fact, is beyond all manner of doubt. Speaking of the various sects of the Church of Christ in these realms, there are two partial and curious exceptions. A portion of the members of the Church of England are sincerely solicitous about the well-being of the sons of Abraham. The Established Church of Scotland, too, prior to the Disruption, was, as a community, deeply alive to the interests of Israel; so much so, that to promote this was one of their Five grand Ecclesiastical Schemes, to which the whole of the Established congregations were invited, and expected to make annual collections. The Free Church, which were then of the Establishment, brought with them all their zeal for this cause, to which they are still heartily devoted; while the community they have left ceases not to care for it. It is within the truth to say, that the Scotch Establishment and Free Church contributes vastly more for this object than all the other communities of Christians unitedly in the British empire. The various bodies of Dissenters, both in Scotland and in England, are greatly defective in this matter. But times, we trust, are improving; the new Society in London for "*Promoting Christianity among the Jews*," upon thoroughly catholic and evangelical principles, is a good omen for Israel. We do trust that it will succeed in awakening public attention, and commanding the confidence essential to success. The gentlemen to whose hands it is committed are well known to the British public, and well deserve, while they fully enjoy, the confidence of the various sections of the Church of Christ. The following narrative, supplied by one of their number, will, doubtless, interest our readers:—

A VISIT TO THE JEWISH SYNAGOGUE, JANUARY 29, 1848.

Entering the synagogue in Duke's-place, I found a large and respectable congregation, listening, with much attention, to the Rev. Dr. Adler, who, at a small desk in front of the sacred receptacle of the Law, was preaching in English, without notes, and with considerable earnestness and affection. He spoke of the existence and attributes of God; his spirituality—explaining the representations of Scripture, as though he had hands or feet, could be angry or repent, by the necessity of adaptation to our limited and imperfect conceptions. The nature and obligations of the law—its Divine authority, immutability, and perpetuity—were enforced with much power; and his hearers were reminded of their duty to worship, fear, and love God; that their confidence would not be im-

paired, but strengthened, by holy fear; that they needed thankfulness for the past, grace for the present, and supplication for the future. He spoke of the *oral* law as being of equal authority with the written, as not contrary to it, but explanatory of it. He strongly urged the duty and blessedness of a virtuous life; and referred to the moment when, not like "the spirit of the beast, which goeth downward," "the spirit" that is in us "shall return to Him who gave it;" and spake of the resurrection: "We know not how it will be brought about; but we do know that many who sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt." He reminded his "dear brethren," also, that although they were originally "a kingdom of priests," they were now scattered through all lands, for their sins; but that, though sifted like wheat in a sieve, not a grain should be lost: "The rod should come out of the stem of Jesse," and Israel would again possess their loved Jerusalem: and that this *must* be attended with happiness to all the world; for that then men will "learn war no more," and "the whole earth shall be filled with the knowledge of the glory of the Lord as the sea is full of waters." The chief Rabbi then poured out an affecting prayer, and retired from his elevated position, to unite as a worshipper in the remainder of the services. The chanting and singing were very beautiful, and all was conducted with order and apparent seriousness. It was very impressive, and wakened up sweet memories of the patriarchs and prophets, and of the great Teacher of Nazareth, when, as the congregation dispersed, the little boys gathered round the Rabbi, and he laid his hand on the head of each, and blessed them. My companion remarked to me, as we retired, "This is not like visiting a place of Roman Catholic worship. There we should have heard awful errors: here we have heard the truth, although not all the truth. When Dr. Adler spoke of the resurrection, and said, 'We know not how it will be brought about,' how I longed to tell them of Jesus, who is 'the resurrection and the life!'" My own mind was much impressed. I did not feel as

among strangers. They read my Bible; and as they attuned their fine voices to the words of their own inspired Scriptures, it was easy to imagine the very presence of Asaph and the sons of Korah, and of the royal psalmist himself. But what, then, do they want? May we not leave them as they are? Oh! fellow-Christians, they want what neither you nor I can impart to them—that without which "they cannot see the kingdom of God." For this we must be more earnest intercessors; and for this we must endeavour to engage their own prayers.

Leave them as they are! What, on the edge of a precipice, and unconscious of their danger! *Leave* them to go up to the judgment-seat, with nought in their hands but the law, which seals their condemnation! *Leave* them as they are, placing the words of men on a level with the word of God; resisting the Holy Spirit and his teaching; rejecting the Son of God, and trampling his word under their feet! *Leave* them, as though there were no thoughts in the heart of God concerning them; as though there were no place for them at the gospel feast; or as though there were some other way of salvation for them than that of faith in the Lord Jesus Christ!

Leave them, as though we owed them nothing, and as though the church and the world had nothing to expect from their conversion to God! Leave the Jew, with the guilt of a Saviour's blood upon his head, when that precious blood, sprinkled upon his awakened conscience, would save his soul! Oh, no! no! However my feeble instrumentality may fail to reach others for whom my prayers are breathed, I cannot pass by the Jew. He is at my side; he has the Bible; the Spirit of God can and will awaken him; "when the veil is taken away, Israel will turn to the Lord." Let me be much in prayer, and let me join heart and hand with those who, in bonds of love and simplicity of purpose, are seeking the salvation of the first-born, the people near to the heart of God!

I am unwilling to close this brief notice without referring to the gentlemanly civility shown to us at the synagogue, as Christian visitors.

Preachers and Preaching.

PULPIT ELOQUENCE.

A RECENT number of the *Bibliotheca Sacra* contains an article of much force and truth on the various requisites for successful pulpit oratory. The writer says, "It depends, first, and as a prerequisite, especially in this country, upon a well-trained and well-disciplined mind. Natural genius, without cultivation, will sometimes, under favourable circumstances, produce a powerful effect. We see it in stump orators, during the canvass of an exciting election. We have felt it in the public confessions of many a recovered drunkard, who, from his own melancholy experience, narrates the woes of them who 'tarry long at the wine.' The outcry of real distress is always eloquent; so is the burst of unfeigned joy; so is the anthem of salvation shouted by the young convert.

"But we should remember, that it is not merely an occasional outpouring of emotions, on some one subject, that the pulpit demands. It is a perpetual flow of wise and earnest speech, a *whole life of oratory*, an amount of literary labour paralleled in no other profession. Critics express amazement at the mental fertility of Walter Scott, but every clergyman who composes his two full sermons a week writes sufficient for five or six moderate-sized octavos in the course of a year, and enough for a considerable library during his ministry. It is true, that few men accomplish so much; for they find it impossible. They resort to exchanges, to extempore, or to premeditated, but unwritten, discourses, or to a repetition of some of their best sermons. But, with these alleviations, the amount of labour requisite to prepare for the pulpit, taken in connection with the pastoral and miscellaneous duties of the minister, is incredible to those who have not experienced it.

"Now, a mind of moderate capacities and imperfect cultivation, with sincere piety and apostolic zeal, can produce a few valuable, not to say brilliant, discourses. But after a few sabbaths, certainly after a few months or years, when, by frequent repetition, the fire of one's eloquent thoughts has perished, his performance becomes necessarily flat, sterile, and unprofitable. The preacher, to sustain himself, must be constantly presenting truth in new relations, with new forms of speech, and with fresh emotions. But to speak well on common topics, on the same reiterated themes, is the employment of the minister's life. To do this, he must have a mind disciplined to investigation, and furnished with materials of thought. Without it, a man can no more make good sermons, week after week, and year after year, than he can make worlds. Even with it, he *may* fail; but without it, failure is unavoidable. Remember, he is to speak to the same congregations, to intelligent, shrewd-thinking New Englanders, to the vigorous, masculine intellects of republican, opinionative Americans; he is to speak on subjects with which many of them have been familiar from their childhood, which they have heard not merely once or twice, but—in respect to those who sit under the same preacher, as is sometimes the case, half a century—thousands

of times. He, who could uniformly speak well, under such circumstances, without cultivation, must be more than man.

"Nor can a mind *continue* well furnished without continued study. Our collegiate and theological courses are, perhaps, sufficient, by way of professional preparation. But in them we attain only the rudiments. Our early acquisitions are our capital, which must be constantly increased to meet increasing wants. Whoever expends upon it, in neglect of all accumulation, will soon become an intellectual bankrupt. And here, with all deference, we would start an inquiry as to the cause of the prevailing mania in our congregations for young ministers? Why are so many old men turned out of their pulpits, to get their living by the road side, or even not get it in their profession at all? Is it because they have less experience, less wisdom, less piety, less information than their younger brethren? Certainly, *no*! It is because, as Samson lost his strength with his hair, men lose their power of efficient speech, as their locks fall off, or begin to change their colour? Why, who is the genius of eloquence in Homer? Is it not the *Pylian sage*, the patriarch of three generations—

" 'Experienced Nestor, in persuasion skilled,
Words sweet as honey from his lips distilled?'

"Who is the 'old man eloquent' of the American congress? Who but a statesman of almost fourscore—a man, who, if he had been the pastor of a country church, ought, according to the natural course of things, to have been superannuated and laid aside twenty years ago? The stars, both of the American and British senates, are nearly all venerable for years. And no person has yet been thought worthy of the Presidency of the United States, the most responsible office in the world, till he had attained the experience of an aged man.

"Why, then, this general desire to exchange old men for young ones in the pulpit? Among other reasons, may not this be *one*? Amidst the labours of the ministerial profession, in the constant interruptions to which it is exposed, in the severe drafts which are continually made upon the pastor's spirits, is not study too much neglected? Are not 'the old acquaintances,' if we may whisper such a question among ministers, too often brought forward? 'The barrel' too often upturned?—the yellow, blotted manuscript too frequently exposed? Or are not the same generalities, though on fresh paper, too often repeated? We know the ready apology, and it has weight. In the multiplicity and pressure of duties, there is not time for so many miscellaneous avocations. Why should study, so indispensable to success, be placed last in the catalogue of our employments? Ought not this to be a fixed principle with every settled clergyman, that the most sacred purpose for which time is given, next to actual preaching and the cure of souls, is *study*? 'Give thyself to reading,' said Paul to Timothy. 'Neglect not the gift that is in thee. Meditate upon these things, give thyself wholly to them;

that thy profiting may appear to all.' We do seriously advise every young minister, if he would give the pulpit its true power, if he even desires to retain this situation, to let *study* be the last duty which he neglects.

"In addition to some general knowledge of the current literature, by which he acquires a perception of present modes of thought, and the condition of the popular mind, let him discipline his powers, occasionally, at least, if not by mathematical demonstrations, by the close study of such works as Butler's Analogy, and Edwards on the Will, by reading the magnificent prose and poetry of Milton, by attention to such delineations of character as are found in Othello and Macbeth. Let him also give some attention to the ancient classics—to those immortal works, which always have been and always will be models of good composition. Let him be as deeply read as possible in theology and in theological and general history. Above all, let him meditate upon the sacred Scriptures, catch the spirit of the sweet Psalmist of Israel, and rise to the sublimities of those grand old prophets, whose anthems resound like the sea. The New Testament will be the source of his authority, the chief fountain of his eloquence. The masters of Christian oratory are Paul and John, and—bowing reverentially at the name—Jesus. 'Never man spake like this man.'"

MINISTERIAL ANECDOTES.

A LITTLE work, entitled "Biographical Sketches of the Moody Family," has recently been published, giving sketches of Rev. Joshua Moody, of Portsmouth and Boston, Rev. Samuel Moody, of York, and Rev. Joseph Moody, of York, commonly called "Handkerchief Moody." We extract the following anecdotes:

"When Mr. Moody was on a journey, I think in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the sabbath with him, if agreeable. The man appeared very glad to see him, and said, 'I should be very glad to have you stop and preach for me to-morrow; but I feel almost ashamed to ask you.' 'Why, what is the matter?' said Mr. Moody. 'Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition upon a stranger.' 'If that is all, I must and will stop and preach for you,' was Mr. Moody's reply. When the sabbath day came, and Mr. Moody had opened the meeting and named his text, he looked round on the assembly, and said, 'My hearers, I am going to speak to two sorts of folks to-day, *saints and sinners*. Sinners, I am going to give your portion first, and I would have you give good attention.' When he had preached to them as long as he thought best, he paused, and said, 'There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please!' But all tarried and heard him through."—*Swail*.

"A young clergyman was once visiting him, and on the morning of the sabbath he asked him if he would not preach. 'O no, Father Moody,' was the young gentleman's reply, 'I am travelling for my health, and wish to be entirely relieved from clerical duties. Besides,

you, sir, are a distinguished father in Israel, and one whom I have long wished to have an opportunity of hearing, and I hope to-day for that gratification.'

"Well," said the old man, as they wended their way to the meeting-house, 'you will sit with me in the pulpit?'

"It was perfectly immaterial, the young minister replied; he could sit in the pulpit or the pew, as Father Moody preferred. So, when they entered the meeting-house, Father Moody stalked on, turned his companion up the pulpit stairs, and went himself into the parsonage pew.

"The young man looked rather blank when he found himself alone, and waited a long while for his host to 'come to the rescue.' But there Father Moody sat before him as straight and stiff as a stake or a statue, and, finding there was to be no reprieve for him, he opened the Bible, and went through with the exercises. Perhaps the excitement caused by this strange treatment might have enlivened his brain; at all events, he preached remarkably well. After the conclusion of the services, Father Moody arose in his pew, and said to the congregation, 'My friends, we have had an excellent discourse this morning from our young brother; but you are all indebted to me for it.'"

REV. JOHN BROWN, OF WHITEBURN, SCOTLAND.

HIS MANNERS, AND STYLE OF PREACHING.

THE Rev. John Brown, of Whiteburn, was for many years one of the most devout and useful ministers of the Secession Church. Indeed, he was a perfect patriarch in the rural district where he exercised his ministry. Every one knew him and loved him, as a man of singular goodness and apostolic zeal. When a boy, the writer used to attend his church, and well does he remember his meek and venerable countenance, and the thrilling tones of his musical voice. He rode about his parish on an old white pony, fat and good-natured like his master; and never failed, when he met one of his youthful parishioners, to stop and enter into conversation with him. "Weel, my lad," he would say, patting my head, "how d'ye do—and how 's your faither, and how 's your mither? And a' the family, are they weel? Gie them my compliments. And now you maun be a good boy; dinna forget to say your prayers, and God will bless you. Gude day!" So off he would amble with a benignant smile, leaving a sweet and holy impression behind him, not forgotten to this very day. In preaching, Mr. Brown had a peculiar tone or tune, which at times was perfectly thrilling. He frequently used the Scottish dialect in the more pathetic and practical parts of his discourses, and by this means produced a great impression upon his simple-hearted hearers. His style, too, was naturally quaint and terse, and this, set off by his benignant look, his varied and tender tones, often made his sermons very memorable. Some of his illustrations I remember now, though I ceased to hear him preach in my eighth year, having been removed to another part of the country. The following are specimens, perhaps not the best that might

be given, but certainly characteristic:—"There are three sorts of folks in the world; the butterfly, the wasp, and the bee. The butterfly is the gaudy fool, the wasp is the malicious wicked, but the bee is the gude Christian." Imagine this, and the following, uttered with a peculiar sing-song, and most expressive look and emphasis:—"When ye see reek coming out at the chimney, ye may conclude there 's fire in the house; so, when ye hear a man cursing and swearing, ye may be sure that the fire of hell is kindled in that man's heart." "O my friends, hold on and persevere in the good ways of the Lord. A few more losses and crosses, a few more troubles and trials, and we'll cross the swellings o' Jordan, and then, O then, we'll sit and sing thegither on the hills of Zion." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom. O the heart of our heavenly Father is a heart of tenderness and love! He will never leave you nor forsake you. Why, only think on 't—ye 'r his ain dear bairns; he 'll tak you by the han', and lead you through the wilderness, till he bring you safe to the heavenly Canaan, the hame of his children, the inheritance of his family."—*Turnbull's Genius of Scotland*.

PREACHING IN INDIA.

I WAS one day preaching on the text, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Having shown what is meant by the strait gate, and the disposition required of every one who would enter in, I described the different characters of persons who wished to enter, but could not. The first class were the worldly-minded. "Behold," I said, speaking as a Hindoo would speak, "behold, there comes a man. He cares for nothing; he thinks not on God, nor on the salvation of his immortal soul; he cares not for heaven or hell; his mind is engaged in the enjoyment of his pleasures. Yet, if you ask him whether he expects to enter heaven, he will look at you with astonishment, and answer, 'Of course I do.' Then look at him on his elephant, surrounded by his numerous followers, and in the enjoyment of all the comforts and pleasures of this life. He comes up to the strait gate, and believes that he will pass through without difficulty. But will he be able to pass through?" One of the hearers arose and exclaimed, "No, never! He must come down from his elephant, or he will never be able to pass through, for the gateway is too narrow and low." "You are right," I replied; "and unless we follow the same plan, and descend from our elephants of carnal pleasure and worldly-mindedness, we shall never effect a passage through the strait gate."

The second class were those of whom our Lord has said that they cannot serve God and Mammon. "They are willing on one side to serve Christ; but, at the same time, they wish to serve the world: they are those who receive the Word among thorns. One side of them," I said, "is quite ready for their Master's service; on the other side they have a large bundle of the world." Having described the contents of that bundle, I said, "These persons feel confident that they will be able to pass through the strait gate; but will they?"

"Never," exclaimed a man, "unless they leave their bundles behind." "Yes, my friend," I replied; "so it is. Unless they leave their bundles behind, they will never effect an entrance; for Christ will not receive a divided heart. Either we must give up our hearts entirely to Him, or He will not accept them at all. He will either drive out sin, or sin will drive Him out. He will either reign supreme, or He will not reign at all."

The third class were the proud and self-righteous. Here I had only to describe a character which we daily meet with in Benares, a proud Mohammedan. "See," I said, "there he walks. He is sure of going to heaven; and why? Because he has done no one any harm; he pays every one his due; he says his prayers; gives his alms; and, therefore, God is bound to admit him into heaven. Then he walks stately and at a quick pace, conscious of his merits and good deeds, and expects to rush through the strait gate into heaven." As I said this, another rose up, and, with great emphasis, cried out, "Let him stoop, stoop, or he will break his head." I turned toward the man, and said, "Do you understand, my friend, what you say?" He replied, "Yes, I think I do. If I have rightly understood you, that man, if he wishes to enter heaven, must leave his having done no one any harm, his paying every man his due, &c., behind, and come as a poor sinner. By stooping, I mean that he must humble himself, or he will never pass through the strait gate." I replied, "Perfectly true. If we do not come as poor sinners unto Christ, and entreat Him to help us through the strait gate, we shall never be able to enter in."—*Rev. C. B. Leupolt*.

CLERICAL POWER.

THE *Oberlin Quarterly Review*, edited by Mr. Mahan and Mr. Finney, contained in the May number an article entitled "Authority, a Prerogative of the Ministerial Office." It is a rough piece of work, written against Demagogues, Agrarians, Socialists, and Levellers in Church or State. Against these it stiffly maintains the prerogative of the ministry, asserting "that the pastor stands in Christ's stead to the flock, and hence occupies a position of authority;" and that he is "the servant of God," and not "the servant of the people." The writer assigns as his reason for urging these views, that they "may be of service in checking the progress of the errors, fanaticism, and wild vagaries, with which the nominal church abounds at the present time!" "We urge our doctrine," he says, "as a check to error, a bridle to fanaticism, and an obstacle to religious anarchy!" We have long made it a point not to be astonished at any monsters generated by the rich mud of Oberlin; or we might have been a little surprised to see the doctrine of priestly domination starting out of it like the frogs which Herodotus describes as produced by the prolific slime of the Nile, the upper half pawing and croaking, while the nether portion is still in the miry state. But as Oberlin has been a hot-bed for spawning out so many frogs of fanaticism, it is about right that it should hatch out at least one crocodile to devour them again, before they get to be as numerous as the reptiles which pestered Pharaoh. On the whole, it is

not so very strange, that they who have waked the tempest of anarchy should seek shelter from their own whirlwinds in the dead calm of ecclesiastical despotism. It is thus that confusion usually cures itself. The men whose principles

and measures threatened to subvert the churches and the ministry, are just the men to rush through the tumult they have created, and come out at the opposite extreme.—*Christian Observatory.*

Education.

A THOUGHT FOR PARENTS AND TEACHERS.

Moral government should be mild and affectionate, yet steady and uniform.

IN order to be efficient it is not necessary that discipline should be a fury brandishing her lash, and frowning her subjects into trembling obedience; rather let it be conceived of as a benignant matron, wearing at once the dignity of resolution and the smile of condescension. Firm in the execution of her purposes, there is little occasion for severity. Her statute-book is the law of God, her sceptre the wand of love. Hence her children, if they have less of the obsequiousness of slaves, have more of the affection of children. They appear before her undisguised, and are as mindful of her laws abroad as under the vigilance of her eye. Thus she leads them around the walks of duty; and, though self-denial is often required, and punishment by no means unknown, they are willing to confess that "her ways are ways of pleasantness, and all her paths are peace."

As blows and stripes brutalize and harden more than other punishments, let them, if practicable, be avoided. They appeal to mere corporal feeling, without that mixture of reflection and moral feeling, which most other punishments, even of a corporal nature, tend to excite. During an imprisonment within a room or a house, a boy will probably be led to think; but during a whipping he seldom reflects. Another evil attending blows and stripes is, they are apt to discompose the minds of both parent and child, unfitting the one from attending to, the other from urging, motives and reasons with any prospect of advantage. This is a most important consideration. In proportion as motives of a higher kind can be mixed with those of a lower, they tend extremely to qualify the evil which arises from the latter. Greatly, then, ought modes of punishment to be avoided which, while they press most severely on our animal nature, afford the least room for the influence of higher principles.

To the objection, that Solomon teaches contrary doctrine, the answer is threefold:—First, His directions on this subject naturally partook of the servile character of the dispensation under which he lived. It is reasonable that the discipline of education under the gospel should be modified by its persuasive and benignant spirit. St. Paul indeed says, "What son is he whom his father chasteneth not?" but he may be understood as alluding to the existing practice rather than as giving any instructions on the subject. Besides, (and this constitutes a second answer to the objection,) chastening may be of various kinds. The language of the wise man, "the rod, stripes," &c., may be interpreted figu-

ratively of corrective discipline in general. Third, It is not contended that corporal punishment should be wholly abolished. Sparingly, it may be employed with good effect. The doctrine maintained, is, that the subjects of moral education should be governed by the dread of it as little as possible.—*Babington's Practical View of Christian Education.*

STUDY A CHILD'S CAPACITIES.

If some are naturally dull, and yet strive to do well, notice the effort, and do not censure the dullness. A teacher might as well scold a child for being near-sighted, as for being naturally dull. Some children have a great verbal memory, others are quite the reverse. Some minds develop early, others late. Some have appeared stupid, because the true spring of character has never been touched. The dunce of a school may turn out, in the end, the living, progressive, wonder-working genius of the age. In order to exert the best spiritual influence, we must understand the spirit upon which we wish to exert that influence; for with the human mind we must work with nature, and not against it. Like the leaf of the nettle, if touched one way, it stings like a wasp; if the other, it is softer than satin. If we should do justice to the human mind, we must find its peculiar characteristics, and adapt ourselves to individual wants. In conversation on this point with a friend who is the principal in one of our best grammar-schools, and to whose instruction I look back with delight—"Your remarks," said he, "are quite true: let me tell you a little incident, which bears upon this point. Last summer I had a girl, who was exceedingly behind in all her studies. She was at the foot of the division, and seemed to care but little about her books. It so happened that, as a relaxation, I let them at times, during school hours, unite in singing. I noticed that this girl had a remarkably clear, sweet voice; and I said to her, 'Jane, you have a good voice, and you may lead in the singing.'" She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion: "Well, Jane," said I, "you are getting along very well; how happens it you do much better now than at the beginning of the quarter?"

"I do not know why it is," she replied.

"I know what she told me the other day," said her companion.

"And what was that?" I asked.

"Why, she said she was encouraged."

Yes, here we have it—she was encouraged. She felt she was not dull in everything. She

had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago there was in Franklin school an excessively dull boy. One day the teacher, wishing to look out a word, took up the lad's dictionary, and on opening it found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"Yes, sir," said the boy, with a downcast look.

"I do not think it is well for boys to draw in their books," said the teacher, "and I would rub these out, if I were you; but they are well done. Did you ever take lessons?"

"No, sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing. I should like you to draw me something when you are at leisure at home, and bring it to me. In the meantime, see how well you can recite your lessons."

The boy felt he was understood. He began to love his teacher. He became animated, and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies; while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left school. After this he became an engraver, laid up money enough to go to Europe, studied the works of old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher a beautiful picture, as a token of respect; and I doubt not, to this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

GOVERNING CHILDREN.

"Sow in the morn thy seed,
At eve hold not thy hand."

1. **THREATEN** seldom, and be careful *how* you threaten; never lie. Some parents tell lies: no wonder their children become liars.

2. Never scold your children, nor tell them to do a thing—no, not the merest trifles—unless you intend them to do it, and do it now.

3. Never give them anything for their crying. Some parents (very unwise) endeavour to pacify their little ones by promises of sweetmeats, and sometimes by telling them of witches, ghosts, hobgoblins; or that bears, or the "black man," will catch them! Abominable! Such impressions are often ruinous—lasting as eternity. Some children have been actually frightened to death!

4. Never allow your children to be wasteful; this evil will follow them to the grave. Bread, pie, cakes, and other fragments of food, partially eaten, are often thrown away! Shameful!

Thousands are now perishing for the crumbs that fall from your table. Christ said, when he fed the multitude miraculously, "Gather up the fragments, that nothing be lost."

5. Never suffer your children to cry at mere trifles; some acquire this habit very young, and will cry, fret, whine, or snivel continually—their little faces *actually* become *wrinkled* from crying. Stop this thing; stop it *now*; stop it *for ever*. Your own happiness, and those around you, demand it.

6. Govern the appetites of your children: let their meals be regular, their diet plain, simple; always keeping in view their age, circumstances, exercise, &c. Self-denial is the first and most important thing, the very *essence* of well-being. Lay your hand here *firmly*. Let self-denial be first, last, *always*.

7. Never permit your children to be tempters to others. We know one family of children perfect tormentors to all around them. *Impudent!* Most intolerable!

8. Do you punish sometimes for wilful disobedience? chastise corporally? Very well; be calm as a clock, yet decisive; keep down passion. Do not kick, beat, or slap; take the rod, so Solomon says, so say we; take the rod, let it *tingle*—do up the work, do it *thoroughly*; work well done is done for ever. Ask God to bless it. Is the stubborn will subdued? Keep it subdued always. Seest thou a spark of the "old man" rising? *put it out*, as you value the soul—*put it out!* keep it out!

9. Parents, dear, train your little ones for God. Lay out your strength here; stretch every nerve—you will never regret it. Polish these jewels; polish them highly; put on the finishing touch. God commands it; the world demands it.

HINTS FOR PARENTS AND TEACHERS.

In giving instruction to the young and ignorant, take these rules:—1. A little at a time, and often repeated. 2. When you give a definition, let it be clear, lest you produce confusion. 3. Do not suppose your labour lost, because you are not able to make your pupil understand *everything*. "Wonder is broken knowledge." Most of our knowledge is of that kind. 4. Never teach a scholar that he is dull; if you do, he will believe you after a while. There is great force in those words of our Saviour: "Learn of me, for I am meek and lowly." As if he had said, "I will not charge you with stupidity—I will teach you the same lesson over and over again—I will be patient with you." Follow this example. 5. Invest your lessons with interest. Engage the cheerful attention. "Search out and set in order many proverbs," or striking modes of illustrating and enforcing truth. 6. Improve events and occasions. Things are often good only as they are seasonable. 7. Avoid a gloomy countenance and manner. 8. Yet beware of levity. A frivolous manner belongs to frivolous men and subjects.

Review and Criticism.

Christianity in its Power; or, Piety exemplified, in the Heart—the Family—the Church—and the World. By JOHN MORISON, D.D., LL.D. Ward and Co., London.

We are glad again to meet Dr. Morison in his appropriate walk of advancing domestic religion. His "Homilies for the Times," "Counsels to Young Men on Modern Infidelity," and the "Evidences of Christianity," "The Fear of the Lord the Guardian of Truth," "The Church: a Manual for Candidates for Christian Fellowship"—to mention none of his larger works—have all contributed much to the piety of the age; but to none of them singly do we attach more importance than to the present work. It will be seen that the outline is simple and grand—the power of Christianity in the individual heart, in the family, in the church, and in the world. What points are these! And these points are wrought out with all the clearness, closeness, and force, by which the writings of the author are so uniformly distinguished. It is altogether a seasonable and powerful piece of practical theology. We cannot withhold the concluding paragraphs:—

1. *How happy they who have escaped from the world's temptations and griefs!* "They are before the throne," and serve God day and night, without weariness, and without a shadow of remaining imperfection. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Oh, with what adoring wonder and gratitude do they look back on "all the way in which the Lord hath led them, to prove them and to try them!" What dangers have they escaped! what deliverances have they realised! what enemies have they been enabled to vanquish! What supports and comforts have been vouchsafed to them! what boundless stores of mercy have poured in upon their souls! How perpetual, then, their gratitude! how loud and rapturous their song of praise! They now see, as they could not here, what a world of trial, temptation, and conflict, they have escaped; and their eternity will be spent in celebrating the matchless power and compassion of their almighty Deliverer.

2. *How vigilant must they be who are yet "in the world!"* One forgetful moment may peril the peace and comfort of years. The Master says to all his friends, who are yet in the world, "Watch." There are dangers on every side; and "the heart is deceitful above all things, and desperately wicked, who can know it?" But the watchful Christian shall stand secure, while

the fiery darts of temptation fly thick around him. "The shield of faith" they cannot pierce; and danger *seen*, and provided for, will be danger escaped. "Greater is he that is for us than he that is in the world." Jesus will "never leave us, nor forsake us,—no, never." The weak and the feeble of his disciples, he will sustain and defend. Only let them trust in him, and not in an arm of flesh; and they shall ere long find themselves with that victorious band, who are seen standing on mount Zion, "with white robes, and palms of victory in their hands," raising loud their anthems of praise to God and the Lamb for ever and ever.

3. *How sad and perilous their condition who are not only in the world, but of it!* Oh, what a wretched portion, to an immortal mind, is this polluted, transitory, dying world! Let the poor child of earth, who hangs upon its smile, who hugs its pleasures, who grasps with eager desires its possessions, endeavour to realise the thought—that "the world passeth away." Yes, it is rapidly escaping from the hands of its possessors; and in a little while they must leave it all behind them. But, oh! if the worldly spirit is not vanquished by the power of faith, ere the summons to quit the world shall reach them, let them remember that their souls will be undone for eternity. Be entreated, O child of the world! to part with it for Christ: "You cannot serve God and Mammon." Cling to the world, and lose your soul: relinquish the world—and Christ, and happiness, and heaven, will be yours, and yours for ever!

CHARACTERISTIC NOTICES.

The Way of Life; extracted from the Works of the great Reformer, Martin Luther. To which is prefixed, an Historical View of the Doctrine of Justification. By the Rev. J. MILNER, Author of "The History of the Church of Christ." Pp. 192. Baisler, Oxford-street, London.

THIS publication is at once seasonable and valuable; presenting as it does a copious embodiment of Luther's views upon all the subjects of which it treats—subjects comprising everything fundamental to the hopes of men. We are, indeed, much pleased to find Luther, if we may so express ourselves, thus made popular. Mr. Baisler has assuredly, by the publication of this volume, rendered a great service to the Christianity of England. The mighty movements at present going on in Europe are simply a development of the principle first propounded and proclaimed in thunder by Luther, who has been justly denominated "The Continental Liberator of Thought."

City Cousins. By the Author of "Annie Sherwood." Pp. 177. Religious Tract Society, London.

MARKED by all the solidity of the profoundest truth, brought forth with the simplicity of John Bunyan, and graced with a charm which cannot fail to captivate every reader. The cuts are admirable.

BOOKS RECEIVED.

- A Treatise on Diet and Regimen. By WILLIAM HENRY ROBERTSON, M.D. Fourth Edition, rewritten and much enlarged. Part V. pp. 240. Churchill, London.
- The Magnet of the Gospel. By J. R. BALME. Hamilton and Co., London.
- Robertson's Scottish Church Book, for training Youthful Hearers to habits of Attention.
- A Pocket Expositor of the New Testament. By THOMAS KEYWORTH. Second Edition. Hamilton and Co., London.
- Portugal and Galicia. By Lord CARNARVON. Part II. Murray's Home and Colonial Library, No. LV. Murray, London.
- The Fruits of the Spirit. By the Rev. W. H. ELLIOT. Pp. 102. Ward and Co., London.

- The Holy Trinity; a Divine Revelation what God is. By J. WHEADON. Toms, Chard.
- A Smooth Stone from the Brook, slung in the name of the Lord of Hosts, the God of the armies of Israel, at Popish Doings in Kentish-town and other places; or, Remarks upon the History of Saint Alexis. By T. W. GITTENS, Camden-town. Lewis, Gower-street, London.
- The Crotchet Gem. By Mrs. BURRELL. Second Thousand. Groombridge, London.
- A Paraphrase and Commentary on the Epistle to the Hebrews: with Treatises on the Meritorious Ground of Justification, and the Calls and Invitations of the Gospel. By A. M'LEAN, one of the Pastors of the Baptist Church, Edinburgh. In Two Volumes. Vol. II. M'Donald, Elgin.
- The Way of Life; extracted from the Works of the great Reformer, Martin Luther. By the Rev. J. MILNER. Baisler, Oxford-street, London.

Poetry.

SPEAK NOT HARSHLY.

BY MISS JULIA A. FLETCHER.

SPEAK not harshly—much of care
Every human heart must bear;
Enough of shallows sadly play
Around the very sunniest way—
Enough of sorrows darkly lie,
Veil'd within the merriest eye.
By thy childhood's gushing tears—
By thy griefs of after years—
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly—much of sin
Dwellet every heart within;
In its closely-cover'd cells
Many a wayward passion dwells.
By the many hours misspent—
By the thoughts to folly lent—
By the wrong thou didst not shun—
By the good thou hast not done,—
With a lenient spirit scan
The weakness of thy brother man.

THE WISH.

I ASK not golden stores of wealth,
Or rank, and pomp, and state;
The noble's glittering coronet,
The mansion of the great;

I care not that around my brow
Fame's laurel wreath should twine;
Or, that on History's glowing page
My name may proudly shine.

I envy not the calm retreat,
From worldly noise and strife—
The lowly cot—the flower-gemm'd path—
The simple joys of life :
I ask not that in soft repose
My peaceful days may glide,
As the light bark is borne along
The deep, unruffled tide.

But *this* I ask: that while I live,
I may not live in vain;
For I would cheer the aching heart,
And soothe the mourner's pain—
Would wipe away grief's bitter tears,
The poor man's struggles aid;
And guide the wanderer back, whose steps
From virtue's path have strayed.

Then, whether affluence and state
Shall be my destin'd lot,
Or 'neath the humble cottage roof
I dwell, it matters not—
If I, by self-denying love,
Earth's weary ones can bless,
And deepen, as I pass along,
The stream of happiness.

Religious Intelligence.

THE CONGREGATIONAL CHURCH, ST. JOHN'S, NEW BRUNSWICK, AND THE COLLEGE AT LIVERPOOL, NOVA SCOTIA; AND THE REV. J. C. GALLAWAY.

THE Rev. J. C. Gallaway, A.M., who relinquished his charge at West Bromwich, in September, 1843, at the call of the Colonial Society, and who has since laboured in the city of St.

John's, New Brunswick, where his labours have been blessed in the formation of a Christian church, the gathering of a large congregation, and the erection of a commodious and substantial chapel, felt it his duty, in consequence of the office which he sustained, as agent for the above Society for the two provinces of Nova Scotia and New Brunswick, and the peculiarly urgent claims which many places in those re-

gions presented, to visit his native land this winter. On leaving, it was his pleasure to receive the following address from the church which had been formed through his instrumentality in the city of St. John's:—

"Reverend and dear Sir,—We, the members composing the Congregational church under your pastoral care, who have enjoyed the distinguished privilege of your very acceptable and useful ministrations during a period of four years, desire, now that you are about to leave us for a few months, to express our strong and unabated attachment towards yourself; our undiminished interest in your ministerial services; and our hearty sympathy with you in the objects which lead you to contemplate an early visit to your native land.

"However much, dear Sir, we may regret, as a matter of personal interest, your temporary absence from among us, we would not forget that you are emphatically a missionary; that you were sent out, and have been heretofore supported, by a Missionary Society; that you came, at the request of that Society, to promote missionary operations, not in this locality only, but throughout these two important and improving provinces; and that you took the pastoral oversight of us in the Lord, with the distinct understanding at the time, that the more general cause would occasionally call you away from us, and demand your temporary services elsewhere.

"Believing, dear Sir, that you are deeply imbued with the missionary spirit; knowing that you have travelled extensively in these two provinces; and confiding in your judgment; we are willing to admit that you are the best judge of what is the most likely course to further the work of God in these lands. Shall we, then, do anything to retard or forbid your purposed visit to England at the present time? With all our heart we say, Go; and may the God of grace go with you!—go, and the Lord grant you great success!—go, and interest the churches in our fatherland on behalf of Colonial Missions—go; and beg imploringly for more men and money for these provinces—go, and plead in earnest for means to assist in the erection of a college, to which we may hereafter look with hope for the supply of our Congregational pulpits, when you, dear Sir, and others that are now bearing the heat and burden of the day, shall be called to finish their work, and to rest from their toil—go, and in your absence (we were about to say) do not forget us; but we need not prefer such a request, for you have already given us the assurance that not a single day shall we be absent from your thoughts; that, though absent in body, you will be present with us in spirit, "joying and beholding our order, and the steadfastness of our faith in Christ." Go, then, and we shall follow you with our prayers, that the God of heaven, and earth, and sea, may give you a safe and prosperous voyage across the mighty deep; that your life may be precious in his sight; that you may experience a happy meeting with your beloved wife and the only remaining pledge of your mutual affection; that your mission may be abundantly crowned with success; and that, in due time you may be restored to us in the fullness of the blessing of the gospel of Christ; that so we may once more see your face and hear your voice, and through your instrumentality be

edified, built up, and meetened for the glory and blessedness of heaven!"

Since Mrs. Gallaway's arrival in England, the state of her health, which had suffered materially in St. John's, has been such as to lead her medical adviser to give his decided opinion against the propriety of her return to a city where the climate is so severe, and where she was called last winter to part with three children. Upon receiving this decision, Mr. Gallaway felt it his duty to offer to the Committee of the Colonial Society, to return alone to the scene of his pastoral labours in St. John's, for a period of six or twelve months. To this offer the Committee replied in the following resolution:—

"That the inability of the Rev. J. C. Gallaway to fulfil his intention and desire of returning to carry forward the mission so successfully commenced by him in St. John's, and in the provinces of New Brunswick and Nova Scotia, in consequence of the precarious state of Mrs. Gallaway's health, has been to this Committee an occasion of serious disappointment and regret; because it appears to give a discouraging check to hopeful prospects of great success in that important work.

"But this Committee having maturely weighed Mr. Gallaway's proposal to return alone to the scene of his missionary labours for a term of six or twelve months, deems it best to decline that zealous offer—first, because the funds of the Colonial Society are not in a state to meet the expense of such proposed visit; secondly, because the Committee has hope of soon sending forth an efficient minister to Halifax, Nova Scotia, who will be able to enter on the general service in the two provinces into which Mr. Gallaway's activity has led him; and, thirdly, because the church at St. John's appears to be satisfactorily supplied, for the present at least, by the Rev. Charles Mackay, from Lower Canada.

"But the Committee cannot close its connection with the Rev. J. C. Gallaway without expressions of warm regard and respect, nor without bearing testimony to the efficiency of his labours, and to his truly missionary spirit, and views while in the service of the Society; and of its hope that Mr. Gallaway will be a zealous and successful advocate of Colonial Missions while again labouring in his native land."

As Mr. Gallaway is thus prevented from returning, according to his full expectation and hope, to his sphere of labour in St. John's and the two adjoining provinces, he feels the more desirous of rendering all the help to the good work commenced there, by obtaining subscriptions in aid of the building-fund at St. John's, and the College in Liverpool, Nova Scotia. Already have subscriptions to the amount of £120 been promised towards these objects. As one purpose of the subscriptions in England is to obtain a library for the college, donations of books will be a most acceptable mode of aiding this important object.

RECOGNITION, ST. THOMAS'S SQUARE, HACKNEY.

On Thursday, the 2nd of March, the Rev. George Thomson, from Aberdeen, was publicly recognised as co-pastor with the Rev. Dr. Burder, on his completing that day the thirty-fourth year of his pastor-

ate. The Rev. Dr. Cox commenced the service with prayer; the Rev. John Hunt, of Brixton, read the Scriptures, and proposed the usual questions; to which interesting replies were returned by John Dennis, Esq., one of the deacons, on behalf of the church, and by the Rev. George Thomson. Dr. Burder then implored the blessing of God on the colleague who had been chosen by a united church, with his most cordial concurrence. A powerful, touching, and most appropriate address to Mr. Thomson was delivered by the Rev. Algernon Wells, of Clapton; and an energetic and impressive address to the church, by the Rev. John Kennedy, of Stepney. The edifying and solemn services of the evening were concluded with prayer by the Rev. Dr. Smith, of Homerton College.

ORDINATION.

On the 23rd and 24th of February, 1848, the Rev. J. D. Williams, late of Homerton College, London, was set apart to the pastorate of the Congregational churches worshipping at the Tabernacle and Coity, Bridgend, Glamorganshire. At three o'clock the

first day, at Coity, the services were conducted by the Revs. L. Lawrence, Adulam; W. Watkins, Llwynni; and T. Rees, Silva, Carmarthenshire; and at six, in the same place, by the Revs. R. Rees, Carmel; T. Evans, Pembre; and D. Evans, Neath. Also the same evening, at the Tabernacle, two sermons were preached by the Revs. E. Jacobs, Swansea, and R. Thomas, Hanover, Monmouthshire. At ten o'clock the second day the Rev. O. Owen, Brynmenyn, read and prayed; the Rev. J. Davies, Llanelly, Breconshire, delivered the introductory discourse; the Rev. L. Powell, Cardiff, proposed the questions; the Rev. W. Griffith, Llanhaven, offered the ordination prayer; the Rev. W. Jones, Swansea, gave the charge to the minister, and the Rev. B. Owens, Merthyr, to the church. At two o'clock the Revs. N. Stephens, Sirhowy, D. Lewis, Lanvapley, (in English,) and T. Rees, Llanelly, preached; and at six the Revs. J. Evans, Maendy, J. Jones, Rhydybont, and W. Griffiths, Llanhaven. There were present on the occasion twenty-eight ministers: the attendance at each of the services was absolutely overflowing. We have hardly ever known a young man commencing his ministerial labours with prospects so bright and cheering.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION.

THE meetings of the Eighteenth Annual Assembly will be held in Crosby Hall, Bishopsgate-street, London, in the forenoons of Tuesday the 9th, and of Friday the 12th of May; and in the Congregational Library in the forenoon of Saturday, the 13th of May. The Rev. Thomas Binney, of the Weigh-house Chapel, has consented to be put in nomination for the office of Chairman for the year.

First, It will be of great consequence for brethren to bear in mind that, under the present constitution of the Union, only contributing churches are entitled to send delegates to its Assemblies; and that no brethren can now be members of the Assemblies who are not either delegated by contributing churches or personally annual contributors to the Union. Tutors of the Independent colleges, officers of public societies connected with the Independent churches, ministers or deacons connected with churches eligible for connection with the Union, can become personal members of the Union by contributing yearly not less than five shillings. A list published on the cover of this Number of the *WITNESS*, of all contributing churches, and of all personal contributors, up to the 20th of March, will show how many of the best friends of the Union have not yet qualified themselves, either as churches or as individuals, for membership therewith, under the new regulations.

Next, As the proceedings of the Annual Assembly are this year to be conducted according to the new plan adopted last year, it will be necessary that particular attention should be paid to the following explanatory announcements:

1. On Monday, the 8th of May, the meeting

of Distributors of the Fund in aid of Aged Ministers, derived from the profits of the *CHRISTIAN WITNESS*, and of the *FRIEND OF THE PEOPLE*, will be held in the Congregational Library, at two o'clock precisely. The board of distributors consists of the Editor of the Magazines, the officers of Associations, *in membership with the Union*, and the Committee of the Union.

2. Precisely at four o'clock on the afternoon of the same day, Monday, the 8th of May, the preparatory meeting of brethren entitled to membership in the Assembly of the Union will be held in the Congregational Library. At this meeting all business to be brought before the ensuing meetings of the Assembly will be considered, and, if necessary, referred to committees for further preparation. Also by this meeting a committee will be nominated to advise the Assembly on the choice of committee and officers for the year 1848-9, and of chairmen, and place for Autumnal Meeting, for 1849-50.

3. At seven o'clock in the evening of Monday, the 8th of May, a sermon, in behalf of British Missions, will be preached in the Poultry Chapel, by the Rev. Dr. Halley, of Manchester.

4. Tuesday, 9th of May, the first Morning Session of the Assembly of the Union will be held in Crosby Hall: Chair to be taken at half-past nine o'clock precisely. Business proposed for this Session—Report of the Union—Letter to the Churches on Improvement in the literature of the denomination—to be presented by Dr. Hamilton, of Leeds; brief report on British Missions—Report on Magazines, and on distribution of profits.

5. Tuesday, 9th of May.—Evening Meeting for British Missions, in Exeter Hall. Chair to be taken at six o'clock. This new movement is most important, and will require the strenuous support of every friend to British Missions.

6. Friday, 12th of May.—Second Morning Session of the Union, in Crosby Hall. Chair to be again taken at half-past nine o'clock. Business proposed for this Session—a fraternal con-

ference till twelve o'clock; at that hour the business of the Board for General Education to be introduced.

7. Friday, 12th of May.—Evening Meeting for General Education in the great room, Freemasons' Tavern. Chair to be taken at six o'clock. This is a proceeding absolutely necessary in the present position of the great Educational question, and of that portion of the Congregational body devoted to purely voluntary education in reference thereto. Their united and vigorous support of this meeting is earnestly desired.

8. Saturday, 13th of May.—Third Morning Session of the Union to be held in the Congregational Library. Chair taken at half-past nine o'clock. Business proposed for this Session: Consideration of plan for the proposed fund in aid of insurances for deferred annuities to assist in the support and comfort of ministers in their declining years; and appointments of officers and committee, with other routine arrangements.

Such are the proceedings in anticipation at the ensuing Annual Assembly; they are of great interest—they refer to questions of growing importance, and the attendance and co-operation of all friends of the Union are respectfully invited.

BRITISH MISSIONS.

THE Board feels pleasure in being able to announce that in addition to the Annual Meeting of the United Societies, arrangements have been made for a Sermon on their behalf, which, should the effort prove successful, will be the order of services connected with the Anniversary of the Institutions in future years. The Directors have also great satisfaction in stating that the Rev. Dr. Halley, of Manchester, has kindly consented to preach on the occasion. The services will, therefore, be as follows:—viz., on Monday Evening, the 8th of May, Dr. Halley will preach, at the Poultry Chapel (the Rev. S. Bergne's); service to commence at half-past six o'clock. On the following evening, the 9th, the Annual Meeting of the United Societies will be held at Exeter Hall. The Chair to be taken at six o'clock precisely. The Directors would respectfully urge the friends of each of the Societies to evince their attachment, by being present at these services. Much of the future prosperity of the Institutions will depend on the success which may follow these new arrangements. Instead of three public meetings, there will be but one. It is of the utmost importance, therefore, that there should be a combination of the energies of all who are concerned for the spiritual welfare of the British people at home, in Ireland, or the colonies. The destitution and ignorance which prevail in large districts of our own beloved country,—the debasing superstition which enslaves the great mass of the people in the sister land,—and the wants of the rapidly increasing population of our colonies,—present a claim on the efforts, the liberality, and the prayers of British Christians, which cannot be surpassed. In addition to which, it may be confidently asserted, that there never was a period in the history of either of the Societies, when the opportunities for introducing suitable agents for the work were more numerous or more pro-

missing. Wide and effectual doors are opened and the people themselves are earnestly crying, "Come over and help us!" Shall their cry be unheeded? Will our churches refuse, or neglect to render, the aid which is required? The Directors cannot persuade themselves to believe this to be possible: they will cherish the hope that such efforts as the case requires will be put forth; a hope which is sustained by the growing conviction, so generally expressed, that *Home* must be cared for in a greater degree than has ever yet been attained.

HOME MISSIONARY SOCIETY.

THE Committee have to announce that the Rev. Dr. Massie has entered on the duties of his office. All communications must, therefore, in future, be addressed to him.

From the journals of the agents, it appears that they are pursuing their work with unwearied diligence, and that, amidst the many and formidable difficulties with which they have to contend, they are favoured with the presence and blessing of God. In many stations there appears to be a considerable measure of success attending the labours of the Missionaries. Additions are made to the churches, and large numbers of children are receiving instruction in the sabbath and day-schools.

The following extracts from the journals will illustrate and confirm this statement, and will be read, the Committee think, with great pleasure by the constituents and friends of the Society:—

From a Grantee in a Western County.

"During this quarter sickness and death have greatly thinned the attendance at the chapel as well as the cottage services. For the last few sabbaths, however, the congregations have improved. My spirits were much depressed when I last wrote respecting —; but I have been taught to stand still, and see the salvation of the Lord. Many of the young in that place are inquiring their way to Zion with their faces thitherward, while others are rejoicing in Christ as their Saviour. One dear youth was added to the church at our last meeting; which, I trust, is the drop before the shower. Never, since my residence in this place, have so many young people assembled in my house for spiritual conversation. This I must regard as a cheering omen. My labours here have been most arduous; but, whilst I have gone forth weeping, I shall (trusting in the Lord) doubtless return, bringing many precious sheaves with me. The cause at — is wonderfully progressing. About this time four years I first preached the gospel there; there were only a few who would listen to me, but the little one has become a thousand. The church prospers; eight members have been added since my last communication. There are now twenty-eight in church-fellowship, who, I believe, shine as lights in the world. The congregation increases; for whose accommodation we have erected a temporary building, capable of containing two hundred persons. It was opened for the first time last sabbath-day, and was well filled. My having been so much engaged in preparing and arranging plans for our new chapel, will account for the lateness and brevity of this report. I must add, that

another room has been opened on sabbath evenings, on the borders of — parish; more than a hundred persons attend."

From a Missionary in a Midland County.

"I was requested, a few weeks ago, to visit the daughter of a respectable tradesman in the town, who, from the commencement of your agent's labours, has been a regular attendant at the house of God. I had seen her in her usual seat on the previous sabbath, but now I found her on the bed of affliction, from which she was never to be restored. The object for which she desired my presence was not that for which we are too often summoned to the sick chamber—to assist a terror-stricken mind in a few weak and unsatisfactory efforts to obtain peace with God.

"With unmingled satisfaction I listened to a recital, of which the following is the substance:—Having taken my seat by her bed-side, she said: 'Sir, I have often wished to talk with you, but have never had courage to come to you for that purpose. I wished to tell you what great things the Lord had done for me. When first I attended your ministry, I was gay, giddy, and thoughtless; and, though for years I had been a constant hearer at the parish church, yet I only became confirmed in the opinion that I was quite good enough, and that I possessed as much religion as other people. At length I was induced to come to your chapel. At first I was tempted to question the truth of what I heard; but the Spirit and the Word strove powerfully with me, and prevailed. For months I was in much distress of mind. You preached from the words, "Come unto me all ye," &c.; and you said, "Let the freeness of Christ's intercession induce you to come." I thought, Is it really so? So free! so earnest! then I will come. I came—(here her tears choked her utterance)—I came; I found the Saviour, and he has made me happy.' Ah! there are moments of joy to the servants of Christ, and this was one to me. This dear young person was afflicted with a disease attended with extreme suffering. Six weeks of agony she had to endure before it pleased her heavenly Father to say, "It is enough, come up hither!" but not one expression of impatience escaped her. Once, on visiting her, I said to her, 'Martha, you have now had a month of severe suffering?' 'Yes, sir; but it has been the happiest month I ever spent: I did not think a bed of affliction could have been so sweet.' I was with her when she died; the last faint sound that escaped her lips was, 'Jesus—Jesus!'

"I cannot close without another interesting particular. Her father had not entered a place of worship for years. During the illness of his daughter this ungodly parent was the object of deep solicitude; Martha conversed and prayed with him many times. He is now occupying the seat at chapel left vacant by his sainted daughter. There is, indeed, a great work going on in —.

"The young members of our church are very active. A church-meeting is never held, but there are some to receive, and others to propose. On Thursday last we received two, and proposed eleven. Our church will next month number fifty-six—all of whom, but ten, are the fruit of the labours of the Home Missionary agents."

Other instances could be given; but these may

suffice to show that the agents are not "labouring in vain, or spending their strength for nought." The blessing of God is manifestly accompanying their efforts; and it is an occasion of sincere and deep regret to the Committee that the limited resources of the Society forbid such an extension of the sphere of its efforts, as the state and circumstances of many portions of our country require.

IRISH EVANGELICAL SOCIETY.

THE Committee have great pleasure in announcing to the friends of Ireland, that the work entrusted to them to perform is prospering to a degree that has been seldom, if ever before, witnessed in the entire history of the Society. The distribution of the Relief Fund, during the famine of last year, has awakened a feeling in favour of the agents, which, by the blessing of God on their efforts, may be productive of the most beneficial results. The prejudices of the Catholic population have to a great extent been broken down. Multitudes are willing to listen to the faithful preaching of the Gospel; whilst not a few are the subjects of impressions of the most hopeful kind. Contributions in aid of the objects of the Society are offered; whilst that portion of the periodical press which is under direct Catholic influence is advocating our cause, and calling on its readers to come forward and assist in the erection of chapels for the adults, and schools for the young. This is especially the case in the province of Connaught. The Mission there was commenced in the year 1845; and was undertaken with the hope of irradiating with the "light of life" that dark and benighted portion of the sister kingdom. The Missionaries and Scripture-readers, to whom this work was entrusted, laboured for some time amidst great difficulty and discouragement. No one smiled upon them, or bade them "God-speed!" But, persevering through evil report and good report, they have gained the esteem of all classes and denominations. By a "patient perseverance in well-doing," they have lived down the prejudices with which, at the beginning, they were regarded; and are now gladly received wherever they go to dispense the words of eternal life.

The Rev. J. D. Smith, the Irish Secretary of the Society, has recently visited the province, and was everywhere received with the utmost cordiality. He preached to crowded congregations of Romanists and Protestants, who listened with the most intense interest, whilst he exhibited Christ as the only Saviour of sinners.

The following extract from the *Castlebar Telegraph and Connaught Ranger*, of February the 9th, will show the estimate in which the agents of the Society are regarded by the Catholic press, and the effect produced by their persevering labours:—

"On the afternoon of Wednesday last the Rev. J. D. Smith, Irish Secretary to the Society, arrived in Castlebar, as deputation from the Committee. Notwithstanding the shortness of the notice given of his intention to visit this locality, the large and very respectable number of persons who congregated together to hear him preach, evinced the high and, we may add, deserved respect in which the local ministers of the Society are held in this town and neigh-

bourhood by the people of all persuasions. At seven o'clock the room and large hall were crowded, while many were obliged to retire for want of accommodation. This was the more to be regretted, as several of them had walked three or four miles, under the clouds of a cold winter's night, to hear the ambassador of that Society, who acted the good Samaritan to our country when 'famine was sore in the land.'

"Owing to the dense crowd in the room our reporter could not take down the discourse; which we much regret, as seldom do we hear of ministers preaching without their language being tainted with that sectarian bias which carries with it neither edification nor conviction. Not so in the present instance: Mr. Smith came not to rail but to preach—not to exalt this and lower that church, but he came to preach Christ crucified; to proclaim to the family of Adam that 'there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.' His address could not fail to impress effectually the auditory, that true and scriptural Christianity consists in the possession of a Christian character, the enjoyment of Christian privileges, and the maintenance of Christian practice before God and the world, by walking not 'after the flesh, but after the Spirit.'"

Mr. Smith preached also at Ballinasloe, in the county of Galway; and at Sligo, in the county of that name. In the latter place the Rev. Noble Sheppard has laboured for many years; and, by his Christian deportment and zealous efforts, has gained the respect of all parties. His unwearied exertions in mitigating the sufferings of his unfortunate countrymen during the famine of last year, have deservedly gained for him the unfeigned and unbounded esteem of all classes and all denominations, Catholic and Protestant. During Mr. Smith's visit to Sligo, a meeting was held for the purpose of raising contributions for the erection of a new chapel, the present building being old, and situated in a locality difficult to be found by persons who are not thoroughly acquainted with the town. The appeal was responded to with the greatest enthusiasm by all present, and the sum of £800 subscribed that evening, which has since been augmented to £500. This noble and generous effort will show that the Irish are willing to aid, on any fitting opportunity, the great cause which the Irish Evangelical Society exists to promote. The Committee cannot doubt that the British churches will sustain the efforts made by their friends in Sligo; and that, before the present year is ended, Mr. Sheppard and his congregation will be occupying a more spacious and convenient house of worship, in which his ministry will, by the blessing of God, tell more effectually on the population of that important town.

In addition to the chapel to be erected in Sligo, the Committee have it in contemplation to promote the building of suitable chapels in Castlebar, Waterford, and Kingstown; and school-houses in the most neglected districts in Connaught, to be used as preaching stations; towards the cost of which considerable sums are already promised in Ireland. A plan is under the consideration of the Committee, by which, it is hoped, this great work will be accomplished without affecting the general income of the Society. They would respectfully entreat the pastors of our churches to give the plan

their most serious consideration, when it is brought under their notice; that they will seek the assistance of their people to carry it into effect; and, above all, that they will seek that blessing from the Giver of all good, without which the wisest plans and the most persevering efforts will be fruitless and vain.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

HALIFAX, NOVA SCOTIA.—The Committee announces with pleasure that the Rev. W. H. Heudebourck, of Wolverhampton, is under engagement to proceed on the Mission to this important city, and hopes to embark in the month of April. The Committee entertains great hope that the energy and enterprise of Mr. Heudebourck will be blessed to accomplish happy results both in Halifax, and in the entire colony of Nova Scotia.

SYDNEY, NEW SOUTH WALES.—Second Congregational Church. The following letter from Dr. Ross, giving an account of the auspicious commencement of this undertaking, will be read with much interest and hope by all friends of the Society. The copious statistical account of the population of the colony will illustrate the rapid progress and vast prospects of the British settlements in Australasia. How can the importance of missions to such colonies be overrated!

"Sydney, November 4th, 1847.

"MY VERY DEAR SIR.—It is not twelve months since I returned from Van Diemen's Land, and yet in this short space of time a new chapel has been projected and built in the southern suburbs of Sydney—called, Redfern Congregational Church, and opened for the public worship of God, and its pulpit occupied by an excellent minister of the gospel, who has drawn around him a congregation which promises to increase, and fill the whole place.

"In the month of March last, the foundation stone was laid by Mr. John Fairfax, one of my deacons, while I conducted the service, and delivered an address. In the month of April, the Rev. Joseph Beazley arrived, on invitation, from Van Diemen's Land, with his family, and commenced preaching in Paramatta-street, in a very large room, fitted up for the purpose, and hired at the rent of a guinea per week. Here he collected a very good congregation of from 200 to 250 persons, which was increased by the attendance of between 80 and 100 children belonging to a Sunday-school, which for some years had been carried on by some of the members of my church in that neighbourhood, but which has now been transferred to the new church. On Wednesday, the 27th of October last, the new building was opened for regular public worship, by two services; one in the morning, and the other in the evening,—while, between the two, a public prayer-meeting was held at four o'clock. The attendance on each of the services was particularly good, considering that they were held on a week-day. The Rev. W. B. Boyce, superintendent of the Wesleyan Missions in Australasia, introduced the service of the morning in the usual way. His prayer was very excellent and appropriate. I preached the sermon from Genesis xxviii. 17:

'This is none other than the house of God.' After which the collection was made, and amounted to £92 2s. The Rev. W. Ritchie, who is at present supplying Dr. Lang's pulpit, gave out the hymns and offered up the concluding prayer. In the evening the service was commenced by the Rev. R. Mansfield, in a very impressive and edifying manner. Mr. Beazley preached from Job vii. 17: 'What is man that thou shouldest magnify him, and that thou shouldest set thine heart upon him?' The collection amounted to £55 12s. On the following sabbath three sermons were preached: in the morning by the Rev. John Saunders, (Baptist Minister) from Matt. v. 14; in the afternoon by the Rev. Mr. Harris, (Wesleyan) from Isaiah ix. 7; and in the evening by Mr. Beazley, from Mark xvi. 15. The collections after these services amounted to £35,—making the whole sum collected at the opening £182 14s., increased by after additions to £186 15s. Was not this noble? The chapel is beautifully situated on the top of a rising ground, from whence you have a view of the greater part of Sydney. It is a very conspicuous object from many of our public streets. 'It is set upon a hill, and cannot be hid!' The edifice is spacious, being 66 by 40 feet inside the walls, and about 30 feet high, and will seat in the pews and free-sittings between 500 and 600 persons. It has no galleries. The whole expense is upwards of £1,100,—the debt now remaining unpaid, about £500. The money has been raised chiefly by my people, some of whom have done nobly, both by way of subscription and at the opening collections. A few of them have, in addition, bound themselves to see that Mr. Beazley has a salary of £200 per annum for at least three years, and hitherto they have had to pay him at this rate out of their own pockets. They are doing these things while supporting their own expensive place of worship; and are bound for a considerable debt still resting upon it. Do they not deserve your encouragement? I hope there is now on its way to me authority to draw on your Treasurer for £40 or £50 for the current, and each of the next two years, towards the payment of Mr. Beazley's salary. In what my people have done you have an earnest of what they are still willing to do in other localities, so soon as their hands are sufficiently free to engage in new enterprises.

"Will you excuse me if I say that I was rather disappointed to find that no notice whatever was taken of the opening of my new chapel, on the 1st of January, 1846, in either the *WITNESS*, or the *Evangelical*—the account of the services was transferred from the *Sydney Morning Herald* to the *Patriot*; but that was all. I am also very much disappointed to find that in the *Congregational Year Book* for 1846, no list is given of the Colonial Churches. Will you have the kindness to secure the publication of the substance of this communication in the *WITNESS* or *Evangelical*? as I hope you have done that regarding the *Foundation Services*, transmitted at the time, in a copy of the *Sydney Herald* which I sent you. I have been induced to venture thus far, in consequence of the remarks of my people, who have expressed to me their wonder at the silence of our periodicals; they seek not the praise of men, but in the record of the proceed-

ings of our churches, they are surprised that ours has no place.

"You wished to know something of the statistics of this colony, and I promised to send you a statement. I have hitherto been prevented from fulfilling my promise by the non-publication of the census, until within the last few weeks. I now furnish you with the following items, embracing all that, in a Missionary point of view, will be interesting to you:—

The total Population of the Colony			
per Census of 1846 is	.	.	189,609
Of them there are in the			
Middle District	.	.	154,534
In the Port Philip District	.	.	32,879
Crews of Colonial Vessels	.	.	2,196
			189,609

Omitting the Crews of Vessels;			
Of these there are:	Males.	Females.	Total.
Free	102,652	73,928	176,575
Bond	9,921	917	10,838
	112,573	74,840	187,413

Religionists in the Colony.

Church of England	.	.	94,731
Church of Scotland	.	.	21,909
Wesleyan Methodists	.	.	7,935
Other Protestants	.	.	4,850
Roman Catholics	.	.	56,262
Jews	.	.	1,086
Other Persuasions, Mohammedans and Pagans	.	.	640

Religionists in Sydney and Suburbs.

		Increase per cent. in the whole Colony last five years.
Church of England	17,976	30.6
Church of Scotland	3,994	67.4
Wesleyan Methodists	1,672	145.3
Other Protestants	2,021	162.3
Roman Catholics	11,953	61.9
Other Persuasions	139	209.2
Jews	603	28.2

Population of Principal Towns.

Sydney	38,358	Suburbs	6,832	45,190
Bathurst	.	.	.	1,888
Goulburn	.	.	.	1,171
Maitland	.	.	.	3,319
Newcastle	.	.	.	1,471
Parramatta	.	.	.	4,454
Windsor	.	.	.	1,679

The Total Urban Population is	.	84,973
Rural ditto	.	102,440
		187,413

Ages and Sexes, exclusive of Crews of Vessels.

	Males.	Females.	Total.
Under Two Years	7,884	7,890	16,774
2, and under 7	14,404	14,398	28,802
7, and under 14	10,708	10,104	20,812
14, and under 21	7,075	7,387	14,462
21, and under 45	59,009	30,315	89,324
45, and under 60	10,694	3,804	14,498
60, and upwards	2,799	942	3,741
	112,573	74,840	187,413

Yours, dear Sir, affectionately,
ROBERT ROSS.

To the Rev. Algernon Wells.

Theology.

THE BIBLE A BOOK FOR ALL.

THE Bible is a book for all—a universal and an everlasting possession for the sons of men. As a system of moral truth, designed to recover lost sinners to the knowledge, love, and service of a holy God—a rule of conduct, and a ground of hope, it is true for all, and true for all times—for all conditions of men, under every variety of circumstances. We grant that both the evidences and the truths of revelation present subjects of great difficulty to many minds, and difficulty proportioned to the very acuteness and speculative sagacity of such minds; but still we are bold to maintain that as the light, and air, and heat, and vital influences of nature are graciously adapted to cherish and sustain the frames of all organized beings, and of all alike, so the word of God, in respect of those truths which are necessary to make men “wise unto salvation”—in respect of all that can influence our conduct or direct our faith, is a plain word, neither too high nor too low for the knowledge of all; that it is adapted for all times, and for all varieties of human character, however differing from each other in mental power and susceptibility; and that it carries with it its own evidence in the appeal which it makes to men’s own bosoms, to every man’s individual consciousness.

And in this do we perceive one of the many proofs of our religion, and a peculiar and most convincing evidence that profound and superhuman wisdom—infallible wisdom, as well as infinite graciousness—pervades the word not less than the works of God; that the God of nature is also the God of the Bible. For while this universal adaptation to man’s reasonable and moral nature—that nature common to us all, as distinct from the peculiar mental qualities or special endowments of individuals—is one of the marks which we are surely authorized to expect in a revelation from God of a restorative dispensation, it is evident that none but the Creator of man’s nature, none but He who “knew what was in man,” could have conferred upon it that appropriateness—that perfect suitableness to every mind, however differing constitutionally or educationally from other minds—that characteristic of universality in its power to move the heart, which, not less from the testimony of facts than from its own declarations and demands, we are constrained to contend the Bible possesses, and in which we discover a true and appropriate test of its Divine origin.

If the grand truths of revelation were of that class which, either in themselves or their evidences, appeal primarily to the intellect, requiring for their comprehension severe powers of reasoning or abstraction, and for their demonstration the laborious inquiry and close deductions of a mind not only gifted with sound erudition, but inured to the task of reasoning from remote premises to a formal conclusion, then it is evident the Bible would be unfitted for all those individuals whose speculative powers are small—that is, for the great mass of mankind. In no country and in no age has the class of minds habituated to the severe exercise of intellect, or graced with accurate erudition, borne any large proportion to the uncultivated, untrained class. If, therefore, the truths of Christianity were only to be grasped by comprehensive reasoning, or familiarly apprehended only by the highly-cultivated mind, on few indeed could they make any permanent impression! The necessities of our common nature could not be met by a revelation which professes, nevertheless, to be made in love and compassion to all men, and for the faith and moral instruction of all; that faith which is declared to be the transaction of the individual soul with the word of God would be of rare and limited operation; and the

Bible would not be entitled to the character we have claimed for it as being a BOOK FOR ALL—a revelation of Divine truth available to the wants of all.

The object of Divine revelation is to make men of all varieties of character and of every grade of intellect “wise unto salvation;” in other words, to present to all men possessing it such truths as are fitted by their practical influence to renew and regenerate the heart. Because its object is not mere mental illumination: the Bible, while it requires no sacrifice of reason, does not deal in speculative truths, which, as such, must be submitted to the abstract operation of the understanding. Its grand aim is to work remedially upon the heart of man; to supply him with efficient rules and motives for avoiding sin and cultivating holiness. Its truths address themselves to the universal feelings and experience of mankind, rather than to their powers of intellectual observation; to the conscience, rather than to the understanding; to our common nature, which lies below the distinctions imposed upon us by mere intellectual equalities or mental acquirements. The knowledge of these truths—of such of them as it concerns us all to know and understand—of such of them as are calculated to inspire “repentance towards God, and faith towards our Lord Jesus Christ,” is not necessarily related to any previous knowledge; for the only source from which they are drawn is the revealed word itself. And then it has pleased the Spirit of God to propound these saving truths to us in the very simplest manner. There is no formal systematic statement of doctrines in the sacred Scriptures; nothing of circuitous and intricate deduction; nothing required for the honest and hearty acceptance of substantial religious truth which even the unformed intellect, or mind provided with only the simplest elements of knowledge, may not grasp. The depth and hopelessness of man’s wretchedness by nature, and the doctrines of atoning and renewing grace, in strict connection with the holiness and inflexibility of God’s law, are the vital and essential doctrines of “the common salvation;” the truths which sanctify the heart, and form its abiding consolation; and the truths which, blessed be God, are freely imparted, not to the “wise and prudent,” according to the measure of this world’s wisdom and prudence, but to all who diligently and earnestly seek for them, and receive them in a meek and grateful spirit. The truths which save and sanctify the soul, though they will not yield themselves to presumptuous and merely intellectual scrutiny, graciously disclose themselves as “the great power of God to salvation” to every heart which desires to know them, that it may obey them and live by the faith of them. The only key to them is a teachable mind and an humble spirit.

How different all this from what would have been the case had the Scriptures been of an origin merely human! The simplicity of Divine truth, and of the specific mode in which it is conveyed, how unlike the didactic precision, the laboured systematic arrangement of cold abstractions, which prevails in all the philosophical systems of “science without truth” which man’s uninspired intellect has given birth to! And how confirmatory this very simplicity of its Divine original, and of the resources of restorative wisdom to work out its professed end—the salvation of souls! All the works of God have this characteristic in them, that they are perfect means to a perfect end; and such is the Bible—it too bears the stamp and impress of Divinity. It is a system of truths neither vaguely inconclusive to the trained and powerful dialectician, nor hopelessly obscure and therefore inert to the feeblest powers of reasoning; neither dry, barren, and uninteresting to minds accustomed to luxuriate in intellectual affluence, nor oppressive and bewildering, by reason of its compass and variety, to men of no attainments in letters or in science. The truths of the gospel are just as well calculated to nourish the faith of the humblest and most illiterate believer, as that of men of the most cultivated and enlarged understanding, and the richest mental adornments, presenting, as they do, to

each, and to each alike, sound knowledge—that is, truth supported by adequate evidence ; and enabling, as they do, each, and each alike, to believe in that mercy which is equally revealed to all.

The Christian revelation, therefore, demands the assent of all men—of all castes of mind, in all ages, and under all circumstances. It invites all ; it warns all ; it “lies open in the market-place and on every window-seat.” It may, to be sure, be misunderstood, it may be disobeyed, it may be overlooked ; but it leaves to men of the simplest as well as the profoundest understanding—to the illiterate equally as to the erudite—no plea for ignorance, none for disobedience, none for neglect. Yes, although the powers and faculties of the human mind are of as varied range as its attainments in different individuals, the experience of all ages demonstrates that **THE BIBLE IS A BOOK FOR ALL**—a sealed book to none who will reverently inquire at it. Shades of sentiment will obtain amongst its students, and its truths will be held with more or less harmonious attemperament in different minds ; but all that is vital and essential to religion—all that involves our best and dearest interests—all that it is needful for man to know, may have place amongst the deepest convictions of any rational and responsible being, on grounds as sound as the everlasting rock. Thus are we bold to maintain the grand Protestant doctrine of “the entire sufficiency of the Bible to teach all necessary truth.” And this fact, we again emphatically repeat, establishes and confirms the truth and Divine origin of the Bible ; its claim to be regarded as a book written throughout under the superintendence of Infinite Wisdom.

Christian readers ! you who have neither time nor faculties for the labour of close investigation and logical deduction, but who know and feel the nature and amount of your spiritual necessities, rejoice that there is full and adequate provision for all your deep-felt exigencies in the word of God ; and that that word, “written for your learning,” and benignantly accommodated to the constitution of your minds, has proved itself in your experience to be “full of grace and truth.” That word—that blessed, life-giving word—how has it met and answered the wants of your hearts ! How has it overborne your doubts, and mastered your convictions, and roused your consciences ! How clearly and intelligibly has it responded to the instincts and sympathies of your moral nature ! How has it sounded the very depths of your being, revealing to you your innate depravity and wretchedness, but not less clearly revealing a sovereign remedy for all your misery ! How has it uprooted the seeds and elements of spiritual death, and implanted in you new sentiments, new perceptions, new desires, new affections—the germs and principles of spiritual life ! True, you feel, you often feel, that you cannot comprehend all Scripture, and that you have by no means obtained freedom from error on all doctrinal points ; but in this do you greatly rejoice, that, by Divine teaching, you have been made to understand, in the simplicity of Christian faith, so much of God’s word as is sufficient for your direction to heaven ; yea, so much as enables you not only to adhere steadfastly to the truth, but, in honest simplicity of heart and purpose, earnestly to contend for it against all lying vanities and “doctrines of men,” misnamed science. Rejoice, then, in your full possession of this inestimable gift—the greatest, saving that of his own Son, ever bestowed upon men by the Author of all good. Cherish the blessed boon, which “cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.” Cultivate a more intimate knowledge of its grand central truth—“Christ and him crucified.” Strive to keep the faith whole and undefiled, in the “full assurance of understanding ;” yea, to be rich in the hope of its promises ; and bear with patience your comparative ignorance of human science, assured that that which is truly divine—divine in its origin, divine in its effects, divine in its results—has been given you in present

and everlasting possession. "I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." C.

MAN'S FALL FROM GLORY.

THE glory of our original state ought to make us blush, on account of what we are at present. Behold thyself, sinner, in the glass of the innocency of thy first father: oh, how different is thy state from what it was! Poor sick mortals, who groan under corruptible bodies, remember that your nature was healthy in its original composition, and lament over that health which you have lost! It is true that we can no more become in this world such as Adam was in his creation; the way into the terrestrial paradise is no longer found. But you know, that, by the grace of God in Christ Jesus, and by the benefits of the covenant of mercy which he hath established, we may regain the love of God, and blessings far greater than those which accompanied our original state.

Come then, criminal man, "remember from whence thou art fallen and repent." When the merchant hath lost his goods by his negligence or his bad management; when the prodigal hath wasted his substance with riotous living; when the man hath sold himself for a slave; when the traveller hath fallen into the ditch by his own imprudence; or when the sick man is brought into that state by his excesses;—they do not recover their health, their liberty, their property; they are not brought out of the state in which they have placed themselves by simply condemning themselves, and weeping over their losses. But it is a considerable relief to the children of Adam, to deplore the sin of their first father, and their own, and to be deeply sensible of the loss of that integrity, which, in the beginning, constituted the ornament of our nature. We may apply to ourselves what Job said in the 29th chapter: "Oh that I were as in months past, as in the days when God preserved me;—when the Almighty was yet with me—I put on righteousness, and it clothed me—my judgment was as a robe and a diadem; my glory was fresh in me." Adam might well speak thus after his fall; and, as in sin, we are become what he was, and as what he lost he lost for himself and for us, may we not also with propriety say, Who will enable me

to be as I was in that happy time in which there was no stain upon our nature, no separation between us and God? Did not the prodigal son, after having wasted his substance, act wisely in calling to mind the state in which he had been in his father's house? Then it was that he said, "I will arise and go to my father;" and, by his return, he recovered all that he had lost. The woman, after having lost her piece of money, searched diligently till she found it. Our money was our innocence; it was as a piece of gold, the coin that God had given us, stamped with his own image. We have lost our money; shall we give ourselves no trouble about this loss? and shall we not seek to repair it? It is not sufficient to say, with the afflicted woman, upon the loss of the ark, "Ichabod, the glory is departed from Israel;" the innocence of man is destroyed. We must rescue the ark from the hands of the Philistines. We must recover our souls from the snare of the devil, and extricate our righteousness from the ruins under which it is buried. Nebuchadnezzar, driven from among men, and obliged to eat grass with the beasts, at length lifted up his eyes to heaven when his senses returned to him; he gave glory to God; and, in consequence of which, "the glory of his kingdom, his honour, and his brightness returned to him." The first man, who was in honour, having failed in knowledge, is become like the beasts which perish. But, O man, if thou continuest in the rank of brutes—thou who wert made a little lower than the angels—call to mind thy creation; let thy senses and memory return to thee; lift up thy eyes to the Creator of all things! Lord, I have disfigured thy work; thou didst make our nature upright! Deign to revive in me thy image, and give me an everlasting righteousness instead of that which I have lost.

Would it not be a great thing, if we were able to regain, through grace, the same privileges which Adam enjoyed in his original state? But, thanks be to God, we shall recover more through the second Adam than we have lost by the first. It is said, that a man having re-

quested of Alexander the Great to give him ten talents to marry his daughters with, saying that this would be amply sufficient; the king answered, this would be enough for Perillus, but not enough for Alexander. Instead of ten talents he gave him fifty. If God had asked man after his fall, What wilt thou that I should give thee? Alas! it would have been a great thing for us, to have restored to us our primitive innocence and happiness. Lord, we should have said, restore to us our Eden, and our original integrity! Restore to us the portion of our first parents, and that shall suffice! But it appears as if God said unto us, That which would have been sufficient for you, is not enough for my almighty power and infinite goodness; that which would have been more than you deserve, would be too little in reference to the merits of my Son. Instead of the earth, I will give you heaven; instead of a changeable righteousness, I will give you an everlasting righteousness, and a happiness which shall never change! He shall not do as David did, who, in re-establishing Mephibosheth, restored to him only the half of the riches he had aforetime given him; God gives us an hundred times more than we had! It is true, that here we recover our holiness and happiness only in part, and that we still feel the effects of the fall; but hereafter our nature shall be a thousand times more glorified than in the creation. Then it is that we shall see "all things put under our feet," and eternally praise and adore Him who hath set us upon the throne, that we may reign eternally with his Son! To whom, with the Father and the Holy Ghost, be honour and glory, world without end! Amen.

MAN HIS OWN DESTROYER.

It is said, that Julian the emperor bore in his standard for his arms, an eagle pierced through the heart with an arrow, the wing of which was composed of an eagle's feathers, with a few Latin words, signifying, "We are transpierced by our own weapons." He meant that men are generally the causes and instruments of their own misery. His device ought to be ours, and that of our first parents; we are pierced by our own arrows. It is observable in nature, that the earth sends forth from its own bosom exhalations, which afterwards change into the hail and tempests which ravage it. It is the iron that generates the rust which eats

it; and the worm is formed within the apple. It is in ourselves that the evil was formed which hath destroyed us. The wisest of the heathens have acknowledged, that men became miserable by their own crimes. Simplicius, the great philosopher, after having reasoned much upon the origin of evil, concluded very wisely, "that because of the freedom of man's will, no other thing could properly be said to be the author of evil but the soul of man." And he concludes with these words: "Thus having found out the cause of evil, we may confidently assert, that God is not the author of sin, because the soul committeth sin willingly, and of its own free choice; and that it is not God who doeth evil. For if the soul committed sin by compulsion, any one might justly accuse God with having permitted the will to be forced; and whatsoever might be thus done by force, would not, strictly speaking, be sin. But since the soul acts freely and voluntarily, it is that alone which can justly be called the cause of sin." Thus it is that this philosopher unites his suffrage with the invariable truth which we maintain, that man hath of himself sought out many inventions which have destroyed him.

HUMAN INFIRMITY.

IN vain do the advocates for unassisted free-will; in vain do the greater part of men imagine that they have sufficient strength left to shake off the yoke, and break the chains of sin, as they might have done in the state of innocence, if they had not delivered up themselves. Alas! poor Sampson, thou art no longer the same man: thy locks are shorn, thy strength is gone; those robust arms are dead; the Lord has departed from thee. Thou art a slave, and thou canst not break thy fetters, till the Lord shall re-establish thee, and make thee a new man. We must, therefore, renounce ourselves, and have recourse to Divine grace. Without it we are like a vessel in a tempest; without pilot, without sail, without anchor—we perish! Lord, save us! Carry us in thine arms! let thy strength be made perfect in our weakness! Let us be no longer as wandering stars—as clouds without water, driven hither and thither. Make us as so many fixed stars; let us be rooted and established by the power of thy good Spirit.

Our natural state causes us to tremble; but the mercy of God, in Christ Jesus, encourages us. Adored be that mercy,

which has descended to visit us in the region of the shadow of death! Adored be that salutary grace, which has appeared unto us in our darkness! Oh! how delightful and welcome must it be to us if we feel our misery! Oh! how sweet and precious must "the gift of Jesus Christ unto eternal life" be unto us, if we are convinced of "the sin of Adam, which had reigned unto death." Oh! what glad tidings are those of redemption! Let us embrace, by repentance and faith, our Redeemer—our Saviour, who is come to deliver us from sin and death; to destroy the works of the devil; to bruise the serpent's head! Let us fight manfully, under the banner of Jesus Christ, against his enemy. He hath overcome our first father; but we, in our turn, shall overcome him, under the command, and through the grace, of Jesus Christ. Let us resist his temptations—repel his attacks, without listening to him for a moment. Let us profit by the default of our first parents. Let us no longer seek out either vain inventions or vain desires. Let us impose upon ourselves one inviolable law, to obey God in all things without reserve. Adam fell by unbelief; let us maintain our ground by faith. Adam sinned by vain desires after knowledge; let us hold fast, by certain and well-regulated knowledge, the truth which God hath revealed to us. Adam destroyed himself by his iniquity; let us go to him who saveth us—even to Jesus Christ, our Redeemer! Let us throw ourselves into his arms! He it is who shall bestow upon us his blood, to expiate our sins; efficacious grace, to change and establish our hearts; a covenant more firm than that of nature; and a happiness more durable than that of innocence, which will be a happiness unchangeable and eternal.

SELF-KNOWLEDGE.

ONE of the most excellent lessons of wisdom, is that which cries unto each of us, "Know thyself." It has frequently resounded in the schools of philosophy. Some sages have particularly adopted it as their favourite maxim; and it was formerly seen inscribed on the temple at Delphos. Upon which the Roman orator said: "This sentence was regarded as the precept of a God, because there was nothing so divine as self-knowledge." He added still farther: "It appears that philosophy is the richest present of heaven; because that alone teaches us,

not only the knowledge of other things, but of ourselves, which is the most difficult." What an excellent privilege of man, said the ancient philosophers, that he can reflect upon himself, and upon the motions of his soul, which brutes cannot do! The eye of the soul is, in this respect, more perfect than that of the body; for this eye can view, not only all surrounding objects, but it can see and contemplate itself without any mirror, without any other help than its own reflections.

Such are the praises heathens have lavished upon the knowledge of ourselves! At the same time, whilst in the midst of all this, we seek for their true meaning of this knowledge, and the use they have made of it, we are very far from being satisfied. We see that they had no other design than to excite us to meditate upon the nature, the properties, and actions of our soul; to make us admire the strength of our reason, the penetration of our understanding, the activity of our faculties, the power of our will, and that almost infinite number of ideas and operations of which we are capable. Thus wholly occupied in extolling man, and leading him to the contemplation of his dignity and his greatness, their only aim was, by this method, to excite his contempt for that which was beneath him; and induce him to distinguish himself from brutes, as much by his actions as he is exalted above them by his nature. This is almost the only practical use they derived from the knowledge of man; and not seeking to correct him, but to inspire him with courage, and increase his good opinion of himself, they have generally presented to him the more favourable side, concealing that of his misery and baseness, as only calculated to discourage him in his views, and weaken his efforts: so that we may say they have always produced pride in him, but never humility.

Believers! experience hath too much convinced us, that this way was not good; that it was not sufficient to heal us, at least of itself; and that it produced only false virtues. It was necessary to unite the consciousness of what we are by sin, with the idea of what we ought to be by the nobleness of our origin. If the consideration of the excellency of our soul can lead us to anything truly good, it is only since we have entered upon the knowledge of our misery, and, by sentiments lively and humble, have been convinced of the depravity of our heart.

This is what philosophers have not done. They were not only ignorant of the origin of sin in man, and the source of that prodigious contradiction which is found in him; of that astonishing mixture of greatness and littleness, of reason and folly, of light and darkness, which is so observable; but by a strange blindness, which experience alone can remove, they supposed that man had all his powers, that reason was still the mistress of him; and they scarcely perceived the disorder and confusion which prevail within us. Thus in love with themselves, and always flattering human nature, they have departed from the original path; they have erred from the first point of morality and religion.

It is revelation alone that properly saith unto each of us, "know thyself." Religion alone is that celestial philosophy which can, with propriety, be called "a present of heaven;" because that alone teaches us to know ourselves—to know ourselves, not only in our primæval glory, but in our fallen state; not only what we were in our creation, but what we are by sin. This it is which gives us to see our deformity and weakness; showing us, at the same time, what is the source of our misery; causing us to feel the greatness of it; and teaching us, that unless we know and feel it, we cannot be healed. In effect, without this knowledge, we could not desire grace to perceive the need we have of a Redeemer, to come to him by faith, and to see the value and the necessity of the remedy which he offers us. For this reason the Scripture, which would save man in humbling him, correct him by inspiring him with horror of his state; and lead him to God, by making him renounce himself: speaks to us so often of our depravity; and, in order to represent it, employs expressions as strong as they are just. This appears in the Scripture: "The heart is deceitful above all things, and desperately wicked; who can know it?"

CAPRICES OF THE SOUL.

WE are inconstant from the present state of our soul, which is dark, ignorant, capacious, void. It has a latitude which is very extensive and indetermined; it is always seeking after good, and it invariably mistakes false good for true. Thus it runs from object to object; and the contracted sphere of its knowledge, joined to the vast extent of its desires,

renders it restless, eager after novelty, capricious, quickly tired and disgusted with everything. After this, what dependence can be placed upon this soul, whilst abandoned to itself, and unestablished by grace? What dependence can be placed upon a soul, constant and uniform only in this one thing, that it always returns to sin; but in every thing else is changeable? We say we must not depend upon the weather, because it changes in a moment; a clear sky frequently deceives the mariner, for often the tempest comes on unexpectedly. Suffice it to say, that even a friend is inconstant, his friendship is deceitful; you cannot place any dependence upon it. Since our heart is inconstant from so many inward and outward causes, we should beware of too much dependence upon it; we should consider it as a deceiver.

SELF-DECEPTION.

ALL who engage to do better are not always hypocrites, and, intentionally, cheats, who wilfully mock God, or impose upon men. Sometimes those who only imperfectly repent, believe that they repent truly and sincerely; they become the dupes of their own hearts—they believe themselves sincere, at least, in the first instance. And even true believers, whose promises are the most sincere, are ensnared by this impostor, which falsifies its word, as appears by their too frequent falls. St. Peter was the dupe of his own heart, when he said, with so much presumption, "Though I should die with thee, yet will I not deny thee." Poor man, he believed he spoke the truth; his mouth not only spoke, but his heart resolved; his zeal and his present ardour thus influenced him. His heart appeared to unite with his words; but it was only in part; it proved unfaithful in the time of temptation. When God published his law to the Israelites, this people, humbled and terrified by the fire, by the earthquake, by the thunder, by the tempest, which accompanied this publication, failed not to promise a faithful obedience. They said to Moses, "Speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it." But the Lord, who knew them much better than they knew themselves, said upon this, as is related in the fifth chapter of Deuteronomy, "Oh that there were such an heart in them, that they

would fear me, and keep all my commandments always!" See how he distrusts their heart! how he knew their infidelity and inconstancy! Oh that they might have always the same thoughts—the same resolutions! but they will not long endure. Whence this infidelity of the human heart? Among other things, it arises from its making good resolutions in haste, without sufficiently examining and duly weighing them. It is on this account that it cannot continue long in a state which keeps it under restraint. It avoids everything that constrains and afflicts it. The idea of conversion, and obedience to God, includes a thousand obligations, which are grievous to a soul that desires nothing but pleasure. These things are, for the most part, mortifying to our delicacy and pride. We have only considered them in the gross, in the first resolutions which we formed; but in proportion as we view them nearer, and more in detail, we are disgusted with them: we prefer rather to shake off this yoke than to subject ourselves to it. Just so was the young man, who said, "What shall I do to inherit eternal life?" and went away sorrowful, when our Lord said to him, "Sell all that thou hast." We are disheartened; we shrink back, our courage sinks, and our heart fails us. This coward, which flies from pain; this perfidious wretch, whose treasons cause us so often to sigh, still deceives us by its evasions, and tells us by experience "that it is deceitful above all things."

FALSE APPEARANCES.

THE idea which we have of ourselves and our actions, and that which others have of them, are never exactly alike. Other men put not so favourable a construction upon our actions as ourselves; they see them in another light, and they usually judge much more justly of our defects and imperfections than we ourselves. Whence cometh this, since we ought to know ourselves best, if it be not that our eyes are blinded by self-love, and that theirs are not; that it holds up a deceitful mirror, in which we view our actions, whilst, on the contrary, our neighbours see them as they really are? We may add to this some reflections upon what is called the falsity of human virtues. It is a thing now generally acknowledged by those who have studied the heart of man, that virtues purely human, such as those of wise heathens and of men of the

world, who are called good sort of people, are imperfect productions. They are beautiful flowers, but they have a worm at the root: apples of Sodom, in appearance finely formed and beautifully coloured, but within full of ashes. No; human virtues, you are, in reality, like tinsel, plaster, and painted paper, taken at a distance for real beauties. Everything that hath not grace for its principle; all that is done without faith—without the love of God—without an eye to him; all that relates to ourselves alone, all that is subservient only to self-love, is dead before God. At the same time, how many have deceived themselves, and still deceive themselves, upon this point! The wise heathens, undoubtedly, believed that they had virtues which were excellent and solid; they had no suspicion that their hearts were impostors, or their virtues false. And how many are there amongst Christians who have only Pagan virtues, without perceiving it—without suspecting that their hearts are given to change; and without ever properly developing the springs which cause them to act! Agreeably to this, a wise man hath observed, that the corrupt heart of man, attacked by pride and self-love, and surrounded with bad examples, may be compared to the commander of a besieged city, in which there is a deficiency of money. He makes money of leather and pasteboard. This money hath the appearance of sterling; it is uttered: but it is only misery and want that give currency to it amongst the besieged. Thus human virtues are like counterfeit money, which has only the image of good, but to which the misery of the human race hath given currency. What makes this the more wonderful is, that not only those among whom this money is uttered take it for sterling, but even those who have fabricated it are so blinded that they esteem it and look upon it as proper current coin, and of a just value. Is there anything that more effectually proves how much our heart deceives us? The first principle of the wise heathens was, that man must seek happiness in himself. This was a false principle; at least, it should be rectified. They could not comprehend how a man should seek happiness out of himself: it was because pride puffed them up in their fleshly minds, and deluded them.

SELF-ADMIRATION.

Who would believe it possible that every man should be satisfied with himself, and should imagine himself to be in the good way? But consult experience; take mankind individually, before grace hath touched their hearts; and you will always find them sufficiently in love with themselves, ready to defend their conduct, and to justify their proceedings. Is it not seen in the world, that when even decency prevents us from boasting of our penetration, our sense, our wisdom; because this would make us pass for men puffed up with pride and presumption; we are not afraid to speak well of our heart, and we endeavour to make people think that we have, at least, certain good moral qualities. Whereas, in reality, our understanding is always much better than our heart, of which we can say little but what is evil. Thus, when grace touches us, the first change which it makes, is that which teaches us to abhor ourselves, and wholly to condemn our heart and our conduct.

I am astonished that so many men have always found reasons to give themselves some sort of repose, and to be satisfied with their state. The Jew flatters himself, because he is of the blood of the patriarchs. John the Baptist said: "Think not to say within yourselves, we have Abraham to our father." He knew their weakness; this was one of the principal grounds of their assurance at other times; the prophets had said to them, "Trust ye not in lying words, saying, the temple of the Lord—the temple of the Lord." Their exterior privileges, united with their self-love, to lull them to sleep. The Pharisee in the temple, who said, "God, I thank thee, that I am not as this publican: I am no extortioner, nor unjust;" built himself a bulwark of his own righteousness, and thought himself righteous, because he was not guilty of gross sins—of enormous crimes; or because he was not as the publican. At the same time, who can tell that he was not an extortioner, in ways more refined and more specious, according to the custom of his sect: "Who devoured widows' houses, and, for a pretence, made long prayers." There are some who console themselves, because God hath given them much of this world's goods, upon the ground of their prosperity; they dare to believe themselves the favourites of heaven. I see others, whose self-applause is gratified, if the progress of their passions is stopped. If they permit them to

be tranquil in some happy intervals, if there be a short truce, if they are in silence, that is enough; they flatter themselves that they are vanquished—that they are dead. Behold this man! he values himself upon the idea that he hath, I know not how much, zeal for his religion, which is frequently no more than an attachment to a party. Another applauds himself upon the exactness with which he acquits himself in the outward duties of piety; one who is in part regenerated, believes he hath true faith, and true peace of conscience. Finally, who can say in how many ways we deceive ourselves? "If a man think himself to be something when he is nothing," saith St. Paul, in the sixth chapter of Galatians, "he deceiveth himself." And he crieth to us, in more places than one, "Deceive not yourselves." So true is it, that it often happens that we do it; and do it in that, which, of all things in the world, is the most important; an error similar to that of the church of Laodicea, which said: "I am rich and increased with goods, and have need of nothing, and was, at the same time, wretched, and miserable, and poor, and blind, and naked." But all these different deceptions, in which men who flatter themselves respecting their state—their vices and virtues; in whatsoever manner, and under whatever false pretexts, they may do it; all these different errors have only one and the same principle, which is that infinite self-love which we have for ourselves, which prevents us from seeing ourselves, which disguises the truth.

JUDGMENT ENDANGERED BY
FEELING.

WERE we to judge of an author, a preacher, a book, a sermon, we should form our judgment differently in proportion as we liked or disliked the person concerned in it. His words, or his writings, would appear to us more or less valuable accordingly as our heart was affected towards him. Even our judgments often vary respecting the same persons and the same things in proportion as our affections change. Every thing is excused, applauded, approved, when we begin to form better sentiments of the man we blamed, and whom before we could not approve. It appears that our eyes are open or shut according to the influence of our passions; so true is it, that our hearts deceive us!

DOINGS AND DANGERS OF
IMAGINATION.

WITH what care we swell the idea of things that please us, by the efforts of an heated imagination, which ascribes to them a beauty and a value they do not possess. The imagination, seduced by the heart, endeavours to dignify the passions; it sometimes strives to remove that which is too large, or too small, in order to impart more delicacy, spirituality, and elevation. It conceals from us the short duration of pleasures—the vanity of the riches of the world; and, uniting the past and the present, with new expectations of the future, it gives them all the value and all the solidity in its power; not being able to hide their brevity, it compensates it by the vivacity of the sentiments which it excites in us, and by the force of that sensibility which it imparts to us in their favour.

SOPHISTRY OF SIN.

It is astonishing by how many devices, disguises, and sophisms, our heart, that corrupter of our reason, conducts us to sin, and encourages us to commit it. The pleasures of sin are not forgotten. It represents to us all that can feed our concupiscence, sensuality, and profit. If we have, at other times, derived any advantage from some object, if we have tasted of its sweets, it calls in our memory to its assistance, which seduces us by the remembrance of the past; and our imagination, swelling upon it, promises itself imaginary felicities, which are quite opposed to truth. It tells us that the pleasure of sin is present; that the punishment of it is at a distance and uncertain: "Every man," saith St. James, "is drawn away of his own lust, and enticed." He makes use of two very significant terms, which mark both the force and the deceitfulness with which lust attacks us, and takes us as fish with the bait. But our heart is a deceiver, which does not show us the hidden hook, the bitterness and pain which accompany or follow the crime. How much more doth it often do? It disguises vice, it paints it with the colours of virtue; it makes pride pass for magnanimity; covetousness for prudent economy; prodigality for liberality; severity for justice; cowardice for charity; wrath, passion, and blind zeal, for a true zeal of God. Under these fine names, under these specious appearances, the crime appears not only lawful,

but sometimes necessary, and our heart impels us to it. We may remark, that the Hebrew term, which is here translated "deceitful," comes from another, which signifies "to supplant;" and from which Jacob derived his name, because he supplanted Esau, his brother. Strictly speaking, he supplanted him when he obtained the blessing, which had been invariably given to the first-born; but which he obtained by deceit—by disguising himself, by clothing himself with the garment, and, as much as possible, with the form of his brother. Our heart is a supplanter, which often deceives blind Isaac—I mean our understanding: leading it to approve, and embrace, vice for virtue, after it has disguised it and covered it with a borrowed figure. Thus it presents to us the counterfeit; it causes us to take the motions of the flesh for the motions of the spirit: "To call evil good, and darkness light."

When it cannot go thus far, and hide evil entirely from us, what doth it? It extenuates it. This crime, it saith, is not very great; age, constitution, and company render it excusable. Let us not always believe these preachers, they often proceed to extremes; let us give the reins a little to our desires; our faults are only the follies of youth, although they are faults; we will go no farther than a certain point, we will avoid extremes. But how many find themselves brought to ruin by this method? How many, without thinking of it, go on by degrees to greater crimes, after having begun with little ones? How often is that which appears to us little, very condemnable in its consequences, and of the number of those sins, concerning which St. Paul saith: "Let no man deceive you; for because of these things, cometh the wrath of God upon the children of disobedience?" Nothing which is fatal in itself; nothing which may be pernicious to the soul, whether by the number of crimes, or by their consequences, ought to appear to us little. What shall I say more? In how many other ways does our heart contrive to render us more daring in sin? Sometimes it secretly represents to us, either that some great good may be acquired by a small evil; that a fault, in some cases, may be necessary to answer a good end; that the intention sanctions it; that it will redound considerably to our advantage, or to some good end, under such and such circumstances. "Let us do evil that good may come," we sometimes

say, in opposition to St. Paul. Of two evils we must choose the less, we still say on certain occasions. But you who speak thus, should remember, that this maxim is only true in the evils of sorrow, in afflictions, and misfortunes, in which we are permitted (and it is natural) to avoid, as much as lies in our power, the greater evil, by suffering the less. But this can have no reference to moral evil; that is, to sin. No, we must never avoid an evil, by committing a sin; nor one sin, by committing another: but we must fly from both, and commit neither the one nor the other. At other times, sin is committed even upon the hope of mercy, and upon a pretended repentance to which we lay claim in our last moments; so that we encourage ourselves in offending God. Our heart flatters us in the following manner: "Oh! this evil will not be without remedy; mercy is prepared for it; God hath abundantly pardoned thousands of others; sin hath its time, and so hath conversion; that of the latter is not yet come. In waiting we give more glory to God; we have faith, we love our religion, we are exact in public worship." Finally, if we do not say, expressly, "Let us sin that grace may abound," we act as if we had secretly made that determination. See how our heart seduces us, in causing us to sin. It is not less skilful in deceiving us when the sin is committed; it labours either to make us forget it, or excuse and defend it. When our conscience would awake, it endeavours to lay it asleep by flattering it, or else to deafen it by clamour; it excites other passions; it presents to us other pleasures, and, in keeping us thus occupied, it prevents our listening to the voice of conscience. Thus those who sacrificed their children to Moloch, made around the idol a great noise with drums and trumpets, that they might not hear the pitiable cries of those innocent creatures whom they caused to pass to it through the fire. We also stupify ourselves by worldly business, by thoughtlessness, by the turbulence of our passions, that we may not hear the reproaches of our conscience; on the other side, ingenious in making and finding excuses in order to defend our faults, or, at least, to extenuate and diminish them, we complain of ourselves. What can we do? is our cry; temptations are powerful, occasions pressing, examples prevalent; and we are feeble, we are only flesh; we have not power to defend ourselves; we are rather to be pitied than blamed.

But, oh! what a great deceiver is our heart! This weakness, which proceeds from our corruption, from our bad habits, and the defect of our will, can it excuse us? After all, our power is greater than our will. And to prove this, we have only to observe, that, in the most violent temptations, it often happens that a little thing enables us to surmount them. For instance, when a man, inflamed by the violence of a brutal passion, which he is ready to gratify in a place secluded from observation, suddenly sees a person whom he fears or respects; or even when he is apprehensive that the eye of some one witnesses his crime; his passion is instantly arrested; shame or fear is sufficient to calm him, or to suspend his most impetuous motions. Let a judge appear before two men, whom revenge and fury have impelled to fight a duel, immediately their whole concern is to fly or hide themselves. Only convince the greatest drunkard that the wine which he is about to drink is poisoned, and you destroy the desire which he had to drink it. Hence it appears, that, although the soul hath not sufficient strength to overcome illicit passions by a true conversion without Divine grace; nevertheless, it has always, if it will make use of it, some power which, on certain occasions, it might still exert to resist the most violent fits of passion. It is, therefore, the defect of the will which causes our weakness, and which only aggravates our guilt, instead of excusing it.

A SEARED CONSCIENCE.

THIS phrase of the apostle has in it a terrible significance. It is derived from the burning of flesh by a hot iron until it has become cauterized, and utterly insensible to anything that is brought into contact with it. There are such consciences in the world. We are sometimes shocked at the spectacle of such a moral deformity as this; where the whole moral sense has become *callous*, so that the contact of evil, even in its most aggravated form, produces no emotion and no compunction. After a long course of tampering with it, of neglecting its better promptings, and of poisoning it by the slow process of sophistry and falsehood; after despising it, and repressing it, and strangling it by habitual contempt for its monitions, and by habitual indulgence in the sins against which it once remonstrated; the conscience may sink at last

into a dead indifference which no transgression can alarm, and no outrage can arouse. No profanity, or blasphemy, although it makes the ears to tingle, can startle it. No fraud can disturb it. No atheisms can fright it. No sort of ungodliness which may be devised by the unrestrained passions, can draw from it a sound of warning or reproof. It lies *dead and insensible*; while he who has crushed it into this torpid submission, stalks forward on his career of guilt with an appalling independence, victorious over the last remnant of his better self, and glorying in his miserable triumph! Vain boaster! that insulted and outraged conscience, which thou hast so foully smothered, will yet rise again—and rise like a giant refreshed by sleep! It will arise at the dying hour, startled from its long slumber by the crash of dissolving humanity. It will awake into a new and more vigorous being, with the mortal body, on that morning when the Archangel's trumpet shall sound. It will be alive, with an intensity of life unknown before, in that day when "the books shall be opened;" and it will live amid the agonies of perdition, *to die no more for ever!*

Reader! would you escape the intolerable curse of a "seared conscience?" Then seek, by a constant study of the word of God, and by continual prayer for the direction of the Divine Spirit, to enlighten your conscience, to make it quick to discern and embrace the right, and alive to every approach of evil. To such a conscience yield a constant obedience. Tamper not with its monitions. Never seek to pervert its free utterances by sophistry; and listen to its *first suggestions*, as Elijah listened to the "still small voice," when he wrapped himself in his mantle, and went forth to meet his God. Compare its monitions, from time to time, with the word of the Most High, and follow them with a prompt and ready obedience. Remember, that among all the propensities of the soul, this, the *moral propensity*, is—what the great Chalmers once truly pronounced it—"the lawful sovereign;" and every other passion that may assume the throne, is to be dethroned as an usurper.

T. L. C.

THE ONE THING NEEDFUL.

1. RELIGION constitutes the duty and dignity of the immortal mind. As intelligence raises man above the brutes,

so religion raises him almost to a level with angels. Sin is a derangement of all the affections—a prostitution of all the powers. The most excellent things are abhorred; the most odious things are loved. Holiness is the composure of this derangement. It restores the soul to the most noble use of its powers; it unites it to God and to his vast and holy kingdom; it takes it up from the jakes of pollution to be a member of the body of Christ, an heir of glory. If the most dignified and glorious state of immortal being be the one thing needful, religion brings him to that state.

2. Religion is the one thing needful, as it is essential to present happiness. Nothing in heaven or earth can satisfy the mind but God. The poor weather-beaten wretch, who has spent his life in courting the world, and has been only crushed by its frowns, finds in religion that balm to his wounds which he sought in vain in every corner of creation. His vagabond thoughts, which wandered through the world and found no rest, return and settle in God, and there live together in the sweetest harmony. No desire which conscience condemns—no object recommended by reason from which desire revolts. Long wandering from the centre of rest with a vacant and uneasy mind, he has at length returned, and found that rest in God which the world denied him. Tormented with ungovernable passions, and the restlessness of guilt, he was like "the troubled sea" which "cannot rest;" but now he enjoys the luxury of pardon, and a conscience purged "of dead works to serve the living God." Before he was cursed with a feverish desire for objects which he could not obtain, and which, if obtained, could bring nothing but uneasiness; but now he embraces the eternal God, who, while he fills his arms, satisfies his heart. When he looks abroad into the works of God, his eye is filled with grateful tears; he is assured that a wise and faithful providence governs all. When he lifts his eye to Him whose love gave being to angels, and fills all heaven with light and with song—whose agency ranges through numberless worlds, upholding, and governing, and benefiting all; when he plunges into the ocean of the Divine perfections, and loses himself in the immensity and eternity of God—in his boundless love and mercy; and when he is conscious of being embraced by the everlasting covenant, and of having God for an eternal portion, he is en-

tranced, and feels immortality growing up within him.

JACOB'S LADDER.

A WELSH pastor, invited to assist in the ordination of a minister in England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following method of administering reproof:

In his address to the church, he remarked: "You have been praying, no doubt, that God would send you a man after his own heart to be your pastor. You did well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do, you must take care of him; and, in order to his being happy among you, you have need to pray again. 'Pray again! pray again! What should we pray for?' Well, I think you have need to pray again. 'Pray for what?' Why, I'll tell you. Pray that God would put Jacob's ladder down again to the earth. 'Jacob's ladder? What has Jacob's ladder to do with our minister?' Why, I think if God would put Jacob's ladder down that your minister could go up into heaven every sabbath evening after preaching, and remain all the week, then he could come down every sabbath morning, so spiritually-minded, and so full of heaven, that he could preach to you almost like an angel. 'Oh, yes, that may be very well, and, if it were possible, we should like it; but then we need our minister through the week, to attend prayer-meetings, visit the sick, hear experience, give advice, and therefore must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the daily necessity of his attention to your concerns; but, then, you will remember, that if he remain here he must have bread and cheese; and I have been told that your former minister was often wanting the common necessities of life, while many of you can enjoy its luxuries; and therefore I thought, if God would put Jacob's ladder down, your present minister might preach

to you on the sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him.

"QUENCH NOT THE SPIRIT."

BETWEEN two mountains, in a rough and narrow valley, lived M—, a man careless and indifferent about the spiritual interests of himself and family, as was his wife. Within a few weeks past I visited his daughter, on the verge of eternity, dying with consumption, who for a season was aroused to a sense of her danger, and desired prayer and counsel. But stupifying drugs being administered to neutralize physical pain, she soon sank into a state of insensibility, and there was no possibility of arousing her to an interest for her soul, so soon to appear before God! She is now in the cold grave, and her soul, we fear, closed its probation without being "washed in the laver of regeneration."

On stating this case to a brother, he remarked: "Well, if her soul is lost, her parents are responsible, for I saw her at the altar of prayer, earnestly seeking salvation, not long since; but, on going home, she was rebuked by her parents, and derided by her friends, and yielding to discouragement, she gave up the struggle. She then enjoyed health; but sickness soon came, and now she is gone, and the murderers of that soul must answer."

How fearful the account to be rendered by those guilty parents!

REMARKS.

1. Let the young beware how they delay conversion: "*Life is short!*"
2. When they commence, let them persevere, however numerous the obstacles.
3. Let parents beware lest they turn the feet of their children out of the way.
4. Let physicians be careful how they blunt the moral powers by administering narcotics.

O.

THE DYING CHRISTIAN.

Oh! how refreshing, delightful, encouraging to us on our way to Zion, to perceive around us those who are "living unto the Lord," with their eyes and hearts fixed upon the heavenly inheritance. And, Oh! still happier sight, and yet an awful rejoicing, to behold a brother "dying unto the Lord;" to witness the triumph of our holy faith in nature's last

hour, and Satan's last buffeting; to observe the trophies of Divine love adorning and cheering the melancholy bed—the tranquil smile, the unwearied trust, the patient, contented, thankful resignation, the uplifted hand and eye, the illuminated countenance, the peaceful spirit all the while ready to wing its flight. Go, boastful science! go, vain philosophy! and visit the death-beds of your votaries; mark well the doubts and fears betraying themselves under the mask of a bold profession; mark the impatience and vexation, the present burden and the miserable foreboding; go and discover your infidel champions, the proud Goliaths of your kingdom, trembling and quailing under the lifted stroke of death, and despairing under the load of unforgiven sin, under the terrors of an avenging God! Go to your despisers of the crucified Jesus, to those who have been too wise to seek or too busy to find him; see them, as I have seen, stretching out their hands in agony, and saying, "Is there no one to save a fellow-creature from destruction?" Then, when ye are sickened with such scenes, repair to the bed-side of a departing saint, and see how a Christian can die! Go and study a lesson more instructive and more precious than all your pages of human lore and learning; go and learn from a lovely example how to live and how to die!—*I. Slade.*

THREE WAYS OF STOPPING A PARSON.

A BAPTIST minister devoted several years of the last part of his life to gratuitous labour in a populous town about three miles from his residence, to which he walked every Lord's day morning, preached three times, and then walked home. On one Lord's day morning, as he walked along meditating on his sermons for the day, he met one of those important personages called parish priests.

"Well, —," said his reverence, "I suppose you are on your way to your preaching again?"

"Yes, Sir," was the modest reply of the humble Baptist minister.

"It is high time the Government took up this subject, and put a stop to this kind of travelling preaching; indeed, there is something like it intended."

"They will have rather hard work, Sir," said the imperturbable Baptist.

"I am not very sure of that," rejoined the priest; "at any rate, I will see whether I cannot stop you myself."

"I judge," said the worthy man, "you will find it more difficult than you suppose. Indeed, there is but one way to stop my preaching, but there are three ways to stop yours."

"What, fellow, do you mean by that?" asked his reverence, in a towering passion.

"Why, Sir," replied the Baptist preacher, with most provoking coolness, "Why, Sir, there is but one way of stopping my preaching; that is, by cutting my tongue out. But there are three ways to stop yours; for take your book from you, and you *can't* preach; take your gown from you, and you *dare not* preach; and take your pay from you, and you *won't* preach." The parson vanished.

REMORSE.

CHARLES IX. of France was the perpetrator of the St. Bartholomew Massacre. Historians have attempted to relieve him of the dreadful responsibility of this bloody crime, by attributing its origin to his infamous mother, and the popish ecclesiastics that surrounded her, and by representing him as unwillingly consenting to the deed. Under whatever influence he acted, it was by his orders that the massacre was perpetrated, and he even personally assisted, by firing from his palace windows upon the flying Huguenots. His death, which occurred in his youth, was hastened by his remorse of conscience. The dreadful apparition of that wholesale murder ever afterwards haunted his imagination, and his agony of mind caused the blood to burst from the pores, and bathe his body with its crimson streams. According to Pierre d'L'Etoile, he earnestly besought his physicians to afford him relief, "for," said he, "I am cruelly and horribly tormented." They replied that they had exhausted their art, and "that God was the only sovereign physician in such a complaint." His nurse, to whom he was much attached, and who was a Huguenot, hearing him sighing, weeping, and bitterly groaning, approached his bed, when, bewailing his sad condition, he exclaimed, "Ah! my dear nurse, my beloved woman, what blood! what murders! Ah! I have followed wicked advice! Oh! my God, pardon me, and be merciful! I know not where I am, they have made me so perplexed and agitated. How will all this end? What shall I do? I am lost for ever! I know it!" Such was the end of a persecutor!

Biblical Illustration.

DAMASCUS.

DAMASCUS, called by the natives Es-Sham, a city of Syria, capital of an important pashalic of the same name, and, indeed, the chief or capital city of Syria, lies in a plain at the eastern foot of Anti-Libanus. It was sometimes spoken of by the ancients as an Arabian city; but, in reality, it belongs to Syria. In 2 Sam. viii. 5, 6, "the Syrians of Damascus" are spoken of; and the words, "Syria of Damascus," are found in Isa. vii. 8. It is expressly said, "the head of Syria is Damascus;" also, Isa. xvii. 3, "the kingdom" is to cease "from Damascus." So that this place was obviously the metropolis of a Syrian empire. Damascus—by some held to be the most ancient city in the world—is called by the Orientals, "a pearl surrounded by emeralds." Nothing can be more beautiful than its position, whether approached from the side of Mount Lebanon, from the Desert to the east, or by the high road from the north, from Aleppo and Hamah. For many miles the city is girdled by fertile fields, or gardens, as they are called, which, being watered by rivers and sparkling streams, give to the vegetation, consisting principally of olive trees, a remarkable freshness and beauty. Of all the cities of the East, Damascus is, probably, the most oriental.

The view of Damascus, when the traveller emerges from Anti-Libanus, is of the most enchanting kind. One of the most magnificent prospects in the world bursts upon the sight; like the first view of Constantinople, it is unique. A view is presented from an elevation of a thousand feet; from whence the spectator looks down upon a vast plain, bordered in the distance by blue mountains, and occupied by a rich, luxuriant forest of the walnut, the fig, the pomegranate, the plum, the apricot, the citron, the locust, the pear, and the apple, forming a waving grove of more than fifty miles in circuit; possessing a vast variety of tint, a peculiar density and luxuriance of foliage, and a wildly-picturesque form, from the branches of the loftier trees throwing themselves up above a rich underwood of pomegranates, citrons, and oranges, with their yellow, green, and brown leaves; and the conceptions of the view will be still more heightened by stating, that from the same point are seen, grandly rising in the distance, above this vast superficies of rich, luxuriant foliage, the swelling domes, the gilded crescents, and the marble minarets of Damascus; while, in the centre of all, winding towards the city, runs the main stream of the river Barrada. In descending from the above elevation, the openings in the trees, here and there, display little patches of green verdure, or a glimpse of richly-cultivated gardens; the whole of this rich tract being surrounded by a mud wall, beyond which all is arid and desert.

The interior of the city does not correspond with the exquisite beauty of its environs. In the Armenian quarter the houses are built with mud, and pierced towards the street by a very few small grated windows, with red painted shutters. They are low, and the flat arched doors resemble those of stables. A filthy dung-hill, and a pool of stinking water, are almost

invariably before the doors. In some of these dwellings, belonging to the principal Armenian merchants, there is great internal richness and elegance. The furniture consists of magnificent Persian or Bagdad carpets, which entirely cover the marble or cedar floor; and of numerous cushions and mattresses, spread in the middle of the saloon, for the members of the family to sit or lean against. There is a fine wide street, formed by the palaces of the agas of Damascus, who are the nobility of the land. The fronts of these palaces, however, towards the street, are like long prison or hospital walls, being mere grey mud walls, with few or no windows, whilst at intervals is a great gate opening on a court. But the interior is magnificent; the ornaments of many of their saloons alone cost upwards of £1,000 sterling. The bazaars are very striking. The great bazaar is about half a league long. They are long streets, covered in with high wood-work, and lined with shops, stalls, magazines, and *cafés*. The shops are narrow, and go only a short way back. The merchant is seated in front, with his legs doubled up below him, and the pipe in his mouth. The magazines are stored with merchandise of all sorts, and particularly with Indian manufactures, which are brought in great profusion by the caravans from Bagdad. In the midst of the bazaars stands the finest khan in the East, that of Hassan Pasha. It is an immense cupola, whose bold springing arch recalls that of St. Peter at Rome; it is in like manner borne on granite pillars. The gate of this khan is a piece of Moorish architecture, the richest in detail, and most imposing in effect, that can be seen in the world. The khan has been built only about fifty years. Not far distant is the principal mosque, formerly a church, dedicated to St. John, whose skull and sepulchre, found in this holy place, give it such a sanctity, that it is death for even a Mahomedan to enter the room where the relics are kept. Situated at the edge of the desert, at the mouth of the plains of Cele-Syria, and the valleys of Galilee of Idumæa, and of the coasts of the sea of Syria, Damascus was needed as a resting-place for the caravans to India. It is essentially a commercial town; two hundred merchants are permanently settled in it. Foreign trade is carried on by the great Mecca caravan, the Bagdad caravan, the Aleppo, and by several small ones to Beirout (its seaport), Tripoli, Acre, &c. The population of Damascus is variously stated at from 150,000 to double that number; of whom that portion which may be denominated Christian, is conjectured to be at least one-fifth. Damascus is an eminently interesting town. It is thoroughly Oriental; though, at the present time, the representatives in person and costume of most other distinguished countries of the world may be seen in its streets. Its proximity to Baalbec and Palmyra, which are mere ruins, and its still highly flourishing condition, after having existed for, perhaps, a longer period than any other city on the face of the earth, combine, with many facts connected with its history, to throw around it a calm and attractive, not to say sacred, light.

Political changes and social influences have

lessened and mitigated the proverbial bigotry of the Damascenes. The lower classes, indeed, are still fanatical; but a better feeling on religion prevails amongst the higher. The Damascenes nourish hatred of the European name and costume. They alone amongst the Orientals have been the most averse to the admission of consuls, or even consular agents, for Christian powers. Till within the last few years the appearance in the city of a Frank costume was a signal for a riot. Christians and Jews were alike prohibited from riding on any other beast than an ass. This state of things is clearly traceable to the fanatical disposition of the inhabitants, who deem the city to be holy, and, consequently, have been very careful that nothing should enter within its walls which, in their estimation, would pollute it. There is now, however, a greatly-improved state of feeling in Damascus. The former insolence of the Damascenes has been curbed. Horses are permitted to be used, and Christians may be seen in great numbers mixing with others, and pursuing their business, or taking recreation dressed in their proper garb, without molestation. This improvement may be in part ascribed to the residence in the city of a British consul.

A spot is pointed out where, according to tradition among the Christians, the apostle Paul, spoken of in the Acts of the Apostles as Saul of Tarsus, saw the light from heaven on his way to this city. In winding round the walls on the outskirts of Damascus, the traveller arrives at

a part where they are broken at the top; this is shown as the spot from whence Paul is believed to have made his escape from the indignation of the Jews, as we read in Acts ix.: "The disciples took him by night, and let him down by the wall in a basket." From hence, passing on through some pretty lanes, the visitor is brought to an open green spot, surrounded by trees, over the tops of which are seen the distant summits of Mount Hermon. At this place he is informed Saul had arrived, when (Acts ix. 3), "as he journeyed he came near Damascus, and suddenly there shined round about him a great light from heaven." These localities are pointed out with the greatest confidence by the Damascene Christians of all sects, and are held in great veneration; nor is it difficult to suppose, that the true spots have been handed down by tradition among the followers of the cross. "The street which is called Straight," (Acts ix. 11,) is still found in Damascus; or, at any rate, a street bearing that name. It is stated to be a mile in length, and to have derived its name from the circumstance of its leading direct from the gate to the castle or palace of the pasha. The house of Judas, also, to which Ananias was directed, and to which he went, and his own house likewise, are still pointed out. How much credulity may have had to do in fixing on and perpetuating the recollection of these localities, it is probably easier to suspect than to ascertain.

Lessons by the Way; or, Things to Think On.

INCOMPATIBILITY OF PAPAL INFALLIBILITY IN THE FREEDOM OF THE PRESS.

The view taken in the *Sémur*, appear to us to be warranted fully by all these facts. "A religion," says our enlightened contemporary, "which proscribes the right of inquiry, would contradict itself by really granting the liberty of the press; a theocracy reposing on the doctrine of infallibility, would belie itself by establishing a balance of power between the ecclesiastical and lay elements. These are impracticable 'Utopias' at Rome." The hope of real reform lies wholly with the people themselves. They have already, by their enthusiasm, obtained far more than their sovereign would, of his own accord, have given them. This may be partly owing to his personal character. He is universally believed to be mild, amiable, and generous, with more heart than head, rather greedy of popularity, and extremely fearful of giving displeasure. These, however, are qualities which cut both ways, and perhaps give the balance of advantage to the official and intriguing few over the subject many. It remains to be seen which of the two parties will prevail. Even while we write, intelligence has come of fresh retrogressions on the part of the Government, followed by new demonstrations in the name of the people. The administrative reforms that have been granted, they accept with gratitude; but they demand political rights, so that it may no longer be at the option of another

pope to recall the concessions of his predecessor. The Jesuits may wish to restore the reign of the Middle Ages; but let them rest assured, they will never prevail with a nation once enlightened to "love darkness rather than light."

PRIESTLY MORALS IN MEXICO.

It is at the altar of the confessional, in the church erected to God, and dedicated to his saints—a place consecrated to uprightness and holiness—where woman's virtue, her brightest pearl, the tower of her strength, is undermined. It is here where all the innocent workings of the youthful heart are unfolded without reservation. Question succeeding question, offspring of prurient imagination, is asked; and ideas are excited in the mind from which virtue flees abashed, never to return, under the eye of the absolver from sin, the holy father-confessor. I deal not in fiction, and I would not have you conceive it to be such. My authority is a high and pure-minded woman, who shed bitter tears while reciting this mortifying account of the debasement of her country. It is no uncommon thing to see the priest at midnight, with countenance inflamed, indicating the depth of his pollution, seated at the gambling table, his priestly character thrown aside, swearing, and betting, and cheating with the most expert gamblers. On the sabbath-day, after mass, he is seen at the cock-pit, witnessing and engaging in the barbarous sport; or at the race-course, among the greatest jockeys of the host assem-

bled. From these amusements he goes to the bed-side of some dying sinner, to administer the holy sacrament, and grant absolution from sin, and flatter with an assurance of heaven. Such is the priesthood in Mexico!—*Bp. Hughes.*

FAMILY WORSHIP.

"I HAVE no time," says one. Friend, whose are you? For what has God given you time? to labour, eat, sleep, *chit-chat*, merely? What! no time to pray in your family? *Take care!*

"I have no ability." How does the beggar? Does he stop to flourish round his periods? Not if ready to perish; his eloquence flows *spontaneously*. "No ability!" How very fluently you talk about every-day matters. Friend, can you say, "God be merciful to me a sinner?" Very well. Open the Bible—bow the knee.

"But I am ashamed." Ashamed of God, ha! Sinners are not ashamed of the devil, or his cause. Hear that man yonder swear, openly, boldly, awfully! Is he ashamed of his Master?

Reader, cast your eye on Mark viii. 38, also Luke ix. 26. "How shall I begin?" Now, this very day, break the ice, forsake sin; open thy mouth wide, and God will fill it.

A CITY OF PRIESTS.—A PICTURE OF ROME IN 1847.

ROME is a city of priests. They penetrate every cranny of domestic life with the subtlety of air or light; are found everywhere, from the corse to the dungeon; they cluster in the streets like mosquitoes; you cannot turn round without stumbling against an ecclesiastic; in short, that which is a very large episode in the life of all Italian cities, is the whole life of Rome. This is the first and last impression left on the mind of a stranger. When you enter Rome, the first thing that strikes you is the immense concourse of priests of all kinds, crowding, pressing, driving, sauntering, and hanging about the streets; when you leave Rome, this same tumult of priests is the last thing you see and hear. The image of that ghostly multitude rises upon your imagination long after you have crossed the Roman frontiers; and when years have elapsed, you can never think of Rome, that the same heaving multitude of sacerdotal costumes does not come upon you as vividly as ever.

IRELAND'S DISEASE AND REMEDY.

D'AUBIGNE, in his late work, "The Protector," referring to Ireland, says:

"So long as her friends look to Governmental measures only for a remedy adapted to heal the wounds of this people, Ireland will always be that 'certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,' Mark v. 25, 26. One means alone can save her, as it saved that woman; and that will be as soon as she shall have heard of Jesus, and touched his garment. Then, after popery has disappeared from her unhappy soil, she will feel in her body that she is healed of that plague."

STARTING CHILDREN IN THE WORLD.

"MANY an unwise parent labours hard and lives sparingly all his life, to give his children a start in the world. Setting a young man afloat with money left by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his blad-

ders and go to the bottom. Teach him to swim, and he will never need the bladders."

Is it not frequent, very frequent, for parents to toil and tug, drag out a miserable, slavish life with miserly parsimoniousness; refusing to contribute to objects of real benevolence? And, for what? to give their children a start! enable them to make a dash! What has been the result? This same wealth, hoarded by cringing parsimony, has proved a curse to body and soul! God has testified his disapprobation of this course most fearfully!

"There is that withholdeth more than is meet, but it tendeth to poverty." "There is that scattereth, and yet increaseth." Lay up treasure in heaven; be rich toward God. Cultivate the mind. Train your children to habits of industry and virtue; give them a sound, thorough education on Bible principles. These will be of more value to them than the wealth of the Indies, the gold of Peru.

MARTYRS.

ACCORDING to the calculations of some, about 200,000 Christian Protestants suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva 26,000 were executed by the hangman; 159,000 by the Irish massacre; beside the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastille, or others of their Church and State prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 15,000,000.

SPIRITUAL DECAY IN CHURCHES.

WHEN a man becomes so worldly that he loses his relish for the plain gospel, it is hard to please him. He sees all manner of faults—faults in logic, in rhetoric, in enunciation. He takes upon him the cant of criticism. For his dyspeptic stomach, a cook of Parisian accomplishment would find it hard to cater. He thinks the congregation would grow faster, if they had a more eloquent man. He whispers the thought to others, and soon the church becomes a whispering gallery. A few old-fashioned souls there may be, who think the fault is mainly in the hearing; but not so the majority. They are, individually, important people; and collectively, by consequence, a very important congregation. A great man, of course, they must have. Their pastor may do for some inferior place; but for the great city of Ephesus, they can hardly think of any one less than the eloquent Doctor Apollos. The pastor leaves. There comes in his place not a real Apollos, but an imitation—showy and attractive at first, but essentially vapid and windy. His race run, another comes and goes, and another still; until, at length, no sort of a candlestick is left, not even a *brass* one. The people eat of the fruit of their own way, and are filled with their own devices.

O. P. Q.

LAWS OF GIVING.

THERE are certain principles laid down in Scripture in relation to giving, and the use of pro-

party generally, respecting which there is much practical scepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.

2. The way to increase is to distribute. *Some are rich because they are liberal.*

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark x. 29.—*Dr. Nevine.*

THE OLD PATHS.

AT the Cowfold Agricultural Meeting (Sussex), the Rev. Mr. Offer made some sensible strictures on the folly and bad judgment of those who affect to ridicule societies of this description, which brought landlords and tenants into those social relations which were beneficial to both; but he seemed to consider that the old working *smock-frock farmer* was the *beau ideal* of the art; forgetful of the fact, that study and inquiry are now necessary for a successful farmer, in order for him to march with the improvements of the day. Mr. Offer quoted the following lesson in the old rhymes:

"Man to the plough,
Wife to the sow,
Boy to the flail,
Girl to the pail,
And your rents will be netted.
But man, Tally-ho!
Miss, Piano—
Boy, Greek and Latin—
Wife, silk and satin—
And you'll soon be Gazetted."

LOVE AND ITS FRUITS.

THE love of Christ constrains to good works. The learned dispute in all manner of ways about good works. Love, as is natural to it, constrains necessarily to every good work towards God, towards the brethren, towards our neighbours, and even towards our enemies. Love cannot act otherwise; she seeks to do every one good, and to devote herself to all! She has always enough; she is rich, she is kind, she is bountiful; and if she has no money or anything else to give, she has still a heart, which she gives in sympathy, compassion, and in rendering every possible assistance. In a word, love is always doing good, almost without thinking of it; she performs a thousand good works, without asking whether she sought to do them or not, and the merit of good works never occurs to her. Even when she hath done much she thinks she has hitherto done nothing, and that she will now begin. Thus it is that the love of Christ constrains.—*Tersteegen*, 1720.

CRIME IN SCOTLAND.

THE total number of persons tried in Scotland for various offences in the year 1847, was 3,881, viz., males, 2,779; and females, 1,102. Of those there were tried in the High Court of Justiciary, males, 182; females, 54. In the Circuit Court of Justiciary, males, 427; females, 178. By the Sheriff, with a jury, males, 1,081; females, 500. Without a jury, males, 894; females, 254. By burgh magistrates, males, 217; females, 99. By justices of other courts, males, 44; females, 16. The number convicted, outlawed, or insane, was 3,569, viz., males, 2,535; females, 1,034. Convicted under the aggravation of previous offences, 1,024, viz., males, 640; females, 384. Convicted

of other offences at the same trial, 151, viz., males, 119; females, 32.

THE BIBLE IN SCOTLAND.

THE total number of Bibles published in Scotland in the ten years commencing 1837, was 1,218,371; of Testaments, 2,150,973; of Psalm-books, 2,475,456; and of Confessions of Faith, 60,827. The greatest number of religious books was printed in 1845, viz., Bibles, 284,050; Testaments, 292,450; Psalms, 254,500; Confessions of Faith, 10,000. The allowance in the shape of drawback of paper duty within the ten years amounted to £10,020 2s. 8d.

TRUTH.

DID we but in the holy light
Of truth and goodness rise,
We might communion hold with God,
And spirits from the skies.

SIN.

MAN-LIKE it is to fall into sin,
Fiend-like it is to dwell therein,
Christ-like it is for sin to grieve,
God-like it is all sin to leave.

LOST TIME.

I THREW a bauble to the sea,
A billow caught it hastily;
Another billow quickly came,
Successfully the prize to claim;
From wave to wave, unchecked, it pass'd,
Till toss'd upon the strand at last.
Thus glide unto the unknown shore
Those golden moments we deplore;
Those moments which, not thrown away,
Might win for us eternal day.

THE ROOT OF ALL EVIL.

BY THOMAS HOOD.

GOLD! gold! gold! gold!
Bright and yellow, hard and cold,
Molten, graven, hammer'd, and roll'd;
Heavy to get, and light to hold;
Hoarded, barter'd, bought, and sold;
Stolen, borrow'd, squander'd, doled;
Spurned by the young, but hugged by the old,
To the very verge of the church-yard mould;
Price of many a crime untold,
Gold! gold! gold! gold!
Good or bad a thousand fold.
How widely its agencies vary;
To save, to ruin, to curse, to bless;
And even its minted coin express—
Now stamped with the image of good Queen
Bess,
And now of bloody Mary.

ANSWERS TO CONUNDRUM IN MAY.

1. THE Apostle *Andrew* announced Christ as the "*Messiah*," John i. 41.

M

2. The prophet *Isaiah* declared the Saviour's eternity by the title of "*Everlasting Father*," Isa. ix. 6.

Me

3. The name by which St. Paul recommends the Saviour to the sons of Jacob at Rome, is the "*De-liverer*," Rom. xi. 26.

Med

4. The prophet *Isaiah* and the evangelist *Matthew* describe the union of the two natures in the person

of Christ by the title "*Immanuel*," Isa. vii. 14; Matt. i. 23.

Medi

5. The *Psalmist* declares Christ's divine commission to be a priest and king, when he calls him the "Lord's Anointed," Psa. ii. 1.

Media . . .

6. The fearful disciple *Nicodemus* acknowledged Jesus to be sent from God as a "*Teacher*," John iii. 2.

Mediat . .

7. The Redeemer himself declares he is the "*Offspring*" of David, Rev. xxii. 16.

Mediato .

8. The *Rock*, Christ Jesus, is figuratively said to have accompanied the Israelites in the wilderness, 2 Cor. x. 4.

The whole—Mediator, the title descriptive of the present offices of Christ. IOTA.

1. *Messiah*, at thy feet we humbly bow,
2. *Everlasting Father*, God, art thou;
3. *Deliverer* of our sinful, fallen race;
4. *Immanuel*, Redeemer, God with us;
5. *Anointed One*, our Priest, our King, our Head;
6. *Teacher* from God, may we by thee be led;
7. *Offspring* of David, Rod of Jesse's stem,
8. *Rock* of thine Israel thou dost still remain.

Our Mediator, now at God's right hand,
Take us, Oh! take us to that happy land!

Manchester. M. B.

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| 1. John i. 41. | |
| 2. Isa. ix. 6. | 6. John iii. 2. |
| 3. Rom. xi. 26. | 7. Rev. xxii. 16. |
| 4. Isa. vii. 14; Matt. i. 23. | 8. 1 Cor. x. 4; Deut. |
| 5. Isa. lxi. 1; Psa. xlv. 7; | xxxii. 15. |
| Heb. i. 9; Acts x. 38. | |

THE *Man* Christ Jesus was announced by Paul,

[1 Tim. ii. 5.]

The *Everlasting Father* of us all; Isa. ix. 6.

David, whose tender mercies never end; Acts [xiii. 34.]

Immanuel, God with us, the sinner's friend; Matt. [i. 23; Isa. vii. 14.]

The *Anointed Saviour*; he's a Priest and King, [Isa. lxi. 1.]

A *Teacher* sent from God the truth to bring, [John iii. 2.]

The *Offspring* he of David's royal seed, Rev. [xxii. 16.]

A *River* to refresh in time of need, Rev. xxii. 1.

The whole:

Jesus, my God, to thee alone I bow,
My only Lord and *Mediator* thou.
Saffron Walden.

T. P.

"We have such an high-priest, who is set on the right hand of the throne of the majesty in the heavens." "A

1. "*Minister* of the sanctuary, and of the true tabernacle," Heb. viii. 2; Rom. xv. 8. "And his name shall be called Wonderful, Counsellor, the Mighty God, the

2. "*Everlasting Father*, the Prince of Peace," Isa. ix. 6. "And so all Israel shall be saved; as it is written, There shall come out of Sion the

3. "*Deliverer*, and shall turn away ungodliness from Jacob," Rom. xi. 26. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name

4. "*Immanuel*, which being interpreted is, God with us," Isa. vii. 14; Matt. i. 23. "Because the Lord hath

5. "*Anointed* me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," Isa. lxi. 1—3.

6. "*The Christ* of God," Luke ix. 20; Matt. xvi. 16. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord

7. "*Our Righteousness*," Jer. xxiii. 5, 6. "I would not that you should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that

8. "*Rock* was Christ," 1 Cor. x. 4. "For there is one God, and one

(The whole) "*MEDIATOR* between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 5. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25; Rom. viii. 34, J, P, D.

The Witness Box.

"I need not assure you that the Temperance cause is connected with no party in politics, and with no sect in religion. It is the common and universal cause of all religion and all morality."—*Lord John Russell, M.P.*

"I adopted the practice of total abstinence from

all intoxicating liquors towards the close of 1831, when I suffered, as I had done occasionally, from a weakness of the stomach and want of appetite. Since that time I have steadily adhered to that habit, and I find that my general health has in consequence been very much improved."—*Earl Stanhope.*

"At thirty-two I abandoned all fermented drinks, and my general health has been greatly improved."

—*Dr. W. A. Aliott.*

"When I was approaching my sixtieth year (1836) I determined to abstain from all intoxicating drinks, and I can never cease to be grateful that I was led to make this experiment."—*Rev. S. Miller, D.D.*

"After abandoning the use of alcoholic drinks, I found my general health improved, my dyspepsia vanished, my hypochondria and headache disappeared, and my strength much increased."—*C. A. Lee, M.D.*

"I have now abstained from all kinds of intoxicating liquors *thirty-seven years*, and am happy in being able to state that I have enjoyed excellent health during that period, and it is well known that my life has not been an inactive one, either as regards physical or mental exertion. I can bear testimony to the good effects of abstinence in a great number of instances, which have come under my own personal observation."—*J. Brotherton, Esq., M.P.*

"I have practised total abstinence from all intoxicating drinks since the 18th of Nov. 1837, and have great reason to be grateful for the excellent health which I have had during that period."—*John Rundle, Esq., M.P.*

"Independently of the higher and more exalted ground of religious duty, I would say on the broad principle of philanthropy, and in my character as a member of civil society, that the Temperance Society is entitled to my warmest and most energetic support."—*Rev. W. H. Turner, A.M.*

"I have great pleasure in bearing my testimony to the benefits which have been produced by the self-denying labours of the Total Abstinence Society."—*Marquis of Westminster.*

"I am still able to bear my testimony to the blessings of abstinence. Since I have been a Teetotaler, I have not known what it is to be sick. Under the blessing of God, I owe my prolonged existence to the principles of abstinence."—*Rev. J. Brotherton, A.B., Indian Missionary.*

"I have been nineteen years a Teetotaler, and have tried the principle in the West Indies, and under a great variety of circumstances, and am fully convinced that the use of strong drinks is unnecessary."—*Joseph Sturge, Esq.*

"Since the age of seventeen years I have never enjoyed such an uninterrupted state of health. *I can endure more labour, and with less fatigue, than when I drank moderately of vinous liquors.*"—*Rev. J. Sherman.*

"I believe that, next to the glorious gospel, God could not bless the human race so much as by the abolition of all intoxicating spirits."—*Rev. W. Jay.*

"I have never seen a person, nor ever heard of one, who has made a reasonable trial of a course of entire abstinence from intoxicating liquor, who denies that it is attended with great advantages, or suggests any evil incident to it."—*Judge Hall, of America.*

"I feel an interest in Teetotalism on account of the great extent of good which it is effecting, and which ought to endure it to all who wish well to mankind."—*G. W. Alexander, Esq.*

BIOGRAPHY.

A BRIEF MEMOIR OF MRS. PHILIP, OF CAPE TOWN.

MRS. PHILIP, the subject of this memoir, was born at Glasgow, in the year 1792. She was the child of pious parents. Her father, William Ross, was by profession an architect and contractor, and was so successful that he was enabled at one time to retire from the exercise of his profession upon a considerable fortune. During his retirement, however, he was persuaded to embark his property in a speculation quite out of the line of his own pursuits, and lost everything; thus learning, as he used to say, the value of the proverb, "Every cobbler to his last." This misfortune compelled him to resume his former calling, and hearing of the improvements projected in the city of Aberdeen, he went thither with his family. He there erected a very handsome arch of 132 feet span over the Denn Burn, by which the approach to Union-street is

formed, and which was at the time considered the largest in Europe. By these and other contracts he was enabled to leave his family in circumstances of comfort at his death.

When Dr. Philip became pastor of the Independent church at Aberdeen, Mr. Ross was a deacon, and Mrs. Ross a member. The late Mrs. Philip was at that time very young, but of a serious cast of mind. Eagerness for information, a memory remarkably retentive, and great good sense, characterized her even at that early period.

In her thirteenth year she was sent to a boarding-school at Liverpool, where she remained two or three years. From an early period of her life she had felt the influence of religious impressions and principles; but it was not till her return from school that she fully felt the saving and transforming power of gospel truth. The occasion was a remarkable one, and was one link of those sympathies by which

she was afterwards united in the providence of God to Dr. Philip.

During the ordinary course of Dr. Philip's lectures, upon the sabbath mornings, on the Epistle to the Hebrews, it devolved upon him to expound the words contained in chap. ix. ver. 12—14. In his meditations upon these words during the early part of the week, it pleased God, who commanded the light to shine out of darkness, to shine in his soul, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. The doctrine of the atonement beamed upon his understanding with so much grace and glory, that he was overwhelmed, and remained during the whole week in seclusion, entranced as with the beatific vision. When the sabbath came he dared not trust himself to speak as he felt, lest he should seem to his hearers beside himself, and resolved simply and dispassionately to expound his subject. It was not long, however, before he saw that his hearers were much moved, and many shed tears. That day many souls were called into the glorious liberty of the children of God, among whom was Mrs. Philip herself; and the whole tenor of her Christian course seems to have taken its tone from this commencement, for the glory of Christ, and the preciousness of his atoning blood, were the basis of her trust, and the burden of her rejoicing, in the hours of her last struggle.

From the period of her conversion, and during the nine years of her residence in Aberdeen subsequent to her marriage, she gained the esteem and confidence of all who knew her; but as that period of her life was less eventful than the years she spent in South Africa, it must be passed over with this cursory notice, that her residence in that country may be more fully considered.

It was in the month of February of the year 1819 that Dr. and Mrs. Philip, with Mr. Campbell, arrived in Table Bay, as a deputation from the London Missionary Society, to examine into the state of the Society's missions in the Colony.

When the deputation, after a short stay in Cape Town, started upon their journey into the interior, Mrs. Philip remained to conduct the agency and the pecuniary affairs of the Society—a task which she continued to fulfil up to the time of her last departure from Cape Town in December, 1846, when she was kindly relieved from it by Mr. Ruthenford. Her bodily health was always feeble, but this rendered the energy and

strength of her mind the more remarkable. Whatever she conceived to be her duty she performed at once, and with her whole soul. A good instance of this may be given from an early period of her life. As soon as she knew certainly that she was about to be married to Dr. Philip, she requested her father (though not at all in circumstances requiring it) to dismiss one servant, that she might take upon herself the additional duties of the household thus occasioned, and thus prepare herself for any duties that might be required of her in the new sphere of action now before her. She manifested similar resolution in undertaking the accounts of the Society, and carrying them on with accuracy to the very last. It was a post of no small labour and anxiety, and might, in common with many other duties, have been declined by her, without any very obvious culpability, on the score of her household duties; but she was naturally of an active disposition, and never spared her bodily strength when, by its loss, she could promote the interests of the gospel.

In the year 1830 she undertook, in addition to the other, the accounts of the Paris missionaries. This mission was, at Dr. Philip's recommendation, sent to South Africa, and has sixteen or seventeen stations and missionaries in the Basuto country. In the conduct of these matters she arrived at the most scrupulous economy of expenditure, as well as the greatest accuracy in rendering accounts of all monies that passed through her hands. All the vouchers of the accounts were sent home, and she was particularly strict with the members of her own family, always setting down to the private expenses of the Mission-house any sums for which an account could not be rendered by them. By the greatest prudence in the management of her own private expenses, she always had large sums to give to charitable objects, such as few even of the wealthy could afford; and her liberality thus often occasioned surprise. And yet the table at Mission-house was always open to visitors, of whom there were some came in almost daily; and though everything was plain, there was no appearance of want. The same care of her time characterized her: though always having much to do, she was never hurried, and never made her public duties an excuse for neglecting her private concerns. She seemed ever to have more to do than others, and yet to have more leisure; for whatever she

had to do she set about at once, and never permitted her engagements to accumulate upon her hands.

Her meat and her drink was to do the will of her Lord and Saviour Jesus Christ. She did not seek recreation or pleasure elsewhere than in her work, for her joy was to see the prosperity of the church of God. She was therefore always prepared to embrace every opportunity of doing good that presented itself; as it occurred it was immediately seized.

An illustration of this occurs in the case of the various mission families visiting Cape Town, over whom she felt very anxious to exert an influence, and therefore resolved to make arrangements for their reception and entertainment in her house during the time of their stay in Cape Town. By the interest she took in the spiritual welfare of the young people, she was thus made the instrument of the conversion of many who are now usefully engaged on various mission stations, and who cherished their connection with her by occasional correspondence: On her visits to the stations also with Dr. Philip, on two several journeys, her kind interest in the welfare of the mission families; and her suggestions of plans of increasing their usefulness, did much to refresh and invigorate them. She thus also obtained an acquaintance with the working of missions, of which she made great use in her frequent correspondence. To the end of her life she continued to take the deepest interest in the work, and reproved many younger than herself for losing heart at those offences which Christ told his disciples must come. She strongly condemned in missionaries the habit of speaking slightly of their people's faults, even in their own family circle, as encouraging an improper spirit in their minds, and exciting a neutralizing effect upon all their labours, when such remarks reached the ears of the people.

It was her delight, during her last illness, to sit upon the little terrace or step in front of the Mission-house at Hankey, and look for hours together at the gardens then newly dug or ploughed, lying spread out like a map in the valley below the house. The fruit trees, covered with their pink and white blossoms, the foliage just tinging the trees with green, and the brown of the cleanly-turned mould, formed a beautiful scene; but this alone would have been a lifeless landscape to her, apart from the moving figures of well-dressed men and women that gleamed here and there over it, busily engaged in

planting. It was these indications of human industry that pleased her eye, and she would often express her delight in the prospect that awaited these people if they persevered in their industry.

Her most lively interest was felt for the condition of the women and children on the stations, whom she visited in their own houses when her health would permit, kindly pointed out improvements, and suggested many things. She often regretted her inability to exert herself among them during her painful and distressing sickness at Hankey, inquiring daily as to their temporal and spiritual condition. Her visits were thus productive of great profit to the various stations, inasmuch as she infused her own zeal into the minds of others.

In Cape Town her activity was directed not only to the church and congregation with which she was connected, but diffused itself over the town, and many can bear testimony to the important part she had in the formation and support of the various useful societies at present existing in that town. On her arrival there in 1819, feeling that tract and Bible distribution was an indispensable auxiliary to the preaching of the gospel among an educated community, she sought for agents to visit from house to house, but only succeeded in finding one old woman of the name of Mrs. Kropp. A Society was formed at a later period for the publication and distribution of tracts, in which she bore so prominent a part that she was appointed secretary. A Bible Society was also formed under Sir Rufane Donkin's auspices, at Government-house, in which Sir Jahleel Brenton and Sir Henry Ellis took a part, and which continued to hold its meetings in Church-square till the year 1826, when, during Dr. Philip's absence in England, it was broken up. Operations were, however, resumed, apart from any Auxiliary Society, by Mrs. Philip, on her return to the colony; and till a very late period a room in her house was given up as a depository, and much of her time was devoted in attending to their distribution. The periodical publications of the Parent Societies will testify to the zeal and activity with which she laboured in the furtherance of their objects.

The residents at Cape Town know well her unflinching interest in schools, the importance of which she perceived at a very early period. A School of Industry, which she had established, she resigned to Lady Frances Cole, at her ladyship's

request, and it has been patronized by the ladies of the successive governors.

In 1829 Dr. Philip returned from England, prepared to carry out the system of infant-schools; in the formation of which Mrs. Philip took a very active part, as well as of the juvenile schools for the coloured population.

It was about the year 1834 that Mrs. Philip commenced her Bible classes, for which she prepared a very excellent series of questions and answers; and up to the last sabbath of her residence in Cape Town, she continued to meet them every week. That Bible-class was eminently blessed as a nursery for the church; from which there were added, from time to time, those who believed. Her attention was by no means confined to the young people, though they were always kept in view; for she felt that school instruction could have but small influence in the formation of character, which, next to the conversion of the soul, holds the most important place. Her influence was, therefore, employed for the organization of a Mother's Society, which held periodical meetings for conversation and reading respecting the education of children; and, if these meetings had done nothing more than to have awakened mothers to the responsibility of their relation, their blessing would have reached to many succeeding generations; but many mothers attribute to those meetings useful suggestions respecting education, the happy fruits of which they are now reaping in the disciplined tempers and dispositions of their families. By the establishment of the Ladies' Benevolent Society, and her activity as secretary, she was enabled to dispense much charity with great discretion, not making alms an encouragement to idleness, but assisting the needy efficiently.

In her integrity she was incorruptible, grieved with nothing so much as a loose morality in professing Christians, and often quoting the words of Luke xvi. 10: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." A great secret of her extensive usefulness will be seen to have been, not only that she discharged these duties herself, but that, by the formation of the societies, and the exertion of her influence in them, she may be said to have multiplied her own energies, and diffused her spirit into many. This does not explain all, for her mind was naturally more bent upon doing than upon directing;

and she was herself always the foremost to undertake any duty. Amid the multiplicity of her other engagements, she never failed to find time for reading; and was not satisfied with the mere glancing of the eye over the page of her beloved Bible, but ever found leisure enough for meditation and prayer. She used to refer to Lord Bacon's maxim, and say that an hour or two's reading at a time was to the mind what food was to the body, and she found herself unable to discharge her duties without it. Thus, though eminently of a character disposed to action, she felt that activity receives a nobler impulse and direction when embued with the spirit of contemplation. Her conversation was thus always of a practical, but especially of a devotional, character; and her advice in matters of difficulty was much sought, not only in her own family, but by most of the young people of the church; for she was characterised by strong good sense, a great knowledge of human nature, and an excellent acquaintance with business. She understood well the use of money, but valued it only as a means of doing good. Her heart was set upon imperishable treasures, and beyond the ordinary means of subsistence, she sought no other inheritance for her children.

When in England with Dr. Philip in 1828, a relation to whom he was heir-at-law died, leaving behind him property valued at £80,000. The doctor had been led to expect that, at least, a large portion of it would fall to his share; but, on the death of the deceased, he found he was mistaken. With the exception of a few legacies to some of his servants, it was left under the care of the presbytery of Kirkaldy for the promotion of education. On receiving a copy of the will, legal advice was taken, and the opinion of the lawyers was that the will might be broken; and one of Dr. Philip's friends in London offered to bear the whole expense of the law-suit. On consulting Mrs. Philip on the subject, she replied: "No, I will never consent to it. It is evidently your duty to return to Africa; the freedom you have gained for the Aborigines will not otherwise be secured to them. Besides, the money is left for a good object, and if God had designed that it should come to us, it would have come in another way." Her two daughters, who were then at home, concurred with her in this decision; and thanked their parents that no expectations of such wealth had ever been raised in their

minds, as their hearts might have been turned off thereby from seeking their true spiritual interest.

Such is a brief and imperfect illustration of Mrs. Philip's character and labours; but many features have necessarily been omitted, such as her tender sympathy with suffering, and her strong natural affection. These were, however, under the guidance of Christian principle and holy wisdom. It was the triumph of her love to her children, that she could deny herself the comfort of their presence, and send them to Europe for their education, desiring their ultimate benefit more than her present pleasure.

It now remains to be seen, that the same faith which was fruitful of all activity and zeal in her life, could also fill her with joy and peace in the seasons of sickness and dissolution.

At the commencement of her sickness she shed many tears when compelled to forego her customary activity, and expressed some impatience at the restraint laid upon her by her bodily infirmities; but these feelings she always checked, and, before the close of her illness, they had been completely subdued.

Once, when complaining at Bethelsdorf that she did not feel that peace in the prospect of heavenly glory that she should have done, Dr. Philip said to her, "It is because you do not feel reconciled to give up your work on earth; if you knew the issue of this sickness, either that it was recovery or death, you would feel at rest." Her countenance brightened up, and she replied: "Yes, that is it;" and from that time she felt the peace which Christ giveth to them that trust in him.

Her health had been affected from the time of the death of her son William, and her grandson John Fairbairn, who were drowned together in the Gamtoos river in 1845. She had a succession of attacks which brought on chronic illness, through which she lingered for about two years.

The latter part of this time was spent at the residence of her son upon Hankey. During these four or five months she could take no solid food, and latterly lived upon tea and water, so that her weakness and emaciation were extreme; but it was, indeed, a privilege to hear her conversation, and to witness her Christian resignation. Reference has already been made to the interest she took in the daily routine of Missionary operations, and the pleasure with which she would inquire

respecting the religious services, or the progress of the people in temporal respects. She was especially urgent that her experience should be made use of in enforcing upon the young people the great advantage of committing the Scriptures to memory. She had great store of hymns and Scripture promises; in repeating which she refreshed her own soul, and those who heard her, during seasons of great weakness and pain. She was, by means of these, as she used to say, "Company to herself in her lonely night-watches;" and could not be sufficiently thankful that she had early formed the habit.

The nearer her dissolution approached, the clearer became the undefiled fountain of God's word. One evening, after we had been reading to her some of her favourite passages in Milton's "Paradise Lost," and in John Bunyan, she said: "I love Milton for the grandeur of his conceptions, and Bunyan for his exquisite simplicity; but it is the word of God alone that can comfort and support me in the prospect of death."

The extreme exhaustion which Mrs. Philip's complaint (cancer of the stomach) had reduced her, led us to anticipate her death long before it occurred; and for about six days before the event, she had a succession of fits of exhaustion, that seemed each of them to be the last.

The first of these occurred on sabbath morning, the 17th of October, 1847. The family were called to her bed-side early that morning, and found her scarcely capable of articulating a few syllables. She, with great effort, said: "I think I am going now; and, oh! how blest to enter upon my heavenly rest upon a sabbath day." She signified her cordial assent to the sentiments expressed by us in verses of Scripture or of hymns; and as she recovered from her exhaustion, it was with a sigh, and almost a reproach to those who were administering the means for sustaining her failing powers. We continued reading with her, and engaged in prayer together around her bed, leaving her then to enjoy a little rest. She remained in this state for some days, falling daily into these spasmodic attacks, and then recovering, but becoming by each more feeble, so that she could not at last raise her hand to her face. Still she could speak of her Saviour, and addressed each of the household with appropriate advice. On the evening of Sunday, the 17th, she spoke to the young

men of the Hankey Seminary with great earnestness; urging the younger not to allow their religious convictions to subside into indifference, and those who were already decided, to live near to God.

She loved to hear us repeat hymns and passages of Scripture. Her favourite texts were Isa. xliii. 1-3: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." She used also, with great emphasis, the words: "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." There was a verse of one of the Dutch hymns which she loved to have repeated in her hearing, dear to her, probably, not only from its intrinsic beauty, but also as the favourite of her late son William. It may be rendered into English as follows:

"Despise, my soul, then, death's dismay!
Death's gloomy road is but the way
That leads to bright beholding;
Why shrink, why tremble at thy lot?
Death's gloomy pathway leads to God;
His glorious rest unfolding.
How blest that rest!
Past conceiving!
Past believing!
Eye of mortal
Ne'er hath glanced beneath its portal."

Her friends did not seek to support her mind by a reference to her many labours; but one referring to Dr. Watts's answer to a friend, who would have comforted him by such reflections—"My hope of salvation is one and the same with that of the vilest sinner, who in his latest hour seeks pardon; the blood of Christ alone"—she responded: "That is just my feeling; none but Christ."

Her extreme weakness made it difficult for her to maintain conversation; but the appropriateness of her language, and the energy of her thoughts, showed that decay had not reached the mortal body in the dissolution of her soul.

She lingered on thus for a week hoping and praying, (though in a spirit of Christian resignation,) that each day might be her last. Her mind was especially thus exercised whenever she awoke out of sleep, or whenever the family engaged in worship morning or evening. She would then exclaim: "I had hoped to have awoke in heaven;" or, "I had hoped that my spirit might have departed, borne up to heaven on the wings of your supplications." These desires were not, however, gratified.

On Saturday morning, the 23rd, she experienced another attack; and when we assembled around her bed, we heard her exclaim: "Come, Lord Jesus, come quickly." She beckoned and signified to all to leave the room, save one attendant, as it was a painful sight to see her die. As she pressed this much, she was left alone, and she spoke very little after that time. "Wash my face and hands that I may take rest—take rest—take rest." What she said was sometimes unintelligible. The last words she uttered distinctly were, "Pray—pray."

About eleven o'clock her eye fixed, and she remained apparently in a state of unconsciousness till about half-past one, when she gently breathed her last without struggle or groan. Her remains were buried in the same grave with those of her son and grandson. Her spirit joined their spirits in that presence where there is fulness of joy, and took its place beside them at that right hand where there are pleasures for evermore.

Essays, Extracts, and Correspondence.

THE DEACON'S OFFICE.*

ACTS VI. 1-6.

THE institution of the deacon's office in the primitive church appears to have

* This paper was read at a recent meeting of the Manchester and Salford Deacons' Association, at which, after some discussion on the subject, the writer was requested to forward it to us for insertion. We have thus learned, with much satisfaction, the existence of such an Association, the importance of which we had actually for some time been revolving, and intended to re-

been a measure rendered necessary by circumstances. The rapid increase of the number of the disciples, the daily opportunities presented for preaching and teaching the people, the opposition of the authorities, and the necessity for the

commend it to public notice. It were greatly to be desired that, in all our towns, such meetings should be established; and not only so, but that there should be, at least quarterly, joint meetings of pastors and deacons for purposes of conference, counsel, and prayer.—ED.

exercise of discipline in order to prevent hypocrisy, called for unremitting watchfulness, prayer, and labour on the part of the apostles; in addition to which the offerings of Christian zeal and benevolence, needed to be directed into their appropriate channels, that there might be an even and just distribution; and that temporary relief, or entire maintenance, might be afforded wherever necessity existed.

It is not at all surprising, that, under the pressure of higher duties, the apostles should have overlooked some that were subordinate; and that, among the numerous poor, some should have been neglected; nor that such neglect should have elicited murmuring on the part of the sufferers.

Aroused by the voice of just complaint, and called themselves especially to prayer and the ministry of the Word, the apostles, guided by the Divine Spirit, sought for Christian brethren to assist them in the matter, and thus introduced what would now be called "lay agency" into the church.

It does not appear, that any individuals deemed by the apostles eligible, were named to the church to guide or influence the brethren in their decision; but that they confided the selection of persons to fill the important office to the "multitude of the disciples;" commanding them to "look out" such "men" as seemed to possess the necessary qualifications for it, and such as they could "appoint" to the discharge of its duties: thus reserving to themselves the right and duty of appointment or rejection, as the case might require.

The church at Jerusalem, now numbering at least eight thousand members, would, doubtless, include a great number of the poor, perhaps a tenth of the whole; and as distribution was made to "every man," and there was a "daily ministration," it was, undoubtedly, a sufficiently onerous and responsible task, involving at first the whole time and great personal sacrifice on the part of the good men who were chosen to fulfil it; and as the "need" of "every man" was the rule of distribution, it implies a considerable amount of inquiry on the part of the distributors, as to the circumstances of the claimants, and, in cases of sickness and infirmity, at least a personal visitation; involving frequent and familiar intercourse with other classes of persons, and leading to other duties, not at first, perhaps, contemplated — duties which were incidental, yet unavoidable.

It may also be assumed, that the deacons had frequent interviews with the apostles, to whom, as their inspired guides, they would have recourse for counsel in any circumstances involving duties new and important: thus the elders, as the deacons appear to have been called indiscriminately with pastors by the writer of the Acts, and by the apostles Peter and James in the Jewish churches; or deacons, as their representatives are called by the apostle Paul and the Gentile churches; met with the apostles to consider important matters regarding the discipline of the churches, and the comfort of the brethren (Acts xv.); where, however, they are represented as acting only with the unanimous concurrence of the "whole church."

Also it may be admitted, that, in breaking bread from house to house, the disciples themselves would have frequent recourse to the deacons for instruction and consolation, looking up to them as their spiritual advisers, as well as ministering to the wants of the poor; and, as in the case of Stephen, being set for the defence of the gospel against its opposers and persecutors.

It may also be urged, that their miraculous gifts and other endowments, seem to imply a variety of corresponding duties far beyond the mere distribution of the alms of the church; and the directions given by the apostle Paul to Timothy respecting "the deacons," strengthen the idea, that they were in constant intercourse with the brethren; were ready to every good work as the spiritual helps and guides of the church, co-operating with and assisting their bishops or pastors in the work of the Lord.

From this statement it may be inferred,—

1. That the first deacons attended the meetings of the church for religious instruction and worship.

2. That they used the gifts conferred upon them for edification in such assemblies. Compare Acts vi. 3.

3. That they visited the sick and poor, and administered to their temporal and religious consolation.

4. That they thus obtained an extended acquaintance with other classes of the people, and were, in consequence, called to other incidental duties.

5. That they had the control and disbursement of the property of the church; at first on behalf of the poor only, and at an early period also, it may be considered, in regard to the maintenance of

the pastors, and of the worship of God. 1 Cor. ix. 14.

It is presumed that the deacons of our churches do in the main perform these or corresponding duties, and many others supplementary to them, which differing circumstances render necessary, and some of which, in the lapse of time, have become established usages; such as those connected with,—

1. The general interests of the churches to which they respectively belong, their places of worship, and the times and arrangements of Divine service.

2. The right management of all the religious and benevolent institutions connected with the several churches, for which the deacons are chiefly responsible.

3. The examination and encouragement of young converts previous to admission.

4. The distribution of the bread and wine at the Lord's Supper.

5. The visitation of backsliders with a view to their restoration.

6. The keeping and rendering an account, when necessary, of the money committed to their charge. To which may be added, as the duties of deacons,—

7. To note the attendance of the members at public and social worship, and at the table of the Lord; and,

8. To visit at regular intervals the seatholders in their places of worship, at their own dwellings, for religious purposes; with some others which might be mentioned.

Of course the constant and efficient discharge of duties such as these, imply certain qualifications and conditions as to the character and circumstances of those who are chosen to perform them; such as the following:

1. That they should be known as of unblemished reputation in the world; persons of mature age, of practical wisdom, having the command of a considerable portion of time, residing near their respective places of worship, and possessing general health; also enjoying the entire confidence of their pastors, and the church generally, as manifesting a sincere, vigorous, and stable piety; men of power, and of love, and of a sound mind.

2. That their numbers should be in proportion to the acquirements of the church and congregation.

Dr. King, in his admirable work on the Ruling Eldership, says, that "twenty or twenty-five families of a congregation

might be visited every six months by each deacon or 'elder;' which, supposing a congregation to contain two hundred families, would require eight deacons."

3. That they continue of one mind among themselves; and that the pastor and the church concur with them in their operations.

4. That there be a proper division of labour among them; that there be an equality, a due proportion of work being assigned to each, and each fulfilling the share of duty allotted to him.

It may also be added,—

5. That there be meetings of the deacons themselves for prayer and counsel regularly held, at which no one be absent; and which should not separate without coming to a decision on any matter under discussion; and,

6. That their office be held, not for a period of one or more years, but, like the ministerial, be retained for life; or lost only in consequence of transgression (Acts i. 25); that thus they may purchase to themselves a good degree, and great boldness in the faith.

Such are some of the duties which appear to devolve on deacons in the present state of Congregational churches, and such some of the conditions necessary to the efficient discharge of them; more especially applying to the state of society and religion in the great towns and cities of our land. W.

Manchester.

ON THE BETTER OBSERVANCE OF THE SABBATH.

To the Editor of the Christian Witness.

SIR,—Having had our attention very forcibly directed to the awful desecration of the sabbath in the Metropolis, through the remarks contained in the Prospectus of the BRITISH BANNER, we were desirous, in our humble capacity of a Christian Instruction Society, to aid in the glorious work of accomplishing a reformation; and as Superintendent of the Association, I take the liberty of making known to you the following simple plan, to which God in his providence has led us, and which has been most eminently successful.

About twelve gentlemen meet every Sunday morning in the vestry of our chapel, at a quarter before ten, to circulate tracts in the surrounding neighbourhood, which comprises some of the worst localities in London. These tracts are

all selected from the depôt of the Religious Tract Society, and can be had at the rate of £1 17s. 6d. per 1000. Each gentleman takes about 200, which comprises about forty different subjects, by which arrangement a suitable tract is ready for every description of person. The most notorious sabbath-breaking districts (generally markets and back streets, where all manner of traffic is carried on) are then penetrated by these friends *in a body*, who give away their tracts with much discretion, generally entering into conversation, and verbally enforcing their contents, many of those addressed cordially responding to the sentiments uttered, of which, did your space permit, some delightful instances might be given; but it will be sufficient here to state that those who buy and sell seem invariably ashamed of their conduct, and that our friends, in even the very worst districts, are most kindly received. It is now some months since this course was first pursued; the same districts have been visited over and over again, and, by the blessing of God, I have to report that, through this feeble instrumentality, a decrease of sabbath desecration has taken place, in some of them at the rate of fifty, and in others at the rate of sixty-five per cent.

As this is emphatically a reading age, to meet the evil influences arising from the debased works so constantly issuing from the press, we have, in connection with our Society, established a *Free Loan Library*, to all the benefits of which the poor are admitted gratuitously on receiving an order from any of the visitors, who make offer of the same to all whom they visit at their own homes, no guarantee whatever being required but their own sense of honour. This library consists of nearly 1000 volumes, comprising works on Religious Subjects, History, Science, Arts, and useful and entertaining information, all of which books were got by our esteemed pastor from the members of the congregation, simply at his request, each donor being invited to write their names on the covers. This loan has been most highly valued by the poor; the books are eagerly and intelligently read. When any particular subject is touched upon by our pastor in the pulpit, numbers of applications are made for works bearing upon it; and the majority of books applied for, it is worthily of remark, are those of a religious character. The following will give you an idea of its present position:

Number of applications weekly	40
Number of books out at one time	140
Number of applications in the year,	
about	2000

It is also very gratifying to add, that when a book gets sometimes accidentally torn, it is repaired by the recipients themselves before they return it; and so highly do they value the privilege and the trust reposed in them, that only about six books are lost in the course of the year.

As many will not come to the house of God, and many make the excuse of their attire not being sufficiently respectable to appear in any sanctuary, we have also in connection with our Association an "*Open Air Preaching Station*," where divine service is carried on every Lord's day afternoon during the summer months, and with greatly blessed results, so much so that the neighbourhood around is in a great measure changed. Our friends, both male and female, adopt in this, as in the matter of the tract distribution, the plan of supporting the preacher *in a body*. The service has never yet been interrupted by any disturbance; but, on the contrary, joy and kindness have been depicted on almost every countenance as, from sabbath to sabbath, they have stood listening to the words of eternal life; while this service, in connection with domiciliary visitation, affords excellent opportunities for enforcing the strict religious observance of the Lord's day, and that, by God's blessing, with such effect, that many shopkeepers have discontinued their Sunday avocations; and it is well known that a very great moral change has come over the neighbourhood.

I have merely mentioned these three particulars of the operations of our Association, as having reference to the subject of sabbath desecration; but I enclose an account of our Society for the past year, containing many other interesting particulars, which, should you deem it proper, you are at liberty to use as you think best for the cause of Christ:

RESULTS OF THE LABOURS OF THE ASSOCIATION DURING THE YEAR 1847, AND ITS PRESENT POSITION.

Number of Visitors in the Society—Ladies,	
60; Gentlemen, 46; Total	106

The Visitors meet every Lord's day afternoon in the Vestry, at a quarter before Three, previous to commencing their labours, and many of them are engaged in works of faith and charity during the week.

Number of districts into which the neighbourhood is divided	50
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Number of Families under visitation, about 1,250
 or of Persons, nearly 4,000
 Number of Tracts circulated, at per year 110,000

A few gentlemen meet every sabbath morning in the Vestry, at a quarter before Ten, to circulate Tracts in the surrounding neighbourhood, with a view to discourage Sunday trading, and to counteract the demoralizing influences of the Sunday Press.

Copies of the Scriptures circulated during the past year—sold, 21; given away, 77; Total 98

A few ladies are engaged in disposing of copies of the Scriptures during the week.

Shops in the district discontinued Sunday trading during the past year 7

Prayer-meetings in connection with the Society 3

All held in the district; and one of these held during the week, on Monday evening, in the Infant School-room of the Chapel, at Eight o'clock, for the benefit of those visited on the Lord's day.

Free Loan Library connected with the Society of nearly 1000 volumes, to all the benefits of which the poor are admitted gratuitously, on receiving an order from any of the Visitors or the Missionary.

Open Air Preaching Station in connection with the Society 1

This interesting service is held every Lord's day during the summer (with the exception of the first sabbath in every month) in Hopkins-street, Broad-street, Golden-square, at a quarter past Three. The attendance has always been very good, and the audience always exceedingly well-behaved and attentive.

Benevolent Fund—Families relieved during the past year 200

This fund is entirely separate from the monies of the general Society, and is collected by the Visitors expressly for the purpose of relieving cases of extreme destitution.

Children for Schools—Promised by their parents to attend during the past year 320

Many of these it has however been found impossible afterwards to prevail upon, but a considerable number have been obtained, and are now regularly receiving instruction in the schools.

Poor for the house of God—promised to attend during the past year, about . 2000

Out of which it is known that 640 have actually attended public worship in Craven Chapel, and it is expected the number will be materially increased now by the labours of the Special Missionary.

Special cases of interest during the past year, about 76

Many of these are cases of much interest, and the particulars of which will shortly appear in the Annual Report.

A Special Missionary has also been engaged lately, to labour on the district constantly, so as effectually to carry out the Christian objects pursued by the Visitors of the Society.

In closing I would desire to call your attention to the cheap rate at which similar efforts to ours can be carried on. Our Free Loan Library costs us *not one farthing*; our tracts for Sunday morning dis-

tribution, although we circulate 110,000 a year, do not amount to £20; and our open air preaching costs us but very little: so that it is in the power of almost every congregation, however small, to "go and do likewise."

The only other point to which I would call your notice is the fact of the friends *acting in a body*. This appears to be the secret of success, as it inspires respect and attention, and, through the favour of God, has led, as we have stated, to the best and happiest results.

I beg to apologize for this long letter; my only object is that the cause of our Redeemer may be extended throughout the land; and if, through your widely-circulated Magazine, any Christian churches throughout the kingdom may be induced to follow our humble example, or be by it stimulated to further exertion in any other way more approved of by themselves, we shall greatly rejoice as a Society, and to God only "shall be all the praise." I am, Sir, your most obedient servant,

A SUPERINTENDENT OF A CHRISTIAN INSTRUCTION SOCIETY.

May 13, 1848.

A CHAPTER OF STRANGE THINGS.

IN our last we set before our friends a series of remarkable occurrences, which seemed to border on the province of inspiration. We did not claim for them an origin so high, but suggested that several of them bore appearances of a wisdom more than mortal. In our present Number we have brought together three classes of facts of a description wholly inexplicable on any other ground than that to which the word of God conducts us: that He who produces all things perceives the end of his works even from the beginning.

The following remarkable coincidences, founded on the prophetic periods given in the book of Daniel, all indicating the year 1866 as the commencement of the *Millennium*, are taken from a work on prophecy by Jo. Dixon, published at Boston in 1844. They certainly deserve the examination of those competent to investigate such subjects:

The year 1866 has, by many previous commentators, been considered as the term assigned for the fall of the Roman, Grecian, and Mahomedan Antichrists: but this author very plausibly strengthens the argument for this year by an exhibi-

tion of the following apparent concurrence of evidence. First, referring to Daniel vii. 25. The time, times, and dividing of times, or 1260 years for the duration of the power of the little horn, being dated from the year 606, when supreme power was conferred on Pope Gregory III., the 1260 years will expire in 1866.

Again, chapter viii. of Daniel describes, under the vision of a ram, a he goat and a little horn, the united kingdom of Media and Persia, the kingdom of Grecia, and an Antichrist to spring up out of or among the ruins of this latter kingdom. The question is then put, "How long shall be the vision?" and the answer, as given in the Septuagint, is, "Until 2,400 prophetic days or years, and then shall the sanctuary be cleansed." (Our translation, however, renders it 2,300 years.) Dating these 2,400 years, as given in the Septuagint, from the commencement of the vision, or the union of Media to Persia under Cyrus, 534 years before Christ, and the prophetic 2,400 years will expire in 1866.

Again, in the last chapter of Daniel, it is said, verse 12, "Blessed is he who waiteth and cometh to the one thousand three hundred and thirty-five days," or years: a period this, therefore, of gospel blessing and privilege. Let us date, then, from the promulgation of the reform doctrines by Luther, shortly after the Augsburg Confession was presented to Charles V., viz., in 1531, and let the prophetic number 1335 be divided into 335 years for the proclamation of gospel truth, and 1000 years for the triumph of truth during the Millennium, in this way the 335 years, added to the date 1531, gives again the year 1866 as the period of the Millennium.

Between the year 1844 and 1866 the author predicts the rapid growth of Papal power and the revolution of the European kingdoms, and their forming themselves into republican governments on the ruins of monarchical.

Now, other expositors have come to similar conclusions with respect to the prophetic numbers; little more, therefore, need be said on that point, as the subject has already been discussed to satiety: but certainly the closing inference with respect to the growth of the Papal power, the revolution of European kingdoms, and the formation generally of republican governments, is not a little extraordinary, and being found in a work which was published two years ago, can-

not fail to strike all candid men as a singular coincidence.

In all prophetic interpretations a prominent place has always been assigned to France and its sovereigns; now, on the present occasion, the power which has so rapidly overrun Europe, shaking and subverting its most ancient thrones, certainly broke out in that kingdom, the grand theatre of political convulsions. The first, second, and third revolutions of France have so much in common, that the attention of statesmen and popular writers has been intently fixed on points of coincidence: these points, however, are most abundant between the second and third revolutions—that is, the revolutions of 1830 and 1848. The following are not a little curious:

REVOLUTION 1830.

1. The Duke of Berri, son of Charles X.,
2. Marries a foreign princess (Sicilian).
3. Of this marriage is born an heir to the Crown, the Duke of Bordeaux.
4. His father, the Duke of Berri, dies by assassination.
5. In the year preceding the fall of Charles X. (1829) bread rises to an exorbitant price.
6. The excessive cold experienced during the winter of 1829-30 causes the Seine to be frozen over.
7. The retrograde movement of the Government, after magnificent promises, induces the true royalists to tender their advice on the approaching crisis.
8. This advice is disregarded by the authorities.
9. The speech from the throne, containing acrimonious expressions, offensive to the opposition, (session 1830.)
10. Leads to a protest by 221 deputies.

REVOLUTION 1848.

1. The Duke of Orleans, son of Louis Philippe,
2. Marries a foreign princess (Mecklenburg).
3. Of this marriage is born an heir to the Crown, the Count of Paris.
4. His father, the Duke of Orleans, dies by an accident.
5. In the year preceding the fall of Louis Philippe (1847) the price of bread rose to an enormous height.
6. The extreme cold experienced during the winter of 1847-8 causes the Seine to be frozen over, the first time since 1830.
7. The retrograde movement of the Government, after magnificent promises, induces the true Conservatives to offer it their advice on the approaching crisis.
8. This advice is disregarded by the authorities.
9. The speech from the throne, containing acrimonious expressions, offensive to the opposition, (session 1848.)
10. Leads to a protest by a great number of

deputies, who decide that they will assist at the banquet of the 12th arrondissement.

11. Taking of Algiers and the Dey.
12. Ordonnances of the 25th of July, abolishing the liberty of the Press.
13. These ordonnances lead, on Monday evening, to tumultuous assemblages, at which the journals are read and loudly commented upon. These assemblages form a sort of preface to the revolution which breaks out on the following day.
14. The people revolt against the ordonnances, & the power falls into the hands of the insurgents.
15. The combat lasts three days—the 27th, 28th, and 29th of July, 1830;
16. Commencing on Tuesday, and finishing on Thursday.
17. The people gain the victory over the royal troops.
18. The gendarmes first take part in the conflict, and yield.
19. They are disbanded.
20. The inviolability of the Sovereign, proclaimed in the charter of 1814, is treated with derision.
21. Charles X. falls from the throne at 74 years of age;
22. In July, the month of the death of the Duke of Berri.
23. He abdicates in favour of his grandson, the Duke of Bordeaux, aged ten years.
24. The Duke of Bordeaux is presented as King.
25. He is refused, the people declaring that it is too late.

11. Taking of Abd-el-Kader.
12. Ordonnance of the prefect of police, published on the 21st of February, opposing the banquet.
13. This ordonnance leads, on Monday evening, to tumultuous assemblages, at which the journals are read and loudly commented upon. These assemblages form a sort of preface to the revolution which breaks out on the following day.
14. The people revolt against this ordonnance, and the power falls into the hands of the insurgents.
15. The combat lasts three days, the 22nd, 23rd, and 24th of February, 1848;
16. Commencing on Tuesday and finishing on Thursday.
17. The people gain the victory over the troops.
18. The municipal guard first take part in the conflict, and yield.
19. They are disbanded.
20. The inviolability of the Sovereign, proclaimed in the charter of 1830, is treated with derision.
21. Louis Philippe falls from the throne at 74 years of age;
22. In February, the month of the death of the Duke of Orleans.
23. He abdicates in favour of his grandson, the Count of Paris, aged ten years.
24. The Count of Paris is presented as King.
25. He is refused, the people declaring that it is too late.

26. A provisional government established after the revolution.
27. The royal family are obliged to quit the soil of France,
28. Which they do by short stages, attended by several thousands of the royal guards, a great number of friends and faithful servants, and three commissioners of the provisional government, the greater part of whom wept profusely when the time of separation came.
29. They adopt England as their place of exile.
30. Charles X., on setting his foot on the shores of that country, shed tears of joy.
31. Impeachment of the ministers of Charles X.
32. The head of the family dies in a foreign country.

26. A provisional government established after the revolution.
27. The royal family are obliged to quit the soil of France,
28. Which they do precipitately, without even the necessaries of life, being obliged to disguise and to conceal themselves, in order to escape the fury of the people of the country through which they pass, without defence, abandoned by their relatives, and even by their favourites.
29. They adopt England as their place of exile.
30. Louis Philippe, on landing there, exclaimed with joy, "Thank God, I am on English ground."
31. Impeachment of the ministers of Louis Philippe.
32. * * * * *

It cannot be uninteresting, on the present occasion, to cast our eyes across the Atlantic, and look at a few of the Presidents, between whom, likewise, we shall find certain coincidences of a most striking character. The "Lives of the Presidents," recently published, present the matter thus with respect to five of them. The following are the periods in which they were born and went out of office :

Born.		Retired.
1735,	John Adams,	1801.
1743,	Thomas Jefferson,	1809.
1751,	James Madison,	1817.
1759,	James Monroe,	1826.
1767,	John Quincy Adams,	1829.

Now it will be seen by this that Jefferson was born just eight years after his predecessor Adams; Madison eight after his predecessor Jefferson; Monroe eight years after Madison, and John Quincy Adams eight years after Monroe. Another curious fact to be observed is, that Adams was just sixty-six years old when he retired; Jefferson was sixty-six; Madison was sixty-six; Monroe was sixty-six; and John Quincy Adams, had he

been elected to a second term, would have been sixty-six. Adams, Jefferson, and Monroe all died on the 4th of July.

Now it may be important for the less literate portion of our readers to state, that the day on which three of these five republican Presidents expired, viz., the 4th of July, was the anniversary of the ever memorable Declaration of Independence, made the 4th of July, 1776. May we not exclaim with the prophet, "Whoso is wise, and they will understand these things; prudent, and they shall know them?"

WORLDLINESS OF PROFESSORS.

SIR,—As the CHRISTIAN WITNESS, it is yours to make a noble stand in defence of spiritual, self-denying religion; and against that worldly, self-indulging Christianity, which is now so popular in many quarters. As the CHRISTIAN WITNESS you have done much, and for this the churches owe you much; but you have still much to do: abuses still abound, and must be rooted up. As the CHRISTIAN WITNESS you have an ear, quick to hear what is spoken of and by the churches in every corner of the land; an eye, quick to mark their movements; and a word, quick to thunder in their ears the language of reproof if they are wrong, and to cheer them on if they are right.

Now to my task. You have often been a faithful and true WITNESS against the worldly conformities of professors; there is scarcely a point you have not touched upon. You have bewailed the decay of our churches, and the deadness of their members; you have traced out the causes of these evils, and pointed to their remedies: but, we repeat, much remains to be done; and this, what follows, will make abundantly clear.

This town, with its suburbs, contains 200,000 souls, or more; among whom we (the *Independents*) have in *all five churches*. These churches are mostly *not* in a prosperous condition; yet their pastors are devoted, earnest, and faithful men. A natural question is, Why are they not prosperous? Leaving others, we shall point out *one* faithful source of the want of zeal and spirituality so manifest among professors here. We allude to the LOVE OF PROFESSORS FOR WORLDLY AMUSEMENTS.

It is a well-known fact, that not only members of our congregations, but of our

churches, and their families, are often seen at the concerts of Jullien and others, both at the Town Hall and elsewhere; as well as at private balls and entertainments of a very worldly character. This is less true of the humbler and less-influential, than of others—private members and officers of the churches, not to omit *students of theology and stated ministers* (the latter not belonging to the town, perhaps, but still well-known in it). This is the fact, too notorious to be denied. But we will be just. We find at these places of amusement, not the most spiritual professors, but such as excuse themselves (sometimes on Sundays, and generally, or always, on week nights) from the house of God, because—*they have no time!!* It is hard to repress indignation at this. As we said, these things are not owing to the pastors, some of whom are most anxious and publicly urgent upon this very matter. But they *will* go: some secretly, if possible; others, by stumbling upon some excuse, seek to pacify a reproving conscience, and faithful friends; while some openly and boldly defend themselves. Thus the ways of Zion mourn, and those of the world rejoice. They tell us there is no harm in concerts, *i. e., as such*. But we have nothing to do with abstracts, but *palpable realities*; and we believe there is *harm* in attending concerts, and such like, as seen in its results to professors, and to non-professors too. This is denied; but to those who *deny*, let us put a few questions, which let them answer as in the sight of God, and at the bar of conscience. Are not concerts and the like eminently the amusements of *worldly men*? Do you not there come into *needless* contact with worldly men and manners? Do not worldly men mark professors, and justify their own excesses, by the *lesser* excesses of Christians. Do not concerts and such like unsettle the minds of the children and servants of professors, and efface good impressions, when those professors, with their children and servants, attend them? Do these things promote or prevent spirituality of mind? and how is he fitted for devotion who returns from the ball-room, &c., at *four or five o'clock* in the morning? Are not Christians forbidden to do what makes their brother offend? to conform to the world? Do not such things grieve the most devoted servants of the Lord Jesus? Are they not a cause of triumph to the world? Do they not lower the character for consistency of those who are chargeable,

both in the esteem of the world and of the church? Do, or can, they promote, in any sense, the physical, intellectual, moral, or spiritual welfare of any? or is it not a mere sensual gratification? Does it tend in any way to recommend the gospel, to increase its influence? and is it done to the glory of God? But enough. It is for the WITNESS to exhibit the churches as in a mirror, that their beauties may be seen and copied; their defects avoided or removed. Here is a mirror in which many may see themselves; it is a faithful portrait. If its features become the saint, they who own them need not be ashamed of them; if they be deserving of imitation, let them be known; and if not, still let them be known.

Who can wonder that the Spirit is withheld, that sinners sin on, that the church is feeble, that the means of grace are neglected, when the assemblies of the world are loved and followed, its pleasures supreme, and its principles carried out by the professing people of God? Who wonders to see the garden of the Lord neglected and desolate, when its wall is broken down, and it is confounded with the wilderness? Well would it be, if professors, instead of giving *time*, *health*, and *money*, and their *hearts*, to public amusements, would look upon poor forsaken Zion, and *weep*, and *work*, and *pray* for her; if they would look upon themselves, and seek, by self-denial, watchfulness, and prayer, to grow in grace; and if they would look upon their perishing neighbours, and aim at their *conversion to the Lord Jesus Christ*.

EBENEZER.

Birmingham, February 18, 1847.

SCOTTISH SOIREES.

OUR readers will remember that, towards the close of last year, we inserted an article headed, "*A Fearful Omen*," the object of which was to expose and denounce a worldly spirit in the church of Christ. The stroke was not altogether unfelt. We received subsequently a very discreet letter from Edinburgh, in which, while the writer expressed deep regret at the circumstances adverted to, he likewise expressed confidence that we would not be backward to give equal currency to "good omens." Our correspondent was correct in his assumption; we exceedingly prefer the good to the evil. As one of the better sort, he transmitted to us the following account of a meeting

held by a large body of students belonging to the greatest Dissenting community in Scotland, and which we have much pleasure in laying before our readers, as it may possibly serve as a guide to others under similar circumstances:—

UNITED PRESBYTERIAN STUDENTS' MISSIONARY SOCIETY, IN CONNECTION WITH THE UNIVERSITY OF EDINBURGH.

Programme of the Social Meeting to be held in Mr. Johnston's, on Thursday Evening, Dec. 23, 1847.

Chairman—The President, Mr. R. S. Scott.
Assisted by Mr. Goodburn, Vice-President.

Tea and Coffee.

Minute of last Meeting and Business.

Psalm cxxxiii.

Introductory Address by the Chairman.

Mr. Easten.—"On the Influence of Religion on the Welfare of Civil Communities."

Mr. Donaldson.—"On the Influence of a Missionary Spirit."

Paraph. lvi. 5th, 6th, and 7th verses.

Mr. Duncan Miller.—"On the Duty and Advantage of Studying the Scriptures."

Mr. McNeile.—"On the Influence of Faith on the Intellectual Character."

Service of Fruit.

Half-an-hour for Conversation.

Paraph. xi. 1st, 2nd, and 5th verses.

Mr. James Ronaldson.—"On the Importance of Personal Piety."

Mr. Finlayson.—"On the Condition and Prospects of the Calabar Mission."

Paraph. xxiii. 12th verse to the end.

Chairman's Remarks.

To conclude by singing the 5th and 6th verses of the 4th Hymn, after prayer by Mr. James Donaldson.

An interval of a few minutes between each Address.

We were likewise, about the same time, furnished with the following, to show us that the case on which we had animadverted was not the rule, but the exception. We have equal pleasure also in laying that before our readers. Meetings so conducted are calculated to promote friendship, to diffuse knowledge, and to advance the interests of society:—

SOIREE IN THE REFORMED PRESBYTERIAN CHURCH.

The Rev. Professor Symington, of Paisley, will open the Meeting with praise and prayer.

PROGRAMME.

Service of Tarts.

Psalm. c.—(all joining)—Tune, Old Hundred.
Rev. J. Grahame, of Ayr.—Address: "Family Religion."

Psalm cxviii. verses 15—19—(all joining)—Tune, Peterborough.

Service of Fruit.

Rev. T. Neilson, of Rothesay.—Address: "Fellowship Societies."

Psalm cxxxiii.—(all joining)—Tune, Martyrdom.

Rev. W. H. Gould, of Edinburgh.—Address:

"Congregational Duties."

Psalm cxxii. verses 6—9—(all joining)—Tune,
Torwood.

Service of Sweetbread.

Mr. A. Laurie, of Greenock.—Address: "Missionary Enterprise."

Psalm lxvii.—(all joining)—Tune, St. Lawrence.

Mr. J. Keith, of Glasgow.—Address.

Prayer and the Benediction.

Church Doors open at Seven. Chair to be taken
at Half-past Seven precisely.

Tickets of Admission, 1s.; Juveniles under 14
years, 6d.

SACRED MUSIC.

ON whatever side we look we behold multiplying signs of a worldly spirit in every section of the church of Christ. The godly simplicity of former days is fast passing away. The spirit of Puseyism—the spirit of Popery, is not necessarily confined to the Established Church. It may find chambers swept and garnished among Independents, Baptists, and Methodists, and other unendowed communities; and there is reason to fear that, among them all, it has already found a resting-place. The substitution of the form of godliness for the power of it—the substitution of ritual for spiritual religion, is natural to man; and the Almighty power of Divine grace alone can repress its habitual rising. Our object, however, on the present occasion, is, not to discuss the general subject, but to introduce the following letter, for which room could not be found till now:

SIR,—Some time ago you furnished your readers with some just and caustic remarks on the performance (sacred and profane) enacted in the school-room at Stockport, in Cheshire; and looking up to you, as thousands of us do, as the guide of public opinion on matters of religious doctrine and practice, I trust you will not deem it impertinent in me enclosing you the Programme of a Religious Performance which is to come off on Sunday next in a neighbouring sanctuary, on occasion of the "re-opening" of the organ. *The Performers are all well known in the fashionable world.* The bills placarded on the walls, in most of the towns and villages in the neighbourhood, announcing the "Performance," measure nearly two yards by thirty inches, and, of course, are printed in enormously large type. It is not many months ago since the said organ was "opened," as it was called, accompanied by the same ceremonies which are to grace its "re-opening." On the occasion of its opening I saw one of the large bills (quite as large as on the present occasion) stuck up in the bar of the Royal Hotel in this place. What would our Puritan forefathers say to such exhibitions as these? Would they not, think you, disown their degenerate sons? There is, moreover, a growing tendency in the West Riding churches to exhibitions of this description, or what will

soon land them all there—I mean the objectionable practice of hiring ungodly men to sing the praises of Jehovah in the sanctuary. In the church with which I stand connected there is a paid staff of singers, who have no connection with religion at all, except officially—that is, at the rate of so much per annum according to their several abilities to show up what certainly ought to be the most spiritual part of the worship, and therefore not in the hands of hirelings. Surely we will not need hirelings in heaven to sing for us the song of Moses and the Lamb! If so, then let each worshipper cultivate for himself and for herself as much music as will at any rate enable them to sing in harmony with the divine requirement, "with knowledge and with the understanding also."

I am, Sir, &c.,
IOTA.

The following is the Bill, slightly abridged, which deserves to be carefully scanned:

RE-OPENING OF THE ORGAN AT THE INDEPENDENT CHAPEL, CLECKHEATON.

The public are respectfully informed that on Easter Sunday, April 23rd, 1848, Three Sermons will be preached in the above Chapel as follows: in the Morning at Half-past Ten, and in the Evening at Half-past Six, by the Rev. ENOCH MELLOR, M.A., of Halifax; and in the Afternoon at Half-past Two o'clock, by the Rev. JAMES CREED, of Airedale College. A Collection will be made after each service to defray the debt incurred by the Erection of the Organ.

On the Afternoon of Easter Monday,

A GRAND SELECTION OF SACRED MUSIC

Will be performed, in which the following Eminent Vocalists will take a part:

Mrs. Sunderland, Miss Wood, Miss Smith, Misses Thornton, Bentley, and Wood; Mr. Milnes, Mr. Baines, Mr. Haley, Mr. Naylor, Messrs. Charlesworth, Watson, Bentley, and Hopkinson.

The Chorus will be full and efficient.

Mr. R. MELLOR will preside at the Organ.

PROGRAMME—PART I.

Organ Duett, "The Horse and his Rider."
Chorus, "We praise Thee."
Air, "Rejoice, O Daughter of Jerusalem."
Chorus, "How excellent thy name, O Lord."
Air, "What though I trace."
Chorus, "Cry aloud and shout."
Recitative and Air, "Eve's Lamentation."
Chorus, "Glory be to God on high."
Air, "Lord, remember David."
Chorus, "O Father, whose almighty power."
Air, "With verdure clad."
Chorus, "The Heavens are Telling."
Duett, "Hear what God the Lord hath spoken."
Chorus, "Hallelujah."

PART II.

Organ Voluntary.
Recitative and Air, "Comfort ye my people."
Chorus, "And the glory of the Lord."
Air and Chorus, "O Thou that tollest."
Chorus, "For unto us a Child is born."
Air, "He was despised."
Chorus, "Behold the Lamb of God."
Recitative and Air, "But thou didst not leave his soul in hell."
Chorus, "Lift up your heads."
Air, "I know that my Redeemer liveth."
Quartet and Chorus, "Since by man."
Air, "If God be for us."
Chorus, "Worthy is the Lamb, Amen."

Miss Wood, Miss Smith, and Mr. Baines, will assist in the services on the Sunday.

Now, viewed as a whole, we look upon this matter with much concern. The letter of our correspondent—assuming its correctness, which we have no reason to doubt—is distressing in the extreme. *“The Performers are well known in the fashionable world!”* Would that they were allowed to remain in that world, to amuse, beguile, and perish with it; and not brought in to pollute the church of the living God, and grieve the Spirit that dwells within that temple! We deeply mourn the practice of “hiring ungodly men to sing” in chapels, which is here said to prevail in the West Riding, and which obtains too much elsewhere. These are signs of dreadful omen! The ngodliness of the choirs of the Established Church is proverbial. In that huge charnel-house, indeed, singing and sanctity have seldom been united. As a rule, it has been literally “a performance,” a singing to men and not to God. Nor is this evil confined to the more gorgeous Establishment of England: it prevails in the plebeian institution of the North. The precentor of the Scottish Establishment has too generally been chosen with very little regard to his spirituality; too frequently without much even as to his morals,—the first, the last, the only question has turned on his musical capabilities—Could the man sing well? If so, primary and supplementary considerations were soon dismissed. Such things, however much to be deplored, nevertheless were, are, and ever will be, in keeping with the character of the Established system, which confounds truth with error, light with darkness, life with death, and makes no distinction between the clean and the unclean—between those who fear God and those who fear him not. Not so with Nonconformity, whose glory is its spirituality, and which, without that, is nothing, and vanity. Strange that a people who have so long made so noble a stand for a spiritual ministry of preaching, should become indifferent to a spiritual ministry of praise! They shudder at the thought of an ungodly man in the pulpit; they look with complacency on such a man in the desk! How is this? What absurdity! Are spiritual lips considered indispensable to prayer? and are lips polluted deemed sufficient for praise? Oh! infatuation, delusion, impiety! The thought of a man dead in trespasses and sins—a child of the Wicked One—an enemy to God—standing up amid an assembly of saints, to lead their devotion, is in the highest degree execrable, horrible, revolting! Extend the principle to a higher sphere, and think of a devil among the angels, leading the celestial choir! Nay, shudder not; the principle is one: and this notion is not a whit more monstrous, impious, blasphemous, than the other.

No man who fears God will dare, for a moment, to defend the practice on the ground of principle. It will be contended for, not because it is right, but because it is necessary; as music, it will be said, cannot be found in the church, it must, therefore, be sought in the world. Is it even so? Lie not against the truth! There is abundance of musical talent in the kingdom of God, and nothing is wanted to bring it out but culture. But even were it otherwise—did the choice lie between the offering of praise led by the ungodly and utter silence, then we say, while that condition of things remains, let silence reign! Under such circumstances, that silence were not transgression. But why does not the church provide for musical as well as for rhetorical culture, to meet its own necessities? We aver that the expense of the said “organ” would more than have sufficed, five times over, to procure a course of instruction in the science of Sacred Music for the entire assembly. Were such instruction duly provided for, we should need no organs, which, as substitutes for the melody of living souls, are poor and impotent contrivances; but organs are infinitely to be preferred to choirs, composed of frivolous youth, despisers of the gospel, and matured enemies of the living God!

With respect to the exhibition detailed in the bill, little need be said; it is, out and out, a bad concern. As a device, it is altogether of the earth, and earthy; a mean homage to the spirit of the world, a debasing oblation at the altar of Mammon! There is no concealing it; all such projects are mere money speculations. They can be nothing else. They are essentially incapable of being instrumental either of conversion or of edification. Will any man venture to affirm that the object is conversion, or their tendency edification? The idea is too preposterous to enter the mind of the godly, and the mockery too obvious to be averred even by the wicked. The fact that the “Admission is by ticket, at 2s., 1s., and 6d. each,” puts an end to argument. Money, money only, money always, is the motive in establishing these ecclesiastical lotteries. The thing is meely styled, “A Performance.” The condition of sharing the pleasure it imparts is, Money! Conversion and edification have no more to do with it than agriculture or navigation. While such exhibitions disgrace the gospel, their obvious tendency is to harden the soul of man. The hearts of the spiritually-minded revolt from the awful prostitution of such words as those contained in the Programme to the unholy purposes of a mere theatrical “performance;” and to aggravate the sorrow arising from the circumstance,

it is intimated that three of the performers would "assist in the services of the Sunday!" From all such assistance the Lord preserve his people!

As these abominations are on the increase, the spiritual portion of the church of Christ have a great duty to perform. On them, as witnesses for God, everything now depends. Whatever it cost, they must set their faces as a flint against these desolating invasions of God's house. The state of religion at this moment is everywhere such as to excite a solicitude amounting to agony, and calls for the most prompt and solemn attention of those that "sigh and cry for the abominations of Israel!"

TRANSFERENCE OF MEMBERS.

SIR,—It has struck me repeatedly, that the denomination of the Independents are too independent, and leave things to take their own course, (especially for the want of a strict watching to find out the weaknesses of the system,) on the part of ministers and deacons. There is one particular failing, which is a great drawback to the denomination, especially in the manufacturing districts, which I should be glad to see you set your pen to work for its remedy; and that is in the cases of members, or regular hearers, leaving one district for another without little or any notice of the circumstance being taken; and those leaving are allowed to go to another place without any consultation taking place between them and the minister, or deacons, if there be no minister. These parties who are acquainted with them, are the most proper to counsel such as to their future course in connection with the cause of God; and besides this, one such ought not to be allowed to go without such counsel, but the minister or deacon ought to write direct to the minister or deacons of the place where they are going, to apprise him or them of the person coming into that locality, and what they are, so that, without loss of time, they may be seen and taken by the hand on their first appearance, before they become loose, and get associations who may be very pernicious. There is especially a great danger in this where the mind and character are but partially informed; and I have no doubt thousands are lost to the denomination in this way, as well as their own present and eternal interest endangered; or other denominations fed who are of a proselyting character. This is a great pity, especially with regard to the young and inexperienced, who have had great pains taken with them; and just when they have pro-

mised well for being useful, through this change in their circumstances, and the indifference of their former instructors, that other denominations should reap the fruit, or the world should drown the good they may have received. Also this requires some attention of the churches, where members may remove into a district that is springing up and increasing in population, and have no place of worship; if any means could be devised by the neighbouring churches to take a room and commence a Sunday-school, if only on a small scale at first, to meet the families, and any who should feel inclined to associate with them, it would be good. This might generally be done with very little expense except the rent, which might be paid by an anniversary sermon once a year; and these little interests would strengthen the neighbouring churches. Our churches are generally talking, and thinking, and wishing, as if the mountain was immovable, whereas it is nearly all composed of airy visions, while the substance is seized by another denomination, and then the leaf is turned over into lamentations. But I need not enlarge, as your pen will be very useful on this topic, if you set it to work. These things want to be occasionally brought before our churches, as there are churches and individuals who can recognise the truth of them from heartfelt experience. A DEACON.

Henfield, May 29, 1848.

METHODISM.*

To the Editor of the BRITISH BANNER.

SIR,—I have been anxiously looking, since the appearance of the BRITISH BANNER, for some notice, in the way of editorial remark or correspondence, of the affairs of the religious connexion of which I am an humble member; and confess myself to have been somewhat disappointed when, on looking over your *fourth* number, I found the subject still untouched, and your "spear of Ithuriel temper" still withheld from the squatting *incuba* that sit with somnolent and deleterious influence at the avenues, and on the very seat of vital power and energy in the British Wesleyan body. I am glad, however, that you have now made a beginning; and I trouble you with this communication for the purpose of bidding you "God speed," and to assure you that every genuine lover of Wesleyan Methodism will hail the appearance of the BRITISH BANNER as one of the agencies, raised up by an over-ruling providence, for the liberation of modern Methodism from the shackles which bind her, hand and foot, and render her rather an inert obstacle to the progress of vital Christianity, than that mighty and gigantic

* We prefer to place this very temperate article, written for the BRITISH BANNER, in the CHRISTIAN WITNESS, which has been the vehicle of previous discussion on the subject.—ED.

impersonation of holy, vigorous activity, and burning zeal, which she is so well calculated to become.

That the system of Wesleyan Methodism, noble as it is, and admirably adapted in right hands to promote the conversion of the world, is crippled, must be admitted by all who look at the statistics of the body for the last few years. It no longer moves onward: like the lion of Androcles, prostrate and helpless in his lair, because of an insignificant thorn in his foot, Methodism, maimed, vexed with tormenting pains, and filled with foreboding fears of evil to come, no longer "takes the prey;" the forest no longer resounds with the terror of her roaring; and the earth shakes no more at her rampant eagerness to rush upon the spoil. *There is a thorn in her foot!* Her vital system still maintains its ancient proportions and apparent strength and vigour, but the *thorn-wound* has made her sick to the heart, and thrown prostrate all her powers and fair proportions.

Pride, worldliness, the lust of power, and a certain hankering after respectability and importance, both socially in detail, and nationally in the aggregate, constitute this terrible thorn; and unless it be speedily extracted, it will fester and mortify, and produce spiritual death and putrefaction. Where, then, is the instrument, and where the arm that dares attempt the operation? You, Sir, in the CHRISTIAN WITNESS of last year, made a noble effort; but the thorn has rankled too long, and penetrated too deeply, to be easily extracted. Judgment, skill, and firmness of no ordinary calibre, are requisite for the successful performance of the operation; and, thank God, you have proved that these qualities are not wanting. I trust, therefore, the BRITISH BANNER will successfully accomplish this great work—extract the thorn, squeeze out the noxious matter (painful operations these, Mr. Editor), and then close up the torn and lacerated wound with an application of peace and love, and heal it up for ever. Then shall the noble creature rise, and in the full vigour of health and untrammelled strength, go forth with a tremendous roar that shall shake the nations from their sleep of sin and death.

I shall be glad if you will allow me to advert for a few moments to one or two points which embarrass many right-thinking Methodists, whose attachment to the system, and to the ministers as a body, is not to be questioned. And first, as to the great Protestant principle of "*the right of private judgment*" in matters ecclesiastical and civil.

Sir, I am an Englishman, and understand that I have liberty to hold and freely express my opinion on anything that concerns the solemn relations which exist between myself and my God, or my fellow-men; yet I am sorry to state my belief that the tendency of things in our body at the present day is to rob me of this privilege, or at least to greatly circumscribe me in its exercise. For instance, about the time of the formation of the New Connexion, a regulation was adopted, forbidding the *brethren*, (that is, the *ministers*), to circulate letters or pamphlets throughout the Connexion, which would have a tendency to produce controversy respecting Wesleyan institutions or the proceedings of the Conference; and, would you believe it, Mr. Editor, this regulation is now made to apply to me in sending you this letter! Thus,

whatever may be the abuses or the extravagance of men in high places, if any private member should venture to write letters thereupon, he is liable to be called to account by the superintendent of the circuit in which he resides, who claims authority to forbid a practice so inconvenient to sinecurists and idlers, and yet so necessary in order to bring to light the hidden works of darkness.

A short time ago, in the town in which I reside, three members of the Society were suspended from all the privileges of church membership for doing much less, even, than writing letters. Neither you, Mr. Editor, nor any of your hundred thousand subscribers, could guess the nature of the crime they had committed. They had, honestly and seriously, arrived at the opinion, that it would be greatly to the damage of the spiritual and financial interests of the circuit if the superintendent were permitted to remain in it another year; and being private members only, they had no opportunity of expressing their sentiments in the place, and at the time, that the ministers are usually invited. They therefore, on behalf of themselves and many others, waited upon the proper officers of the Society, and requested them not to invite the superintendent to stay in the circuit another year. For this crime, and no other, they were suspended and threatened with expulsion, unless they would express their contrition, and promise to do so no more. And expulsion would have been the result, there is no doubt, if the Conference had not thought proper to remove the obnoxious minister to another circuit.

I regard this remarkable circumstance as indicative of a state of things among us, bordering upon the sacerdotal tyranny and assumption of power over the consciences and conduct of men which peculiarly distinguished the middle ages. It is unquestionable, first, that the *disposition* exists to deny me the liberty to write my sentiments freely to the Editor of the BRITISH BANNER; and, second, that *attempts* are often made, (for that I have quoted is only *one* among many that have come to my knowledge,) to prevent the people from thinking for themselves, and to propagate among them that it is their duty to obey blindly and passively those "that have the rule over them;" and I wish to know, Mr. Editor, if I, as a British Protestant, holding dear as my life the "right of private judgment," can submit quietly to such dictation as this, without sin? Are not these circumstances like the first buddings of the leaflets of the great popish upas which has so long overshadowed the whole of Christendom? And may we not soon expect the bursting forth of the full-blown flower, which no sooner sheds its petals than the ripening fruit appears that poisons and destroys the souls of men?

Alas! Sir, it is not what we may expect:—What do we see?

We see mortal men claiming the powers, and attempting to exercise the functions, of the Deity himself. The pope of Rome has for centuries exalted himself "above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God;" but such blasphemous assumption must have had a *beginning*: it could not have sprung into being at once in all its broad effrontery and profanity. But tell me, Mr. Editor, is it possible that, even in modern Babylon itself, the unscriptural doctrine of

priestly superiority could have been more arrogantly broached than it is in the following short sentence, recently addressed to us as members of the Wesleyan Connexion? "*The minister of God is your judge, as God's minister; you are not to judge him!*" I confess, Sir, when I first saw this declaration in the pastoral address last issued by our Conference, I was struck dumb with amazement and grief. That a few of our ministers, located in different parts of the Connexion, were encouraging themselves, and one another, in the assumption of an attitude, with respect to the people of their respective charges, in all respects similar to that claimed by the arrogant adherents of Dr. Pusey, was well known both to myself and many other observers of the signs of the times; but that the principle which lay at the root of all this clerical pharisaism and intolerance, should be thus plainly and boldly propounded by the assembled Conference as an inextinguishable tenet, and as the foundation for exhorting us to the observance of certain duties to the church and her ministers, is an advance towards popish principles for which I was not prepared by any act that had preceded it, whether of the Conference or of any of our Connexional Committees. I am not about to combat the principle thus laid down by the Conference. Surely we are not so far reprobate and renegade from the position for which our Protestant martyrs contended to the death, as utterly to have forgotten the doctrines they taught, and the mighty logic with which their exalted intellect supported them. And if I thought it were necessary, for the sake of enlightening our own people in Protestant principles, I should myself feel overwhelmed in confusion and shame of having to resort to books of argument against popery, to furnish myself with weapons with which to demolish the unscriptural claims of my own ministers. I hope, Sir, we shall be spared this humiliation.

But the question again presents itself—What do we see?

At the close of the same pastoral address, issued on the 1st of September, 1847, the members of Society are invited to join their prayers "*with the intercessions of holy confessors and martyrs!*" One is almost tempted to ask, Which of the martyrs and holy confessors does the Conference recommend for this purpose? Are we at liberty to make our own selection from among the saints of the calendar? Or, when we come to God, are we to present the intercessions of all the dead gods of Daniel O'Connell and Mr. Newman along with our own petitions? Or, did the Conference intend the blessed Virgin to be excepted? But the subject is of too serious a nature to be dealt with in this way. If the atonement and intercession of our blessed Redeemer are sufficient for the salvation of the world, why, in the name of Christianity and common sense, are we directed to martyrs and confessors? Why are the simple minds of the poor of Christ's flock thus authoritatively led to the very verge of saint-worship and Mariolatry, and bewildered with opposite and contradictory exhortations? What does it all mean? I should be really thankful if any of your readers can give such an explanation as will exonerate the Conference from the charge of popery; but I greatly fear the assumption of unwarrantable power and privilege which is attempted in this very pastoral address, is only the forerunner of errors in doctrine and practice of greater magnitude, and more glaring in their character. May God preserve our church from such a calamity as this!

Wishing you success in your endeavours to promote the cause of truth and purity in the universal church,

I remain, yours, very respectfully,

A WESLEYAN DISSENTER.

Feb. 2, 1848.

London Missionary Society.

GENERAL VIEW OF THE CALCUTTA MISSION.

THE Rev. James Paterson, lately returned to this country, has furnished the following very interesting statement of the various means which have been brought into operation at Calcutta by the agents of the several Missionary Institutions, more especially those of the London Missionary Society, for the advancement of the work of God among the heathen:

"In 1847," writes Mr. P., "there were in Calcutta and its immediate vicinity, (besides the Roman and Anglo-Catholic missionaries, who do not associate or co-operate with the others,) labouring together, about twenty-four or twenty-six European missionaries, the agents of four, or rather five, distinct Societies of Evangelical Christians: viz., the Baptist Society, 7; the London Society, 5; the Episcopalian, or Church Missionary Society, 5; and the two Presbyterian, or Scottish Missionary Societies, 8; including five of the *Free Church*, and three of the *Established*.

"These are, with scarcely any exception, men of good education, respectable attainments, and approved Christian character. Though of different denominations, and varying in their estimation of the comparative importance of the diversified means which they employ, yet the object with them all is one and the same—the glory of God in the conversion of the natives of India to the faith of Christ. Having thus a common aim, their interests are in a great measure identified; so that, 'if one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.'

"The missionaries of these different Societies necessarily associate much together, and really help each other whether they design it or not. Their enemies are the same; the obstacles they meet, the arguments they have to combat or to employ, the classes of people among whom they labour, are the same to all. Even the individuals whom they actually reach are in many cases the same; as children who have received the elements of knowledge, human and divine, in one school, may, by the force of circumstances, be brought to finish their education in another; and adults, by intermarriage and other causes, removing from the locality of their conversion, must necessarily join other bodies of Christians.

"The idea of a native convert examining and deciding for himself on the various minor points of church polity which divide European Christians is, except in rare cases, never realised; nor is it generally practicable, even for catechists and the educated classes of native Christians, to act from deliberate conviction or choice in uniting themselves with one body rather than another. A sincere convert will, as a matter of course, join with some Christian church; but what that church shall be, Episcopalian, Presbyterian, or Baptist, must depend on local circumstances which he can seldom control. The prosperity of one missionary, therefore, is the prosperity of all—one soweth, and another reapeth, but both alike rejoice when the harvest is gathered. To illustrate this: a learned Bráhmaṇ, of Upper India, received a Sanskrit New Testament, at a *melá*, from the hands of a missionary of the London Society, which had been translated by a missionary of the Baptist Society. On perusing it, he became convinced of the truth of Christianity; in the leadings of providence he was brought into the company of Episcopalian native Christians, and, after giving satisfactory evidence of the sincerity of his profession, was baptized by a missionary of the Church of England Society. Many cases of a similar description have occurred. It will, therefore, easily be seen how much our interests are identified; and it is one of the most pleasing signs of the times, the actual union and co-operation which exist among the agents of the several Societies, in almost all their works of faith and labours of love.

"These labours may generally be comprised under the following divisions, viz., preaching in the native languages to the heathen and Mahomedan population; the superintendence of native Christian congregations and of vernacular and English schools; the preparation of new, and revision of old, tracts; examining the

manuscripts, and carrying all through the press; the performance of similar work for the Bible Societies; attending Committees general and special; preaching to English congregations stately or occasionally; and the conducting of weekly or monthly periodicals for the diffusion of Christian knowledge and defence of the truth.

"In regard to preaching to the heathen, a few words will explain the practice and its usual accompaniments. In Calcutta, and in other large stations, where missionaries have been labouring for some time, it has been found advisable to erect small chapels, of more or less durable materials, in which the gospel may be preached at any hour of the day, and in all weathers, with more comfort to the speaker and hearers, than in the 'streets and openings of the gates, where pours the busy crowd.' Each of the missionary bodies has one or more of these chapels in different parts of the town, where not only their own missionaries or catechists officiate, but *occasionally* also, (in some cases *statedly*;) the brethren of other denominations. Some missionaries, both in Calcutta and elsewhere, begin the services with singing and conclude with prayer; but this is not the usual practice—more commonly they begin with reading a portion of Scripture, or a few pages of a tract, bearing on the subject of the address which they intend to deliver. This may be an exposition of a parable, a simple yet methodical discourse on some point of Christian doctrine or morals, or an *exposé* of some of the prevailing errors of the people regarding the character and worship of God, and the way of salvation. In most cases, especially where the subject is new to the hearers, the simple preaching of the gospel of Jesus is more likely to be useful, than a formal attack on their superstitions, which arouses their prejudices, and often excites such a clamour, that it is impossible to proceed with the annunciation of the message of salvation. Where the novelty of preaching has passed away, and the people have been accustomed to hear their religious practices and creeds called in question, the case assumes a different aspect; the hearers will then listen with attention, nay, with delight, to the preacher, so long as he confines himself to the refutation of the grosser errors of heathenism and Islám—even the officials of the mosque and the temple will join in the laugh at the *exposé* of the folly of idolatry, and the failings or the crimes of the objects of popular reverence,—but the attention of the audience will immediately flag, and many will actually retire, when salvation by Jesus Christ becomes the preacher's theme; the native en-

mity of the human heart to God then unequivocally manifests itself, and with objections most frivolous, and arguments most futile, they will endeavour to distract the attention of the speaker and his audience from the further prosecution of his subject.

"The common arguments in favour or defence of Hindooism having been so frequently refuted, it is seldom that any opposition of much importance is met with in Calcutta from the partizans of the old orthodox or idolatrous system. The chief opponents of Christianity there are now to be found among the young men, whose English studies have enabled them to make themselves familiar with the works of European infidel writers, cheap American editions of which unhappily have obtained a large circulation amongst them. Education has necessarily overthrown their faith in Hindooism, and made them ashamed of the absurdities of idolatry; but the pride of intellect in some cases, and in others the depravity of the heart, have prevented them from embracing the holy and humbling doctrines of the cross of Christ. Feeling, however, the want of some kind of religion, they have set themselves to *reform* the popular creed, and from the purer Shástras of antiquity, and the speculations of modern free-thinkers, to compound a system of faith and ethics, which they present to their countrymen as the original and uncorrupted doctrines of the Vedas, and on this account denominated Vedántism. The originator of this system was the celebrated Rám-mohan Ráy, and the present head of the party is Debendranáth, the son of the late well-known Dwárákáthá Thákúr (or Tagore). It is increasing in numbers and in influence in the metropolis of India, and spreading into the mufassil (or interior), among the educated portion of the community. Vedántism, which is but the Hindoo phrase of Deism, should, therefore, be well studied in all its bearings, by all who are, or expect to be, set for the defence of the gospel in Bengal or Upper Hindoo.

"After preaching, tracts and gospels are distributed, and frequently lengthened discussions arise relative to some point of doctrine, or practice, referred to in the course of the address. Persons desirous of making further inquiries, or of receiving larger portions of Scripture, are then invited to call on the missionary at his residence, and the assembly breaks up.

"Preaching in the bazaars or open streets, during itinerancies, and at melás or fairs, differs little in its accompaniments from what has just been described, except that the congregations are often more noisy and restless than those in chapels. It is the usual practice with *all* mis-

sionaries in country stations, I believe, but is not much adopted in Calcutta, except by some of the Baptist brethren.

"The native congregations in the villages adjacent to Calcutta are generally visited by the superintending missionary twice a week, viz., on Sunday, for religious instruction solely; and during the week, for examining the schools, visiting the sick, holding church meetings, arbitrating in cases of dispute, conversing with inquirers, performing marriages, counselling the native Christians in reference to their temporal concerns, preaching to the heathen villages, &c. &c. Should he, as often is the case, pass an evening or two in the villages, he generally collects the young people, or readers, of both sexes, to form a Bible-class or prayer-meeting. On Sunday there are one or two regular services of public worship, as the time will allow; baptism and the Lord's supper are administered, the children examined on the catechism, &c., and Bible classes taught. These duties the missionary himself generally performs, when present; and when supplying another congregation, or otherwise unavoidably absent, his catechist officiates for him. The other usual duties of a village catechist are to exercise a general superintendence over the native Christians connected with the congregation; to visit, and teach, and pray with them from house to house; to preach and distribute tracts to the heathen in all the surrounding villages; to see that the schoolmasters do their duty, and to conduct morning or evening worship in the chapel daily with those Christians who live in the neighbourhood. Of the measure of success which has attended the preaching of the gospel, and of the general character of the native converts, it is unnecessary that I should here say anything.

"In regard to vernacular schools, with the exception of those in connection with the village congregations, they are now almost everywhere given up. The village schools are yet carried on, for the sake of the children of the native converts; though heathen boys also are admitted, and they are generally taught by Christian schoolmasters. The instruction communicated in them is, of course, for the most part rudimental—embracing reading, writing, arithmetic, geography, letter-writing, &c.; but any boy who gives evidence of possessing good abilities, should his parents not object to it, is transferred to the Institution of the Society in town, where he has an opportunity of going on with his studies with every advantage. In these Missionary Institutions, as well as in those under Government and purely native influence, the *vernacular lan-*

guage is now made one indispensable branch of study; though it is through means of the *English* language chiefly that the higher classes are instructed. It is altogether unnecessary to trace the course of study followed out in those institutions, and their bearing on the promotion of Christian knowledge, as everything relating to them is, I believe, well known in this country. I may only observe that their importance is now recognised by practical men of every denomination—Presbyterians, Independents, Episcopalians, and Baptists; all possessing such institutions in connection with their missions, though the first-named missionaries alone make them the sole or principal object of their attention.

"No other translation of the New Testament in Bengálée, besides the Serampore and Calcutta Baptist versions, has ever appeared, except one by a pious indigo planter of the name of Ellerton, made from the English; but this never came into use, nor was it ever reprinted, I believe. The last edition of the Serampore version was published in 1832; but it is only used in one or two of the old Baptist churches in the country. The Calcutta Baptist (*i.e.* Yates's) version, which has passed through many editions, has long had full possession of the field, though labouring (in the opinion of nearly all the missionaries of other bodies) under some defects, that detract much from the satisfaction which the acknowledged excellence of its style has produced in the minds of all competent Bengálée scholars. Another version has, therefore, for some time been anxiously desired by nearly all the Pedobaptist missionaries labouring in Bengal, and the Calcutta Auxiliary Bible Society is making an effort to provide means for supplying this want.

"Another department of labour common to the agents of all the Missionary Societies is the preaching of the gospel to their own countrymen, and, in some cases, the superintendence of Christian churches, composed of persons holding the same denominational views as themselves. The importance of such labour is not to be estimated from the mere consideration that the souls of our countrymen are intrinsically as valuable as those of the natives of India; but, viewing the subject in a missionary point of view, perhaps chiefly on account of the influence which such Christian communities themselves possess, and enable the missionaries to exert, both amongst Europeans and natives, on behalf of the cause of the gospel. They raise the funds required for local objects; and many of them strengthen the hands and encourage the hearts of the missionaries, by exhibiting to the natives, Christian and heathen, living evi-

dences of the power of the gospel to sanctify and bless mankind. Accordingly, in all large stations, such as Calcutta, where several missionaries of the same denomination are associated together, one (or, if need be, more) of the brethren, whose previous habits or bias of mind more especially qualify him for the work, at the request, or with the sanction of the others, devotes himself to this department, leaving the rest at leisure to give their principal attention to other and more immediate missionary duties. Thus the Baptists have four English congregations in Calcutta and its vicinity, the London Missionary Society has two, and the Free Church one. The missionary brethren in connexion with the two establishments, though occasionally officiating in English for the chaplains, have, of course, no congregations of their countrymen under their charge.

"A monthly missionary prayer-meeting of the Presbyterian, Independent, and Baptist denominations is held in the places of worship belonging to the two latter bodies, on the evening of the first Monday of the month. Three of the missionaries, by rotation, conduct the meeting; one opens with prayer, reading of the Scriptures, &c., another delivers an address appropriate to the occasion, and a third closes with prayer and the apostolic benediction. Next day the Missionary Conference is held, which is attended by the missionaries of all the five denominations. It is opened in the morning by a prayer-meeting; after which they breakfast together, and then adjourn to another apartment, to confer on matters of interest affecting the whole missionary body, or the cause of the gospel generally in the country. These meetings of Conference are usually very interesting, and attended with most happy results. Missionaries just arrived in the country, or visiting Calcutta from the interior, are introduced to the whole body of labourers then in town, and have the benefit of their counsels, their sympathies, and their prayers. Misunderstandings, which, from various sources, may have arisen, are explained; and as the characters of all become better known, mutual confidence is established, and the necessity of forbearance in regard to smaller matters of difference is learned, whilst all strive together for the faith of the gospel, and the furtherance of their common object.

"In connection with, and under the superintendence of members of the Conference, is a Bengálée monthly missionary prayer-meeting, attended by native Christians of all the denominations. It is conducted much in the same way as the English meeting; but two addresses are delivered—one by a missionary, and another by

a native catechist. An interesting institution, called the Temporal Aid Society, also exists among the native Christians themselves, for the relief of the sick and indigent of the different congregations, whose pastors are members of the Conference. It was originated, and is supported and managed, by the catechists and native Christian youths in Calcutta and its vicinity, aided only by the occasional counsel and countenance of missionaries, and other European friends, at the anniversaries of the Society.

"There are several periodical publications in the English language conducted by the Calcutta missionaries, *e.g.*, the *Christian Observer*, which is a monthly magazine of Catholic principles, being the organ of the Conference; the *Christian Advocate*, a weekly newspaper conducted by one of the London Missionary Society's missionaries; the *Oriental Baptist*, the *Christian Intelligencer*, the *Free Churchman*, &c.; all of which are denominational and monthly publications.

"Among other *desiderata* long felt by the members of the Conference, and by missionaries generally, is the establishment of a newspaper, or magazine, in the Bengálée language, for the purpose of advocating and defending the cause of Christianity against the attacks of the native press, whether deistical or idolatrous. No one, however, of those qualified for the work, has been hitherto found able and willing to devote so much of his time and exertions as would be necessary to conduct such a periodical with efficiency. The Conference have been more successful in the attainment of another long-deferred object of their desires—the commencement of a native almanac, on the principles of Christianity and true science; a work which

had been greatly wanted, and promises to be of great utility.

"I have thus endeavoured to give a brief view of the different departments of missionary labour at present (or very lately) engaged in by the agents of the several Societies in Calcutta. From the way in which these agents are mixed up and associated together, I could not describe the labours of one body without referring to the labours of the whole; and from the local reports it will be seen that our brethren have taken, and do take, an active part in each and all of these various 'essays to do good.' But they are crippled and perplexed for want of help; which gives an appearance of fickleness and instability to all their movements, causing them to turn sometimes to the right hand and then to the left, as the urgency of the immediate call seems to demand. They are impressed with a deep sense of the importance of the principle of division of labour, and would fain make their arrangements in accordance with it; but sometimes death, often sickness, breaks in upon their plans, and renders futile and impracticable all their best concerted measures. The consequence is that the work languishes, or in some cases is even thrown back, and plans are abandoned; not because they are found unsuitable or inefficient, but because it is impossible to carry them out for want of men. O, that it would please the Lord of the harvest to send more labourers into the field! And with equal fervency ought we to pray, that His effectual blessing may follow the exertions of those now in the field, as well as of those who are resting from their labours!

"JAMES PATERSON."

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

FIRST ADJOURNED MEETING OF THE EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION, HELD IN CROSBY HALL, BISHOPSGATE-STREET, LONDON, FRIDAY, 12TH OF MAY, 1848.

THE Rev. Thomas Binney resumed the chair, and after the lesson and hymn, called on the Rev. Patrick Thompson, A.M., of Chatham, to conduct prayer.

The brethren then proceeded with a free conference on the religious state and interests of the

denomination, which turned chiefly on the best methods of conducting our public worship in a devout, edifying, and impressive manner. This instructive conversation having been continued till twelve o'clock, the hour appointed for introducing the business of the Board for General Education, it was then closed; and the Rev. R. Ainslie was called upon for the Report of the Board, which he presented and read as follows:

The Congregational Board of Education is glad that the recent changes in its constitution not only allow of, but specially provide for, an Annual Public Meeting. Any institution, to make progress, must be known; and to be supported, must annually do such effective services as shall entitle it to public confidence and support. The Board was established by the Edu-

educational Conference which assembled in the Congregational Library in December, 1843. It was agreed that it should be in connection with the Congregational Union of England and Wales. From that period it has reported its proceedings regularly at the May and October meetings of the Union. The original project was that of raising a fund of £100,000, to help forward the great and good work of Voluntary education. The Board was intended to be the central organization of Congregationalists for carrying on the educational movement; and the work assigned it was, to direct and prosecute the general operations of the body in promoting a free education—to observe the conduct of the Government and of the Legislature—to oppose whatever infringed upon our acknowledged principles—to guard our civil and religious liberty in the matter of education—to defray the expenses of working the educational movement of our body—to assist in the erection of school-houses—to help to sustain poor schools by annual grants—to educate and train men and women as masters and mistresses of schools—and, in short, to work out, as to education, whatever might be of advantage, not merely to our denomination, but to our country, as far as lay in our power.

Had circumstances permitted, there might have been more done than has been effected. Two hindrances have greatly prevented progress in practical measures. First, the Plans and Minutes of the Committee of the Privy Council; and, second, the differences of opinion as to the possibility of Congregationalists receiving money from the Government for the support of our schools. These have consumed much time, occasioned toil and controversy, prevented some practical plans and operations from being carried out, and delayed the efficient co-operation of brethren in advancing the work to which they had committed themselves. In regard to the first of these hindrances, the Board interposed, and by resolutions and a deputation to the Premier, offered a candid and firm resistance both to the principle of Government interference and to some of the details of the Minutes of Council; and subsequently, by a series of resolutions, opposed the supplementary minute. And as to the second hindrance, on every ground of principle, of consistency, of jealousy for civil liberty, religious freedom, and independent action, and that no fetter may clog any opposition that Congregationalists may deem it right to make to State establishments either of education or religion, the Board has adhered to the principle laid down by the Conference in 1843, that as the education given by the Congregational churches must be religious education, no money can be received from the Government for such a work. At the autumnal meeting of the Congregational Union held in York last October, and in the adjourned meeting held in Derby in December last, the original resolution of the Conference in 1843 was fully confirmed. As to the £100,000, which it was proposed should be raised in five years, that has been accomplished, and even exceeded; but owing to the arrangement that those who promised donations might expend them locally, without the money being transmitted to the Board, or passed through its accounts, it is not easy to state the exact amount. Between £120,000 and £180,000, it has been ascertained, has been devoted, as the

result of the general movement, for the advancement of education. The total amount paid to or reported to the Board, for the four years ending December, 1847, is £18,111 2s. 9d. Of this sum £2,408 11s. has been appropriated by the donor and by the Board to the training department, and £12,920 1s. 10d., by the same parties, to the erection of school-houses and the sustaining of schools; and, after defraying all expenses up to December, 1847, there remained in the hands of the Treasurer a balance of £278 9s. 8d.

The great bulk of the promised donations has been well expended in all parts of the kingdom, and chiefly in the erection of school-houses. Liverpool, Manchester, Bradford, Blackburn, Birmingham, Westminster, Greenwich, Yarmouth, Portsmouth, Old Kent-road, and various other places, and especially the county of Essex, prove that the results of the Conference of 1843 have not been unworthy of the time and ability devoted to it, and to the working out of its purposes since that period.

One topic of great importance is that of making grants to aid in the erection of school-houses, and of schools not self-sustained. The Board made such grants until its funds would permit it to do so no longer. There are several most interesting and urgent cases which it has been compelled to decline aiding; but in the unsettled state of educational affairs for many months, it could neither collect nor vote money for these purposes. In the event of sufficient help being obtained for the Normal-schools, the Board will do all in its power to obtain funds at the earliest period, to afford help to those localities where the pressure of poverty, and of high Church opposition, render it difficult to conduct a voluntary school.

The principal feature in the recent history of the Board is the settlement of its constitution and general laws, by the adjourned meeting of the Union held at Derby. Two days were devoted to a calm and grave consideration of the whole matter. The past was reviewed, and the present and the future were contemplated with deep seriousness, every person present being anxious to come to wise, judicious, and consistent conclusions. At length, the original resolution of the first Conference, on the subject of Government grants, was confirmed—that our schools, as religious schools, must be purely voluntary. And as to the constituency of the Board, the election of its officers, the following resolution was passed unanimously: "Resolution IV. That the constituency electing this Board and its officers shall consist of the members of the Congregational Union; of donors of £5 and upwards; of subscribers of 10s. per annum and upwards, to the Central Board; and of Delegates from School Committees, in the proportion of one Delegate for every £1 per annum contributed; all such schools to have the preference of selecting educated teachers from the Normal-schools of the Board; and further, the Treasurers and Secretaries of the Congregational Union shall be members of the Board, and the Treasurer and Secretaries of the Board, in like manner, members of the Committee of the Union; and the Board shall report its proceedings, as heretofore, at the spring and autumnal meetings of the Union; and, if deemed desirable, shall hold a public meeting in London in the spring, and an autumnal meeting in the provinces."

The position of the Board, and of the Congregational body, was this: Churchmen, the Wesleyans, and the Free Church, had determined to act singly, and to take Government money. Some Churchmen, and Dissenters of different denominations, had determined to adhere to the Borough-road platform—where a religious training is given in the Normal-school—where religious qualifications are expected in the teachers—and where a Government grant is received to help to sustain such school. Some of the Baptists, and some of the Society of Friends, wished to unite with us; and the desire of many was, that a way might be opened by which it could be done; but it was found that the price of such union was too costly. Our Baptist friends were represented as wishing to co-operate in the matter of education with Unitarians, on what has commonly been considered an equal platform; but it was not thought to be fair nor just to profess merely to read the Bible, and at the same time to expound it in teaching orthodox doctrines; and it was also found that, if the members of the Society of Friends were incorporated, they could not sanction our practice of family worship in the Normal-school: on the other hand, we could not conscientiously abandon it; and hence, on these and other grounds, our movement is denominational. In the training of teachers, and in the education of children, it is deemed of the utmost moment that a thorough religious spirit should pervade the training and the teaching; and it was felt to be of great importance, that while, on the one hand, we should not burden the conscience of any one, on the other, that Congregationalists should be free to teach openly and avowedly all fundamental Christian doctrines, and to practise, in the regulations of the Normal-schools, those habits of devotion calculated to advance the piety, and otherwise qualify those who are to be the educators of a coming generation.

At the same time, sectarianism is repudiated. The Board is denominational in its connection with the Union, and in the constitution of its Central Committee. In everything else it is undenominational. The education given in its schools is to be religious; but it is left to the Committee of every school to direct it, without any interference on the part of the Board. There is no creed nor catechism imposed upon any school, nor upon any child. Local schools, aided by the Board, may be managed by Churchmen, Baptists, Wesleyans, or by Friends: in one word, the teaching and management are under the control of the Local Committee.

Another subject the Board would advert to, which claims supreme attention, that of Normal-schools. A wide-spread sympathy prevails on this point. Intelligent men, differing in other aspects of the question, are agreed upon the necessity of thorough education, and thorough training for those who are to teach the children of Great Britain. The Board has directed its attention to this matter from an early period. 450 letters were addressed in 1845 to the ministers, and other influential persons in Wales, on the practicability of a Conference. It was found to be practicable. It was summoned; it met; established a Committee of Education for South Wales, and founded the Brecon Normal-school. That school has so greatly prospered, that it is to be removed to Swansea. New school establishments are to be erected; the number of

masters and mistresses to be trained considerably enlarged, and Government money not to be touched. The examinations of this school in 1846 and 1847, were highly satisfactory. In 1847, the Rev. T. W. Davids, of Colchester, and the Rev. Mr. Crowther, of the Wesleyan body, presided at the examination, and their Report showed that the training and education of the young men was of a very high order; and had been remarkably successful. In London the Board commenced the training of teachers, by sending six females and one male, to the Borough-road, for twelve months. It then obtained a house at Rotherhithe, and, in 1846-7, educated fourteen teachers. This year eighteen females are being educated; and they have the advantage of learning the art and practice of teaching in the Herald's school, of which the Rev. Mr. Rose is one of the trustees. This school, which was reduced to about thirty-five pupils, has increased, and at present about 160 children are in attendance. Of the usefulness of this training establishment there has been, and is but one opinion. The teachers are instructed before they begin to teach. They enjoy the privileges of a family; and, hitherto, peace, order, and prosperity, have repaid the Board for the anxieties and outlay consequent upon its establishment and maintenance. While there is the greatest liberality and comfort in the arrangements of the establishment, there is also the greatest economy, and the institution promises to be a great blessing to such schools as desire well-educated and pious teachers.

The Normal-school for male teachers has not yet been established. Considerable time has been expended in searching for suitable premises. The Board is unanimous in the opinion, that it is injudicious and undesirable to expend a large sum of money in bricks and mortar. It, therefore, intends to hire premises, and hopes to conduct the male establishment as economically and with as much satisfaction as the female establishment. At first, it is thought desirable to have the male establishment as central as possible, and thus furnish apartments for offices, and save the present expenditure in Coleman-street-buildings. Since this paragraph was written, premises that are deemed eligible have been found in Liverpool-street, and the Board has determined upon taking them provided satisfactory terms can be agreed upon.

The Board is happy to announce, that the Rev. W. Unwin, M.A., late of Jersey, has been unanimously invited by the Board to the office of Principal in the contemplated Normal-school, and is at present visiting Scotland and other places, to acquaint himself with the most recent changes and improvements in similar establishments. It is hoped, from Mr. Unwin's competence and ability, that the choice will prove a wise one, and be productive of great and happy results.

It is a matter of congratulation, that "The Crosby-hall Lectures" have just been published. It was deemed an object of great importance, and one for which the Board was constituted, that sound principles on education should be spread as widely as practicable. After the settlement of the constitution of the Board at Derby, it was thought right to commence practical operations by a course of lectures, expounding the principles of the Board, and thus furnish a volume which could be placed in the hand of

any person wishing to become acquainted with our views. It would be out of place here to characterise the lectures. They are before the public in a permanent form, and are contained in one of the cheapest volumes that ever issued from the press. About 1,400 copies have been subscribed for.

It is known to most of you, that, with the exception of Mr. Burnet's Lecture, which had not been written, the series appeared in the columns of the *Banner*, at a considerable cost to the proprietors of that paper and to the Board; but the extensive circulation of that journal in Great Britain and her Colonies, brought the lectures under the notice of many thousands of persons who would never have seen them in the ordinary form. In reference to the expense, the editor of the *Banner* has addressed to the Secretary the following letter which awakens a hope that the whole, or a large portion of the money paid by the Board will be returned:—

"Bolt-court, May, 1848.

"MY DEAR SIR,—I have to acknowledge the receipt of your cheque towards reporting your lectures, for which I beg to thank you, as it will do something more than pay the *heavy cost of stamps*, and our Committee have cheerfully fallen in with the arrangement. The step will, I have reason to believe, very materially subserve your purpose. From many quarters I have had communications attesting the pleasure with which they have been read; and I doubt not but their appearance in the *Banner* will pioneer the way of the volume just published into a much wider circulation. The only thing that in any way mars my satisfaction in the matter is the straitened condition of your resources; but still I am fully convinced that you have done the thing that is right; and it is not wholly impossible that, at the end of the year, we may be able to make you a contribution for your glorious enterprise equal to the sum it has cost you. This, if it be practicable, I shall have great pleasure in earnestly recommending to our Committee.

"Ever yours,

"J. CAMPBELL."

The thanks of the Board have been unanimously and heartily presented to the lecturers, who, at a great expense of time and toil, promptly responded to the invitation of the Board, to discharge the onerous duty of delivering such a course of lectures.

What we now want is harmonious and vigorous co-operation. There is very much that is both practical and practicable that can be accomplished. It is necessary that we should improve existing schools. Funds must be obtained to strengthen and sustain poor schools.

Our Normal-school for females must be extended, and by the 1st of August we hope to open our Normal-school for the training of male teachers. The cause of Voluntary Education, which is steadily advancing, must be advocated and advanced. Visits must be made to our principal counties, cities, and towns, for the promotion of these objects. And ministers, deacons, churches, and school committees will be respectfully appealed to for church and school contributions to the Board. Annual subscriptions will be appealed for, that the Normal-schools may be efficiently sustained, and that men and women may be so trained in them, that when they become school masters and mistresses, the

churches and school committees will be amply repaid for all the assistance rendered to the Board. The statistics of our Sunday-schools will also be obtained at an early period, and other matters connected with school-books and school erections will occupy the attention of the Board, and, if encouraged and sustained by the friends of education, there will be accomplished for our denomination, for our country, for liberty, religion, and learning, a work for which we, and those who come after us, will be sincerely and devoutly grateful.

Upon which it was moved by the Rev. T. Scales; seconded by the Rev. J. Woodwork; and carried:

1. That the Report now submitted to this Assembly be adopted and read at the public meeting to be held at the Freemasons' Hall, Great Queen-street, in the evening of this day.

Moved by the Rev. T. P. Bull; seconded by the Rev. J. Jukes; and carried:

2. That this meeting has heard with much satisfaction of the plans of the Board in relation to Normal-schools, and to the delivery and publication of the Crosby Hall Lectures, and strongly recommends the most efficient means to be employed to extend the normal training of male and female teachers for schools, and the circulation of the Lectures; and further recommends that, as soon as the funds of the Board will permit, those schools should receive aid where poverty or High-Church influence render it impracticable, without such aid, that they can be sustained.

The third Resolution, proposing the names of the Officers for the year ensuing, having been moved by the Rev. J. Roberts, seconded by the Rev. Thomas Scales, an amendment was proposed by the Rev. J. Curwen, and seconded by the Rev. Andrew Reed, of Norwich, suggesting a new plan of electing the Board and its Officers. After some consideration, it was moved by the Rev. Dr. Massie, and seconded by the Rev. John Hayden:

That the paper submitted by Mr. Curwen be referred to the Committee of the Board of Education now nominated, for their consideration, without delay; and that they report thereon to the Autumnal Meeting of the Congregational Union and Educational Board, with a view to decision on the same.

By consent of the mover and seconder of the amendment, this resolution was put and carried as a substantive motion; and, with the like consent, the resolution nominating the Board and its Officers was also put and carried.

Moved by Rev. James Roberts; seconded by Rev. Thomas Scales; and carried:

That the following gentlemen be the Members and Officers of the Board for the year ensuing: Samuel Morley, Esq., Treasurer; Rev. Robert Ainslie, Secretary; William Rutt, Cash Secretary; Revs. T. Aveling, Dr. Campbell, John Curwen, T. James, W. S. Palmer, Dr. Reed, G. Rose, G. Smith, Josiah Viney, A. Wells, J. Kennedy; Messrs. W. D. Alexander, James Carter, Josiah Conder, T. M. Coombs, George Marshall, Henry Rutt, Charles Reed, James Spicer, Hull Terrell, Joshua Wilson, D. W. Wire, B. Hanbury, H. Child, George Simmonds, N. Griffin; with power to add to their number.

The session then closed with prayer, con-

ducted by the Rev. T. P. Bull, of Newport Pagnell.

SECOND ADJOURNED MEETING OF THE EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION, HELD IN THE CONGREGATIONAL LIBRARY, SATURDAY, 13TH OF MAY, 1848.

Rev. Thomas Binney in the chair. The Rev. E. B. Conder, A.M., of Poole, conducted the opening prayer.

The Secretary read the proposed rules for regulating the appropriation of the "Deferred Annuities Aid Fund." Moved thereon by the Rev. R. Harris, of Westbury; seconded by the Rev. T. Mann, of Trowbridge, and carried:

That the draft of rules for the "Deferred Annuities Aid Fund" now read, be received for consideration.

The rules were then severally moved and seconded for adoption, upon which discussion was taken, and various amendments were proposed and adopted, some by consent, others upon vote. The following are the rules in the form wherein they were adopted:

General Rules for regulating the "Deferred Annuities Aid Fund."

1. The object of this branch of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINES Fund is to assist accredited Congregational ministers to effect insurances, in the Government offices only, for deferred annuities, of not less than £50 per annum each, to commence on the completion, by the insured minister, of his sixtieth year.

2. The sources of this Fund shall be whatever sums may remain of the yearly profits of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINES, after each annual distribution of grants therefrom to aged brethren, it being hereby provided, that in no year shall such grants to aged brethren exceed one-half of that clear annual profit of the Magazines from which the distribution is made. Also, whatever donations, bequests, or other contributions can be obtained in addition thereto. All monies devoted to the purposes of this Fund, from whatever source obtained, shall be invested in the names of trustees, in the Government securities of Great Britain, and the dividends or interest thereon shall alone be employed annually for the objects of the Fund.

3. The ministers qualified to receive the benefits of this Fund shall be accredited Congregational ministers in England and Wales, ordained at least one year prior to the first payment from the Fund on their behalf, whose income, while receiving assistance therefrom, shall not exceed £200 a year from all sources, who shall be annually recommended by the officers of that Association within the bounds of which, or nearest to which they labour, and who shall be engaged in no trade or profession for profit—education excepted.

4. The whole payment from this Fund in aid of each insurance for a deferred annuity shall be uniformly £150; and such whole sum shall be in every case divided into as many equal annual payments as may be required to complete the insurance, provided every such insurance be effected before the applicant has completed his fiftieth year.

6. The distributors of grants for aged brethren from the profits of the Magazines shall also ad-

minister this branch of the same Fund. There shall be an annual election of brethren to the benefits of this Fund, and an annual report thereof, in connection with every Autumnal Meeting of the Congregational Union of England and Wales. If in any year the number of approved candidates for the benefits of this Fund shall be greater than can be then received, seniority in age shall be the rule of prior reception. And those approved candidates who cannot be then received, shall stand first for acceptance at the next election.

6. All insurances assisted by this Fund shall be effected and managed by the London Committee of the board of distributors thereof; and the board of distributors are hereby empowered to make such regulations for conducting the details involved in carrying out the foregoing rules as may be found necessary.

Rev. A. Wells read the following recommendations of the preliminary meeting, held on Monday last, for preparation of business of this Assembly, and for nomination of brethren to serve the Union as Chairman, Officers, and Committee.

1. That brethren at Leicester be requested to receive the Union for its Autumnal Meeting in October next.

2. That a like request be made to brethren at Southampton for the Autumnal Meeting of 1849.

3. That the Rev. James Gawthorn, of Derby, be requested to accept the office of Chairman of the Union for the year 1849-50.

4. That Benjamin Hanbury, Esq., be appointed Treasurer of the Union, and the Revs. W. S. Palmer and Algernon Wells, Secretaries, for the year now commencing.

5. That instead of the Revs. H. Allon, T. Aveling, J. C. Harrison, J. Kennedy, E. Mannering, J. Stoughton, H. Townley, and Josiah Viney; and Messrs. F. Clark, W. Leavers, and C. Shephard, who go off the Committee of the Union by rotation, the following brethren be requested to act for the ensuing year: Revs. Dr. Alliot, H. B. Bergne, A. Goode, J. Woodward, and C. F. Vardy; and Messrs. G. Clark, Rice, Hopkins, T. Spalding, and E. Swaine.

Resolved hereon, as moved by the Rev. T. Mann, of Trowbridge; seconded by the Rev. R. Chamberlain, of Swanage:

That these recommendations be approved and adopted.

Moved by the Rev. G. Smith, Poplar; seconded by the Rev. T. W. Davids, Colchester; and adopted:

That the subject of the next letter to the churches be, "The Signs of the Times, in their aspect on the Principles, Duties, and Prospects of the Congregational Churches;" and that the Rev. Dr. E. Halley, of Manchester, be respectfully requested to prepare a draft thereof for presentation to the Annual Assembly of 1849.

The Secretary read a letter addressed to the Assembly by the "Free Synod of Cincinnati," as follows:

"The Free Synod of Cincinnati to the Congregational Union of England and Wales."

"FATHERS AND BRETHREN,—Although separated from you by the broad ocean, we recognise you as the children of our common Lord, and love you as fellow-labourers in the glorious cause of 'Him, whom the Father sent to be the Saviour of the world.'

"We, therefore, introduce ourselves to you as a body representing the 'Free Presbyterian Church of America,' which consists at present of but one Synod, composed of three Presbyteries.

"We separated from the two branches of the Presbyterian Church in the United States, America. We still retain the same constitution with them, but with the following addition to the form of government, to wit:—

"Whereas in this country the sin of slaveholding prevails to an alarming extent, perniciously influencing all the actions of the church, either immediately or remotely connected with human rights, it is, therefore, deemed necessary, in adopting a form of government, to make a distinct declaration on that subject.

"DECLARATION.

"1st. God has made of one blood all nations of men; consequently, all human beings endowed with rationality, have an equal right to freedom.

"2nd. The holding of human beings as property, is destructive of all the ends for which man was created and endowed with rational powers; and, consequently, one of the greatest evils that can be inflicted upon human nature, highly immoral, and entirely inconsistent with Christian character and profession.

"3rd. No person holding slaves, or advocating the rightfulness of slaveholding, can be a member of this body.

"4th. That no Church, Presbytery, or Synod, tolerating slave-holders, or the advocates of slaveholding, in its communion, can be a constitutional part of this body.

"This constitutes all the difference between us and the bodies from which we separated. We withdrew from those bodies, because that against our efforts, petitions, and remonstrances, they persevered in admitting slave-holders to the communion and offices of the church, and suffered their ministers to teach that slaveholding is a Bible institution, incorporated with all the laws and institutions of the Christian system.

"For such teaching, the Synod of Cincinnati, upon legitimate reference from the Presbytery of Cincinnati, suspended the Rev. Mr. Gorham from the exercise of the functions of the sacred ministry; but the Assembly to which the Synod belonged, did, in palpable violation of the constitutional bond, declare the action of the Synod unconstitutional, and therefore null and void, and ordered the Synod to review and correct its proceedings.

"The Annual Assembly has declared, that to make slaveholding a bar to communion, is in effect to dissolve the body. Such are the positions assumed by those two bodies, after a long succession of efforts has been made to reform them. Such positions we deem unscriptural, highly dangerous both to civil and religious society, and wholly inconsistent with Christian character and profession. It may truly be said of churches assuming such attitudes, that they are the bulwarks of slavery. Such sanctions give it greater influence over the community than can be given to it by civil legislation.

"From such bodies, duty to God, to ourselves, to the church, and to the degraded millions sighing in their prison-house of bondage, re-

quired us to withdraw, so soon as we ceased to hope for reformation. To adhere to such churches, and give them our influence and support, would be to strengthen the iron bands of oppression, already the strongest on earth—to extinguish every ray of light, life, and hope, that might fall upon the hapless millions by slavery doomed to darkness, death, and despair, and to swell the fountains of corruption now deluging and wasting the fairest portions of the world. While we remained with those powerful bodies, the tide of their influence continually rolled upon us with wasting tendency, and seemed likely to overwhelm us in ruin. We have, with painful emotions, seen numbers that once stood firmly with us in the front rank, falling back, leaving the contest, and yielding up the field as hopeless. The preservation of our cause demanded our withdrawal, and separate organization in a Presbyterian denomination, sound in the faith, and free from the contaminating and controlling influence of pro-slavery churches.

"By making the sacrifices of a painful separation from bodies with which we had been long connected, and to which we had been warmly attached, and by the addition made to our form of government, by which all slave-holders, and the advocates of slaveholding, are excluded from membership, we have borne our testimony to the churches, to the nation, and to the world, against the sin of holding human beings as property.

"At present we are but few in number, but still we rejoice in our liberation from pro-slavery communions, and we are encouraged to hope for worthy accessions, and that we shall have the favour of God; and if God be for us, who can be against us? By his assistance we hope to be able to arrest the car of despotism that is rapidly rolling over the fairest portions of our country, depressing our holy religion, crushing our free institutions, and destroying our brightest prospects. It is our intention not only to oppose slavery and all its destructive influences, but to oppose all that opposes the kingdom of Christ. We aim to promote pure religion and undefiled before God and the Father; which consists not only in visiting the fatherless and the widows, but also in keeping ourselves unspotted from the world.

"Hoping that you, fathers and brethren, will sympathise with us, we propose to you a friendly correspondence, and we solicit the aid of your influence and your prayers. And we pray that the richest blessings of Heaven may rest upon you and us, until we shall meet around the throne of God, having our robes washed and made white in the blood of the Lamb.

"Yours, for Christ and his cause,

"ARTHUR B. BRADFORD, *Mod.*

"J. R. GIBSON, *Stated Clerk.*

U. S. A., Ripley, Ohio, Nov. 4, 1847.

Upon which it was moved by the Rev. Dr. Massie; seconded by the Rev. J. C. Gallaway; and adopted:

That it be left in charge with the Committee of the Union to send a fraternal reply, in the name of this meeting, to the letter from the "Free Synod of Cincinnati," now read, which the Assembly has received with deep interest and sympathy, as expressing a firm protest against the sin of slaveholding.

Moved by the Rev. R. Chamberlain, of Swanage; seconded by Rev. J. Kennedy, of Stepney; and adopted:

That, at its rising, this Assembly do stand adjourned for an Autumnal Meeting in October next, at Leicester; or failing the proposal with the brethren in that town, at such other place as the Committee may deem suitable, and find prepared, to receive the Union for that occasion.

Resolved on the motion of the Rev. G. Smith; seconded by the Rev. R. Ainslie:

That the Rev. John Kelly, of Liverpool, be requested to join the Rev. T. James, Secretary of the Irish Evangelical Society, as a deputation from this Union, to attend the next Annual Meetings of the Irish Congregational Union, in Dublin.

Moved by the Rev. Algernon Wells; seconded by the Rev. Dr. Ferguson; and unanimously adopted:

That this Assembly, with assurances of the highest personal respect and regard, offers to its Chairman, the Rev. Thomas Binney, its warmest acknowledgments for the eminent ability and courtesy with which he has presided over all the proceedings of its various sessions.

The Chairman having responded to this vote, closed the proceedings of the Assembly with prayer.

IRISH EVANGELICAL SOCIETY.

THE season having arrived for holding out-door services, the brethren are availing themselves of the opportunities that occur for addressing the multitudes that can easily be gathered on such occasions. The subjoined account has just been received from the Rev. James Bain, of Straid. The scene of Mr. Bain's labours is a mountainous district in the county of Antrim, where, by the blessing of God on his efforts, he has succeeded in gathering a considerable congregation, and a church of nearly seventy members. He has also a flourishing Sunday-school, and an effective Bible-class. The famine of last year pressed sorely on the people throughout the entire district; but God has over-ruled the calamity for good. The bounty of English Christians, in feeding the hungry and clothing the naked, has in this, as well as other parts of the country, produced the most salutary effect. It has led many to reflection, which it is hoped, in numerous instances, has issued in saving conversion. The following extracts from Mr. Bain's letter will be read, the Committee believe, with great interest by all the friends of the Society:—

"On the afternoon of the last Sabbath in May, I proceeded, according to appointment, to meet Mr. Dougan, of Carrickfergus, in order to hold our open-air service on the Cairn-hill. The day was cloudy but exceedingly warm, except at the top of the mountain, where the atmosphere was delightfully refreshing. I found my brother at the foot of the hill waiting for me. As we ascended, the prospect became increasingly interesting, the view extending itself all around as we drew near to the summit. On the top the scene was truly beautiful; the mind felt the power of nature's grandest picture. I have often stood on that eminence and gazed with intense feeling on the surrounding scenery; but never did the pencil of the divine Artist appear so exquisite in its delineations as on that occasion. I felt my whole soul rise in holy and

devout adoration to Him who has laid the foundations of the everlasting hills. Such a scene was well fitted to prepare the mind for preaching the glorious gospel of Christ to perishing sinners.

"Standing thus in silent admiration, there were other objects which attracted our attention yet more powerfully, and awakened a deeper and more impressive interest than even nature's beauties, with all their fascinating power; it was the groups of the people, some crossing the country in the distance, others already ascending the hill, and all anxious to reach the spot we had selected for proclaiming the glad tidings of salvation. The scene was truly cheering and delightful. The first person that caught my attention on the top, leaning against the circular wall of the Druid's temple, was old ——. He had been four hours in getting up; and gladness lighted up his weather-beaten countenance as he met us, and saluted us with his emphatic 'Welcome!' saying, 'I come for old time's sake!' Walking round the wall towards the door-way, and passing group after group, giving and receiving many salutations, we entered the ruins and opened the service by singing a hymn which I had selected for the occasion, the effect of which seemed to solemnise every heart. After singing, prayer, and reading the Scriptures, Mr. Dougan preached a most impressive sermon; and never did a people sit with more attention, or listen with deeper interest to the proclamation of the blessed gospel. There were 600 persons present. I gave away 450 tracts, and many more could have been distributed if I had had them. Though our meeting continued for an hour and a half, and the people were seated on the turf, yet all seemed to feel it good to be there, and many anxiously inquired when we should hold another meeting. Such was the nature of the first of a series of open-air services, which I hope to be enabled to hold during the summer. May they be followed by the conversion of many souls!"

The Committee cherish the hope that services like these, which are frequently held by the agents in different parts of the country, will be attended by the blessing of God; and it is their prayer that, in the words of their friend, "they may be followed by the conversion of many souls."

Mr. Bain's labours, in immediate connection with his church, are of a most encouraging character: "For indications of the growing influence of the gospel," he remarks, "are not witnessed at my out-stations alone. The Spirit of the Lord is being poured out on the church and congregation. At one church-meeting, held on the 1st of June, nine persons were admitted to our fellowship. In some of these cases the work of the Lord, in 'opening the hearts,' was of the most cheering kind; indeed, I might refer to *all*. But the son and daughter of ——— possess peculiar interest. They were the children of a father now in heaven, who was long a member of the church, and whose last prayer was for the conversion of his children. They have been constant attendants at my Bible-class for years, and now they have given themselves to the Lord. Their parent has been dead three years, yet now has God answered his prayer. How true it is that the prayers of the righteous become the inheritance of their children.

Theology.

BURIAL OF THE WICKED.

SOLOMON says, "I saw the wicked buried, who had come and gone from the place of the holy," Eccl. viii. 10. The moral, amiable man we are now considering is not yet *buried*: that event is yet to come. He is now going and coming from "the place of the holy"—where the pious meet to worship God; where God comes to meet his people; where holy services are performed; where holy communion is enjoyed; where preparation is made for the holy assemblies and employments of heaven. He helps to build the house, and support its ministry. He regularly attends the public exercises; is an attentive hearer; and understands and approves the doctrine, and order, and public duties of the house. Yea, more; he sometimes feels sharp conviction, and is afraid of being lost. He is not a new creature in Christ Jesus, and feels himself to be liable to die in sin. He may die, and be "buried, and in hell lift up his eyes, being in torment." He goes and comes. He makes no disturbance. He countenances nothing unbecoming. He finds no fault with the preaching. He speaks not of the faults of Christians. We respect and love him, and greatly desire his salvation. O that he might be converted, and live before the Lord! But,

1. He is *destitute of spiritual discernment*.—He is "the natural man" still; and "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14. Intellectual beauty, propriety, and fitness, he perceives, understands, and approves; but the holiness of God's truth, law, and character, he does not receive. The excellency of Christ, as "the Lord our righteousness," reliance on him, and devotion to him, as "all his salvation and all his desire," he does not feel, so as to esteem and love him supremely. To the new nature, repentance, faith, and new obedience, he is experimentally and practically a stranger.

2. He does not *worship in spirit and in truth*.—While his understanding is informed, and his judgment satisfied, his soul is not drawn forth after God, as his supreme delight and portion. The glory of God he does not behold; nor can he say in heart, "O how love I thy law!" "How sweet are thy words to my taste:" "more to be desired than gold; yea, than much fine gold." "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee!"

3. He does not *enjoy holy communion with God and his people*.—"Enoch walked with God." "Noah walked with God." Communion is the common interest and happiness which friends enjoy in each other. They meet together as friends. They sit and talk together as friends. They communicate and receive mutually each other's thoughts, emotions, and counsels. So God and his people commune in the sanctuary. They mutually love each other, and the same things. Thus they walk together: "But how can two walk together, except they be agreed?" The sinner has another interest, in which God finds no pleasure. The world engrosses his thoughts, affections, and pursuit: his heart is not with God.

4. He is not *preparing for the sanctuary above*.—A kind of indefinite opinion he may have of heaven, as a place of happiness: but to the particulars which go to make up that happiness he is experimentally a stranger. As communion with God and his people is no part of his happiness on earth, so has he no conception of the same as an essential part of the happiness of heaven. "That they may behold my glory," prayed the Saviour, for his

people's presence with him in heaven. But this man does not see the glory of Christ at all; nor has he any just thought of it as filling heaven with holy delight and joy. Much rather would he have heaven like earth, than have earth like heaven. The essential thing is wanting in his preparation for heaven—a taste for the enjoyment of heaven.

Thus the sinner, of whom we speak, is the same in the family, on the sabbath, with his books, and in the house of God. He is amiable, but defective in the essential pre-requisites for the service and enjoyment of God. He is an unregenerate man; and therefore "he cannot see the kingdom of God." The Lord Jesus wept over such an one. He is of an earthly mind. He desires to be saved; but his self-righteousness is a garment in which he hopes to appear at the marriage of the King's Son. "He goes to, and comes from, the place of the holy;" but without an essential change he will be *buried* with the wicked. We see him always, when at the house of God. We weep and pray over him. "Lord, open his eyes, that he may see!"

GOOD MEN THE BEST DEFENCE OF A COUNTRY,

Being the Substance of a Discourse delivered in the Congregational Chapel, St. Andrew's, on Sabbath Evening, the 1st of October, 1848, on occasion of the Death of the Rev. Dr. Russell, of Dundee.

"Now Elisha was fallen sick of his sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof," 2 KINGS xlii. 14.

AMONG the faithful witnesses for God under the Old Testament dispensation, few occupy a more prominent place than the prophet Elisha. He was originally a person in good circumstances; yet, like the disciples of Jesus on a similar occasion, when the prophet Elijah cast his mantle over him, "he left all and followed him." He was anointed as successor to Elijah by the special appointment of Jehovah himself, and had the honour of waiting on that illustrious man of God during the latter years of his life, of enjoying his instructions, and witnessing his miracles. He was the only person that was allowed to be present on the memorable occasion of Elijah's translation, and was favoured with his parting counsels. He was emboldened to ask, that a double portion of his master's spirit might rest upon him, and obtained his request. He beheld, when the chariot and horses of fire appeared, and parted them both asunder, and saw the prophet go up by a whirlwind into heaven. God also wrought special miracles by the hand of Elisha, as recorded in the preceding chapters of this book, not inferior to those of his predecessor. But from the period of Jehu's accession to the throne of Israel, we hear nothing of him till towards the close of his eventful life, about forty years afterwards. Yet it is probable that he continued to work miracles, to teach the people, and to superin-

tend the schools of the prophets, as he had opportunity; and it marks the goodness of God to Israel, that Elisha was spared so long, and that he was suffered to go on with his work without molestation. But the longest and most useful life must have an end: after a ministry of upwards of sixty years, the time drew near when Elisha must die. He was now seized with his last sickness, and was laid upon a death-bed, and waited in faith and hope for his approaching change. The illness of the prophet was reported to King Joash, grandson of Jehu; and though he seems to have paid little attention to Elisha during his life-time, he was now sensibly affected with the thought of losing so wise a counsellor, and so faithful a subject. Laying aside the cumbersome forms of royalty, he came to visit him as a private individual; and as he stood by, and saw the venerable man under his own humble roof, and stretched on the bed of death, he could no longer control his feelings, or conceal his emotions, "he wept over his face;" and exclaimed, in the fulness of his heart, "My father, my father! the chariot of Israel, and the horsemen thereof!" It is somewhat singular that these were the very words which Elisha himself had used when Elijah was parted from him and caught up into heaven. It is possible that the king might be aware of this fact, and that he could not find more appro-

priate terms to express the feelings of his heart; or the language might be proverbial in Israel to denote the value of wise and good men, and to intimate that they are the only true patriots—the best bulwarks of their country. Chariots and horsemen were the principal means of defence at that period, and constituted the main strength of an army (Psalm xx. 7). The kings of Israel had lately been taught the folly of trusting in such resources, and had been greatly reduced by the invasion of their enemies: the Syrians “had left them but fifty horsemen and ten chariots, and had made them like the dust by threshing,” (ver. 7.) And Joash, though no friend to real religion, was now obliged to confess that such men as Elisha were the true defenders of their country; and, no doubt, he regretted that he had not prized so faithful a monitor as he ought, and only awoke, as it were, to a discovery of his value when he was about to lose him. It is thus with good men in every age: they are treated with neglect by the world while they live, and their worth is not known till their services are no longer available, and they are removed by death. The doctrine of the text is, that *good men, and especially eminent and faithful ministers, are not only the brightest ornaments, but the best safeguards of their country.*

1. They are so, first, by the wholesome instructions which they inculcate. It is the tendency of Christian doctrine to promote the best interests of the community. The Gospel is designed, not only to bring glory to God in the highest, but peace on earth, and good-will to men. Its object is to enforce *that* righteousness which exalteth a nation, and to denounce *that* sin which is a reproach to any people. “The grace of God, that bringeth salvation, teacheth us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” Now it is easy to see, that were men to live in accordance with the principles of true religion, which it is the business of ministers to teach and enforce, the world would present a very different aspect from what it does now. Intemperance, with its vast train of attendant evils, would disappear, and they would learn to cultivate sobriety and self-denial, which of themselves have a tendency to promote health and prolong life, to strengthen and exhilarate the powers both of body and mind, and to ensure social comfort and domestic peace. Instead of indulging in *sensual* pleasures,

which debase the moral character, and sow the seeds of disease and death in the physical constitution, they would learn to crucify the flesh with its affections and lusts, and to cultivate purity and chastity in heart and life, which are essential not only to peace of conscience, but to bodily health. Dishonesty and fraud would be put down, and men would act towards each other with integrity and uprightness. The angry passions would be kept in abeyance, and they would learn to love one another, to forgive injuries, and to render good for evil. Wars would cease to the ends of the earth, and they would cultivate and diffuse the arts of peace. Indolence and sloth would be put to shame, and they would learn to labour, working with their hands the thing which is good. The hearts of the fathers would be turned to the children, and the hearts of the children to the fathers, so that the duties of domestic life would be faithfully and cheerfully performed, and there would be no neglect on the one side, nor insubordination on the other. Husbands would love their wives, and wives would reverence their husbands. Masters would render to their servants that which is just and equal, and servants would study to be obedient in all things to their masters according to the flesh. In a word, the evil-doer would cease out of the land; the functions of magistrates and judges might be safely dispensed with; nation would not lift up sword against nation, nor learn the art of war any more; there would be nothing to hurt or to destroy; the paradisaical state would be restored, and “there would be no more curse.” Thus godliness is profitable for all things, and wisdom is better than strength; and those who inculcate such doctrines are “the chariots of Israel and the horsemen thereof.”

2. They are the best defence of a country by their holy and blameless *example*. They are not among those who “despise governments,” and who are accustomed to “speak evil of dignities;” they honour all men; and not only fear God and love the brotherhood, but honour the King. They submit to every ordinance of man for the Lord’s sake: they render unto all their dues, “tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.” The most devout Christian is generally the most loyal and dutiful subject. They are also exemplary in all the relations of private life: they are

kind husbands, tender and watchful parents, steady and faithful friends, peaceable and obliging neighbours. If engaged in secular pursuits, they are diligent in business, punctual to their promises and engagements, and study to owe no man anything but love. They are ever ready to embrace opportunities of doing good; and none are more active than they in devising means for promoting the temporal or spiritual welfare of their fellow-men. They enter heartily into every scheme which has for its object the diffusion of Divine truth; and, by promoting the cause of pure and undefiled religion, accelerate the civilization, and consequent peace, prosperity, and happiness of the world. They seek to reclaim the wanderer, to reform the profligate, to instruct the ignorant, to soothe and comfort the mourner, and thus strengthen the weak hands and encourage the feeble knees; they are eyes to the blind, and feet to the lame; the blessing of him who was ready to perish comes upon them, and they cause the widow's heart to sing for joy. Such persons are the salt of the earth, the pillars of society, the ornament and defence of their country, "the chariots of Israel and the horsemen thereof."

3. Good men are especially the true defenders of their country by their *prayers*: "The effectual fervent prayer of a righteous man availeth much;" and who knows what evils may have been averted from a land, or what blessings obtained, in answer to the intercessions of the faithful servants of God? The statesman may rely on the wisdom of councils or the faith of treaties, the warrior on the bravery and discipline of his soldiers, and our own countrymen may think themselves secure from invasion behind "the wooden walls of old England;" but may not our safety as a nation be traced rather to the fervent prayers of some poor neglected Christians, unknown and despised by the world, but precious and honourable in the sight of God; or to the powerful pleadings of zealous and faithful pastors, "who sigh and cry for the abominations that are done in the land." God complains of ancient Israel, that "there was not a man among them to stand in the gap before him" to avert his wrath; which indicates the importance attached to such intercessions: the same thing is intimated, Ezek. xiv. 14, Jer. xv. 1. Examples of this kind abound in Scripture. The intercession of Abraham would have saved Sodom, had ten righteous persons been found in it; the prayer

of Moses secured the victory to Israel over Amalek; at the intercession of Joshua the sun and moon stood still in their habitation. The efficacy of prayer is also seen in the victory obtained by Jehoshaphat over the Ammonites and Moabites, 2 Chron. xx. 12. We see it especially in the destruction of Sennacherib's army; we see it also in the infliction and removal of the great drought, at the intercession of Elijah, in the reign of Ahab (James v. 17, 18); and it is said of Mary Queen of Scots, that she dreaded the prayers of Knox more than the English army. Good men are also the peculiar care of Providence: so, where Elisha prayed that the Lord would open the eyes of his servant, "the young man saw the mountain full of horses and chariots of fire round about Elisha."

As the servants of God are thus the best defence of their country, so their removal is a public calamity, and ought to be mourned as a general loss; even this ungodly king "*wept* over the face of Elisha," and "devout men carried Stephen to his burial, and made great lamentation over him."

Among other losses of this kind which the Christian church has lately been called to sustain, we have to lament the removal of a well-known master in Israel—Dr. Russell, of Dundee. He was a native of Glasgow, where he was born, in October, 1779. In early youth he had few advantages of birth, fortune, or education; he was tossed on the rough ocean of life, and had to fight his way through many difficulties and discouragements, arising from the neglect of those to whose care he was committed. But whatever might be the motives or intentions of his friends, this mode of training, no doubt, contributed to that firmness of mind and independence of character which so strongly marked his subsequent career. Like most of our first pastors, he was originally designed for a mechanical employment, but God had reserved him for a higher sphere. At a comparatively early age he was admitted as a student into Mr. Haldane's theological academy, in the year 1803, and soon gave indications of future eminence: he had a great thirst for general knowledge, and was of retired and studious habits. After preaching for some time in Montrose, he received a call to Aberdeen, and was ordained over the church in Frederick-street, in 1807; but his style of preaching was not appreciated, and he was unable to maintain

himself in that city. At this period the church in Dundee had sustained a shock by the removal of Mr. Innes to Edinburgh. The cause was also weakened by frequent changes and intestine divisions. The few who adhered to the principles of Independency, were recommended to invite Mr. Russell to labour among them. He accepted the invitation, and commenced his ministry there, in the Sailor's Hall, in 1809, thirty-nine years ago. In consequence of the translation of Mr. Campbell to Glasgow, the chapel in Temple-lane, West-Port, formerly belonging to the Relief body, became vacant, and he removed thither, where the congregation rapidly increased, and persons of all ranks and denominations were attracted to the evening service by the fame of his abilities as a preacher. The number of church-members was augmented by the junction of part of Mr. Campbell's adherents, and continued to increase till it reached an average of from 400 to 500; and many individuals of wealth and influence joined this communion. About the year 1832, he received a unanimous call to the church in Albany-street, Edinburgh; but the people in Dundee, unwilling to lose the benefit of his services, came forward with great readiness, and offered to build a new and more commodious place of worship in a better part of the town, if he would consent to remain among them: he yielded to their request, and the present spacious and elegant edifice, called Ward Chapel, was erected at an expense of about £4,000. To this building were lately added commodious school-rooms for children of both sexes. In this place of worship he continued to officiate for the last fourteen years, three times every Lord's day, with scarcely any interruption, till the close of his life. He conducted also a weekly lecture on Thursday evenings, and, till of late years, preached once or twice every week in the adjacent towns and villages; he had also constant invitations to preach in various places, on sacramental fast-days, at the ordination of pastors, and for the benefit of religious and charitable institutions. He preached at the first meeting of the Scottish Congregational Union, held in Edinburgh in 1812; and delivered one of the Anniversary Sermons before the London Missionary Society, in Tottenham-court Chapel, in 1826. Preaching seemed to be his element: he was never happier than when in the pulpit, and scarcely ever availed himself of help, even when other ministers were present.

His people were never so well pleased as when he himself entered the pulpit; of this he was aware, and seldom were they disappointed. When solicited to engage an assistant, or to restrict himself to two services, he declined both, and remarked, that when unable for his usual duty he would give it up *at once*. This was almost prophetic, and was literally the case. He had a dislike to collegiate charges, as frequently leading to jealousy and strife; and, from having seen so many instances of this result, perhaps carried his apprehensions to excess. Hence all was left dependent on his own life, and no provision was made for keeping the congregation together in the event of his sickness or death.

Dr. Russell was best known as an expositor of Scripture. He seldom preached from detached passages or isolated texts, and preferred taking the words in their connection, following a regular course of exposition on the various books of Scripture in order. This plan, which would be fatal to the popularity of some preachers, was highly appreciated by his own congregation, and proved the cause of its stability and increase. The people, after the exposition of an epistle or gospel was begun, became anxious to follow their pastor through it, and dreaded being absent from any of the services, lest they should lose the scope of the passage; for the same reason they generally brought their Bibles with them, with the places *already marked down*, so that he scarcely needed to announce his text. Yet his ordinary lectures were not mere collations of different commentaries, but were the fruit of much study, and abounded in original thoughts and happy illustrations.

Like Apollos, he was "an eloquent man and mighty in the Scriptures:" difficulties that would have baffled other men, particularly in the department of prophetic interpretation, did not deter him; passages that required peculiar delicacy in handling, he boldly took up, and succeeded in bringing out their spiritual meaning and practical bearing, while nothing was advanced that could offend the taste of his most fastidious hearers. He excelled in opening up the connection between the Old and New Testaments, and illustrating the harmony that subsists between the predictions of the one and the facts of the other. In his hands the types and ceremonies of the law became a mirror, in which the truths and doctrines of the Gospel were luminously and

feliculously displayed. He especially delighted to unfold the unsearchable riches of Christ, and to exhibit the Divine glory and suitableness of his mediatorial offices, as the great Prophet, Priest, and King of the Church. The supremacy of the Saviour's priesthood to that of Aaron was a favourite theme. He had a thorough insight into the whole scheme of redemption, as intended at once for the pardon and sanctification of sinners; and while he held that faith alone is the appointed medium of justification, he also showed, from the nature of the truths believed, its obvious tendency to work by love, to purify the heart, and overcome the world. He exhibited the gospel under the light of a medicine, designed and fitted to cure the disease of sin, and to impart not only peace but holiness, which he justly considered as the proper health of the soul. He never lost sight of the inseparable connection between justification and sanctification,—proving from Scripture that the latter is the fruit and evidence of the former, and that in the possession of *both* the believer has the only satisfactory assurance of being in a state of salvation. He dwelt with much interest on the freeness, riches, and sovereignty of Divine grace; showing how the lively apprehension of the mercy of God in Christ, is the only specific that will melt the heart and draw the soul to God. At the same time he proved that, however admirably adapted the gospel method of salvation is for the restoration of man to the favour and image of God, it owes all its efficacy as an instrument to the mighty agency of the Holy Spirit; and while he constantly insisted on the responsibility of man, he never failed to ascribe the work of conversion to the preventing grace of God. As he advanced in life his preaching became more practical, and he gave greater prominence to the doctrines of Divine influence and effectual grace.

He possessed an extraordinary insight into human character, and was a close student of men as well as books. This enabled him to detect the various refuges of the self-righteous, the hypocrite, and formalist, and to expose the futility of those excuses which men plead for their impenitence and unbelief; for the same reason he often astonished his hearers by the intimate knowledge he evinced of the ways of men in the ordinary affairs of life. Persons following particular professions, could not conjecture how he came to understand what are called the

secrets of trade; for this purpose he mingled freely in society of various kinds, and had both his eye and ear open to observe what was going on.

He was a great economist of time, and every part of the day was methodically laid out for its appropriate work; he was also strictly punctual to his engagements, and scarcely ever missed a conveyance, or was too late for a service. He possessed an extraordinary faculty of abstraction, and could compose a discourse, and arrange all the leading ideas in his mind, while walking by the way, or even travelling in a stage-coach, with the passengers conversing around him. This made him appear at times absent and taciturn: but the reserve was only *apparent*, for when his mind was relieved after preaching he was remarkably lively, communicative, and even facetious; yet there was nothing coarse, offensive, or personal, in his occasional sallies of humour. The power of abstraction just referred to, united with a most tenacious memory and great self-possession, made him one of the ablest extempore speakers of the present day. He scarcely ever wrote any notes in preparing for the pulpit; yet his language was remarkably correct, and his style plain, copious, and forcible. His discourses were the result of careful study; and so fully were they composed in his mind, that he has been known to write them out after delivery, at the request of his hearers, with scarcely any variation either of sentiment or expression. During the latter period of his ministry, however, he seems to have been conscious of a partial failure of memory, and made considerable use of his manuscript in the pulpit, which, while it served to condense his ideas, and to give greater accuracy to his language, must have added seriously to the amount of his labour.

Dr. Russell was remarkably distinguished for firmness of mind and decision of character. Amidst the changes which were constantly taking place in the religious world around him, he "held on the even tenor of his way," and steadily adhered to the principles of Christian doctrine and Church polity, which, from a careful study of the Scriptures, he had been first led to embrace. In regard to points of inferior moment, he was an advocate for forbearance, and was ready to sacrifice much for the sake of peace; but where he considered the truth of God to be endangered, or the integrity of the gospel likely to be com-

promised, he took up his ground at once, and would "give place by subjection" to no man, "no, not for an hour." He was no "reed shaken by the wind," but set his face like a flint to oppose prevailing errors; and discovered great tact in exposing the plausible sophistries of those who, under pretence of superior zeal for the interests of religion, were virtually obscuring the glory of the gospel. In this way he set himself vigorously to refute the doctrine of universal pardon, and other novelties of a similar character, though his faithfulness on such occasions sometimes exposed him to the charge of undue severity, and produced a coldness between him and certain advocates of the new systems, whose friendship he otherwise highly valued. For the same reason, though he took no *active* part in agitating the Voluntary Church controversy, he boldly advocated the scriptural authority of this principle, and gave considerable umbrage to some of his hearers who were attached to the Establishment, and, of course, favourable to the union of Church and State. In the exercise of church discipline, (one of the most delicate and difficult duties of a Congregational pastor,) he was fearless and impartial; and while he allowed to all the right of private judgment, and afforded opportunity to every member of the church to express his opinion, he knew how to check any appearance of factious opposition, and where to draw the line between Christian liberty and lawless anarchy. His singular prudence enabled him to avoid bringing forward crude and hasty measures, which have often laid the foundation of irreconcilable differences between pastors and people, and to maintain an uncommon degree of harmony in a large and influential society, where different elements were combined, and the successful management of which required great caution and extensive knowledge of the world. He was a shrewd observer of passing events, but was slow in expressing his opinion of individual characters, and had a great abhorrence of everything like gossip, backbiting, and evil-speaking. This made him averse to mingle much with the people in private life, unless where family affliction called him to the duty of pastoral visitation, or where he saw a reasonable prospect of doing good. He was ever ready to advocate the cause of Christian benevolence; and his people, animated by his spirit-stirring appeals, became distinguished for their liberality,

contributing large sums annually to religious and charitable institutions.

In administering *consolation* to the *afflicted*, Dr. Russell was peculiarly happy and successful; his own domestic bereavements had led him to seek the abundant consolations of the gospel, and he was thus enabled to avail himself of every topic fitted to soothe and tranquilize the mind of the mourners in Zion, and to "comfort others with the consolation wherewith he himself was comforted of God." The sympathy of Christ, our great High Priest, was a source of peculiar delight to his own mind, and was presented in every variety of light to the consideration of those who were suffering under the chastening rod. In connection with this he dwelt, with much enlargement of soul, on the peculiar causes of the Saviour's sufferings, and displayed a remarkable insight into the character of our Lord, considered in his human nature as the man of sorrows. This peculiarity strikingly appears in the series of Letters addressed to a Lady, which were originally inserted in the *Christian Herald*, and formed the foundation of the two volumes of Letters he afterwards published.

His firm confidence in the wisdom and goodness of God in afflictive dispensations, was practically exhibited under the successive bereavements with which it pleased Divine Providence to visit him. Of his numerous family only one survived; some died in infancy, and three daughters were removed in the bloom of youth. On occasion of the death of the youngest, (an amiable and accomplished girl,) he attended public worship before the funeral took place on the sabbath following, and conducted one of the services, preaching with much feeling and composure from those precious words of our Saviour, in John xiv. 27. His only son was mercifully spared to him; and he had the satisfaction of seeing him settled, some years ago, over a Christian church in Glasgow, where he continues to labour with much acceptance and success.

Though he could not fail to be conscious of his great popularity, and original powers of mind, or be insensible to the marked attentions paid to him by all classes of the community, he retained his simple manners and unassuming deportment to the last. At the meetings of his ministerial brethren, which he punctually attended, he spoke but little, and only when his opinion was called for. At the

same time he took a deep interest in the prosperity of the body, and was always ready to give his advice to neighbouring pastors and churches; and his uncommon sagacity and lengthened experience gave great weight to his suggestions.

It was not without considerable reluctance that he consented to appear as an *author*, to which step he was urged by his near neighbour and intimate friend, the late Mr. Orme, then of Perth. His first work, which discovers much originality of thought and profound reasoning, was on the state of those dying in infancy, in which he maintains, with great force of argument, the salvation of all dying at that age. This was followed by two volumes of "Letters, Fraternal and Consolatory," which have passed through several editions, and which is the best known and most popular of all his writings. Subsequently to these he sent forth two volumes of a more systematic character: the first, "On the Adamic and Christian Dispensations," in which he enters more at large on some of the leading ideas contained in his work on infant salvation, and draws a striking and instructive contrast between the first parent of the human race and the second Adam, the Head of the new creation, founded on the apostle's reasoning in the fifth chapter of the Romans;—the second of these volumes, his treatise "On the Covenants," may be regarded as a continuation of this work, and exhibits a connected and interesting view of the different dispensations which God has been pleased to establish with men: this work deserves to be better known, and is remarkably rich in scriptural illustration. Besides these, Dr. Russell published a Catechism of first principles, for the use of Bible-classes; he also published several occasional sermons, and was a frequent contributor to the pages of the *Christian Herald and Congregational Magazine*.

Dr. Russell was blessed with a strong and vigorous constitution, and had scarcely ever been laid aside from public duty by sickness during the long period of his ministry; and, though now approaching to the allotted limit of human life, three-score years and ten, his numerous friends were unwilling to anticipate any change of circumstances, but fondly indulged the hope that he might yet be spared for several years of usefulness; but the hope was fallacious, and Divine wisdom had determined otherwise. His last illness was of short duration. He had, for some time previously, complained of a

slight debility in his limbs; to provide against the inconvenience arising from which, his affectionate people, ever alive to whatever might promote his comfort, with great readiness placed a carriage at his disposal. He had also been observed at home to be subject to frequent fits of drowsiness, and on the week before his death, felt rather indisposed. He, however, went through his usual duties on the sabbath, and preached three times with his accustomed energy. In the evening the congregation was very large, and he was more than usually animated. To some friends who had tried to persuade him to give up this service, he replied, that he was unwilling to disappoint his young people—of which class a great proportion of his evening audience consisted; and, in his discourse, made some powerful appeals to the conscience. On returning home he appeared in good spirits, and said his preaching had cured him of his complaints; but, on the following day, he was seized with apoplexy. The more alarming symptoms were subdued by copious bleeding, and the physicians expressed themselves favourably of his recovery. But, on the evening of Thursday, signs of erysipelas appeared in the face, and he sunk rapidly. Still his mental faculties were preserved entire, and, though unable to converse from inflammation of the throat, his mind was calm, and even happy. He seemed pleased with all that was done for him; and to several friends who visited him, and kindly inquired into his state, he intimated his firm reliance on the work of Christ, and his readiness to depart and be with him. He continued sensible to the last. The laborious breathing suddenly ceased; and he expired without a struggle between one and two in the morning of Saturday, the 23rd of September, in the sixty-eighth year of his age.

During the few days that elapsed between the first attack of illness and his death, the utmost solicitude was evinced on his behalf by all classes of the community. The case of Dr. Russell formed the universal topic of conversation among the inhabitants of Dundee; the door of his house was besieged from morning to night by groups of anxious inquirers, eager to obtain information respecting his complaint; and meetings were held every evening in his own place of worship, attended by upwards of 400 persons, where prayer was offered up to God without ceasing by his sorrowful flock on his behalf. Indeed, no event

had occurred to produce such a sensation in the populous town of Dundee since the lamented death of Mr. M'Cheyne. But the impression in each case was different. In that of Mr. M'Cheyne, the sympathies of the people were powerfully excited by the sudden removal of their youthful pastor, whose piety and worth were only beginning to be known. In the case of Dr. Russell, the grief felt was like that which fills the breasts of children who have been suddenly bereft of a loved and tender father, whose instructions and counsels they had enjoyed from their infancy, and whose persuasive voice they shall hear no more. The removal of such a man is an irreparable loss, not only to his family and flock, but to the whole denomination, and to the Christian church at large. His usefulness, like that of Dr. Chalmers, whom he resembled in some points, was not confined to his own immediate sphere: his piety and talents as a preacher were universally acknowledged, and almost equally appreciated by all denominations. To his mourning widow, who for more than forty years was the constant companion of his joys and sorrows, and who ministered to his comfort with unwearied assiduity to the last, our sincere gratitude and affectionate sympathy are due. To his numerous and attached flock we offer our Christian condolence; their privileges, in being so long favoured with the ministry of such a pastor, have been great, and their loss is proportionably severe: may the great Head of the Church preserve them in the enjoyment of peace, and guide them in the choice of a successor! They may be ready to bewail the suddenness of his removal, as depriving them of the benefit of his dying counsels in this important matter, and of his parting blessing; but to *himself* it must be viewed as an evidence of the Divine goodness. Such an active mind as *his* would ill have brooked the languor of a slow disease, or the mental debility which is so frequently the concomitant of advancing age, and the Lord in great mercy relieved him of his burden, and took him to himself soon as his work was done. His sun went down without a cloud, and, like the venerable lawgiver of Israel, "his eye was not dim, nor his natural strength abated."

He was interred on Wednesday, the 27th, in the old burying-ground of Dundee, beside the remains of his beloved children; and a monument to his memory is already in course of preparation, on

the site of the unpretending tombstone which he had erected to their memory—a spot endeared to him by many tender associations, and which he had been observed frequently to visit of late years for the purpose of devout meditation. About an hundred ministers and friends met in the house, where the funeral-service was conducted by Mr. Tait, of Blairgowrie, and Mr. M'Gavin, of the United Presbyterian Church, Dundee. On the removal of the body several hundreds of the most respectable citizens of Dundee fell into the procession, and, as it moved slowly along, vast multitudes of the inhabitants lined the streets, anxious to catch a parting glance of the remains of the venerable pastor, and the windows on both sides were filled with spectators. No such concourse of people had been witnessed in the city since the time of the Queen's visit; and the unaffected and unbought tribute of sympathy and respect, thus paid by all classes to departed worth, was such as no rank or wealth could have purchased.

In contemplating such an event, we feel "as when a standard-bearer falleth," and are constrained to say, "How are the mighty fallen! Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men!" May his brethren who survive emulate his zeal, his faithfulness, and diligence in the work of the Lord, and study like him to make full proof of their ministry! May his bereaved people remember him who so long had the rule over them, and so often spoke to them the word of God! may they follow his faith, and consider the end of his conversation—Jesus Christ, the same yesterday, and to-day, and for ever! And may all lay to heart the solemn warning: "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh!" W. L.

DECLINE OF THE SPIRIT OF PRAYER.

THERE is another topic which I must not wholly omit, relating to those public exercises we are accustomed to denominate devotional—our meetings for prayer and praise. Why should not services like these be exclusively and altogether those which, by their very title, they assume to be? Why must the voice of the pastor be always heard amidst them, and the fellowship and presence of our great Master be deemed too little to repay an hour's attention, or to collect together

more than the most discouraging and the scantiest assemblage? Has prayer, then, become so unimportant that it may be delegated to a few—and these the infirm and aged—to offer it in the name of all the church? Or do we regard the season as unprofitably spent which has been spent at the gates of heaven, and might have seen us, had we but duly estimated its advantages, almost within their threshold, blending our voices with adoring seraphim, and the first-born children of light? Never shall we witness any great and signal reformation, until prayer shall have been elevated to its proper rank among means and privileges. It must become more distinctively the chief characteristic of our worship. From being subordinate and secondary, it must be restored to the highest place. And though it is easier to descant on such a change than to secure it, much might be effected by steady and serious determination that in our individual sphere it should never be lost sight of or forgotten. O that this spirit might be shed more abundantly upon us! Every other blessing would follow in its train. Nothing could be denied to humble, united, persevering prayer,—prayer which embraces effort, embodies fervent desire, confirms pious resolution, lays fast hold upon the hand of mercy; or, prostrate at her feet, weeps, pleads, expostulates, presses on her suit, refuses to be thrust away or silenced, urges the promises, alleges the securities of an inviolable compact, and by conscious weakness, mingled with importunity, infallibly prevails.

But if the disposition to cavil or debate—or to speculate on the more mysterious principles of revelation—or to magnify the peculiarities of our individual belief—or to hear indolently or critically the word of life—or even to contribute of our labour or possessions to the designs of Christian charity, be substituted for this “spirit of grace and supplication,” we have but too surely fallen below the just and proper standard both of relative and personal godliness. A power, like the blast from the desert, has seized upon our souls; and our blooming promise of fertility, as short-lived as it is deceitful, shall stand blighted and stricken in hopeless desolation, like a sepulchral garland, withering in solitude and darkness, and shedding its dying odours only through the regions of the dead!—*M^cAll.*

THE UNSEEN AND ETERNAL.

WHILE encompassed by the rush and bustle of the world, you must strive to preserve the calm of elevated thought, and rise to the very loftiest contemplations, amidst the interruptions of business and the intrusion of folly. While surrounded by a crowd of dizzy and bewildering shadows, you must strive to penetrate beyond them, and come into contact with the substance and reality of things. You must lose sight of the living phantoms we call men, together with all their accidents, while beholding, grasping, seeking to arrest and to renew “the hidden man of the heart.” What is great to others must by you be regarded as infinitely little; and what is by them accounted little, as immeasurable in its greatness. The relations and visible proportions of all things that encircle you must thus become practically inverted, if you would escape from the illusions with which they will otherwise beguile you. Compared with this, the seeming paradoxes of astronomy, sublimity and overwhelming as they are—making the globe on which we dwell dwindle into a speck, amidst the vastness of those glittering atoms we discern in the midnight sky, or exhibiting what here seems fixed and stable as in a condition of perpetual efflux, and what is, in our eye, a vortex of chaotic splendours, as the only scene of permanence and repose—might almost disappear. These correct the fallacies only of the world of matter; your sublimer philosophy, those of the universe of mind. Space, and magnitude, and physical dependency, are all which they affect; but it is to essences, and vital powers, and the most elemental modes of being, that yours extends its operation. They depress into insignificance and meanness what every sense instructs us to value as important; but this reduces it to nothing. The one diminishes—the other annihilates.—*Ibid.*

CHARACTER OF ST. PAUL.

THE success of his labours in the cause of Christ was, like his devotedness, beyond all parallel. No danger could quench his ardour, no difficulty abate his confidence. To hardship, opposition, delay, his spirit was invulnerable. Whatever could be achieved by effort, or acquired by perseverance, he infallibly accomplished. Where others would have fainted, or sunk in despair, he discerned

only causes of more fixed determination : where they would have relaxed into supineness, he perceived only the occasion for more vigorous activity. To affirm of such a man that he was unconquered, or even that he was invincible, would be to say infinitely less than the truth ; since the very causes that might have been expected to enfeeble or to weary out his spirit, became his safeguard, and supplied resources to insure his victory. Violence, tumult, bloodshed, obloquy, treachery, desertion, the loss of all things, and the endurance of all—whatever was most abhorrent or

most perilous, was converted only into an omen of conquest, and an incentive to exertion. We cannot gaze on such a spectacle without practical advantage, proportioned to the wonder and delight which we receive from its inspection. Nothing is so fitted to lift us above what is feeble in sentiment, or timorous in action ; while the sanctity emanating from the whole casts a glow of beauty, like its own, over the soul, which it at once elevates and humbles, till we come insensibly to partake in all its purity, as we follow in the train of all its greatness. —*Dr. McAll.*

Biblical Illustration.

HYSSOP.

A GREAT variety of opinions have been entertained respecting the plant translated “hyssop” in the authorized version both of the Old and the New Testament ; but as yet no satisfactory investigation has been made, so as to enable us to fix with certainty on the plant intended. The difficulty appears to have arisen from the similarity of a Greek to a Hebrew name, whence the former seems, from an early period, to have been considered synonymous with the latter, and used for it in referring to the passages of the Old Testament where it is mentioned. As the word used by the Greek authors is generally acknowledged to signify the common hyssop of botanists, it has been inferred that it must also be the plant of the Old Testament, as well as that referred to in the New Testament. This inference has not, however, been universally acquiesced in ; for the different plants which have been adduced by various authors, as the hyssop of Scripture, are enumerated by others under no less than eighteen heads. The first notice of this plant in the sacred writings occurs in Ex. xii. 22, where a bunch of hyssop is directed to be dipped in blood, and struck on the lintels and two side-posts of the doors of the houses in which the Israelites resided. It is next mentioned in Lev. xiv. 4, 6, 52, in the ceremony for declaring lepers to be cleansed ; and again, in Num. xix. 6, 18, in preparing the water of separation. To these passages the apostle alludes in Heb. ix. 19 : “For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people.” From this text we find

that the Greek and Hebrew names for this plant were considered synonymous, and also, from the preceding passages, that the plant must have been leafy, and large enough to serve for the purposes of sprinkling ; and that it must have been found in Lower Egypt, as well as in the country towards Mount Sinai, and onwards to Palestine. From the following passages we get some information respecting the habits and the supposed properties of the plant : thus in 1 Kings iv. 33, it is said, “Solomon spoke of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall ;” and in the penitential psalm of David (li. 7), “Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow.” In this passage, it is, no doubt, considered by some commentators, that hyssop is used in a figurative sense ; but still it is possible that the plant may have possessed some general cleansing properties, and thus come to be employed in preference to other plants, in the ceremonies of purification. It ought, at all events, to be found growing upon walls, and in Palestine. In the account of the crucifixion of our Saviour, the apostle John records (John xix. 29), “Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon *hyssop*, and put it to his mouth.” In the parallel passages of Matthew (xxvii. 48) and Mark (xv. 36), it is stated that the sponge filled with vinegar was put upon a reed or stick. To reconcile these statements, some commentators have supposed that both the sponge and the hyssop were tied to a stick ; and that one apostle mentions only the hyssop, because he considered it as the most important ; while, for the same reason, the other two mention only

the stick: but the simplest mode of explaining the apparent discrepancy is, to consider the hyssop and the stick to be the same thing; in other words, that the sponge was affixed to a stick of hyssop.

A great variety of plants have been adduced by different authors as that alluded to in the

above passages, though some do not seem to think it necessary to reconcile the plant which they prefer to more than one or two of the passages, and seldom take the trouble of proving that it is found in the localities where the hyssop is stated to have been employed.—*Cyc. Bib. Lit.*

Lessons by the Way; or, Things to Think On.

THE BIBLE IN THE FAMILIES OF THE EARLY CHRISTIANS.

NOTHING in the history of the early Christians is more worthy of our respect and imitation than their profound reverence for the word of God, and their familiarity with its truths. Many are said to have learned the entire Scriptures by heart. A martyr in Palestine is mentioned, who could from memory repeat passages from any part of the word of God, as exactly as though he had read them. Eusebius describes such a man in these words: "Whenever he willed, he brought forth, as from a repository of science, and rehearsed either the law of Moses, or the prophets, or the historical, evangelical, and apostolical parts of Scripture. Indeed, I was struck with admiration when I first beheld him standing amidst a considerable multitude, and reciting certain portions of holy writ. As long as I could only hear his voice, I supposed that he was reading; but when I came close up to him, I discerned that, employing only the eyes of his mind, he uttered the Divine oracles like some prophet." It was customary, day by day, for each individual of a family to commit portions of Scripture to memory. In the evening these were repeated to one another.

During their meals the early Christians were accustomed to listen to the reading of the Scriptures. When the appetite for the food "that perishes with the using" had been satisfied, each member of the household having washed his hands that no stain might fall on the sacred volume, and having put himself in a becoming and reverential attitude, took his roll and joined in the exercises of family worship.

In the training of children, great care was taken to instil in early youth the truths of the Gospel. The first thing that was taught was the Bible. The following passage from Jerome's Epistle to Læta, on the Education of her Daughter, may well close these remarks: "Let her first learn the Psalter, and give her hours of leisure to those holy songs. From the Proverbs of Solomon she will gather practical instruction; Ecclesiastes will teach her to despise the world; in Job she will find examples of virtue and endurance. Then let her go to the Gospels, and never lay them down. The Acts of the Apostles, with the Epistles, must be imbibed with all the ardour of her heart. When her mind is thoroughly stored with these treasures, she may commit the Prophets to memory, together with the Heptateuch, and the books of Kings and Chronicles, with those of Esdras and Esther."

Would that modern Christians were as

"mighty in the Scriptures" as these men of old: "Thy word have I hid in my heart, that I might not sin against thee."

A GREAT DISCOVERY.

IN D'Aubigne's "History of the Reformation," we have a great graphic account of the discovery which Luther made of the Bible, at the time when Providence was preparing him to be the grand instrument of a resurrection of the religion of the Bible. He had been two years at the University of Erfurth, and was twenty years of age. One day he was opening the books in the library, one after another, in order to read the names of the authors. One, which he opened in its turn, drew his attention. He had not seen anything like it till that hour. He reads the title: it is a Bible, a rare book, unknown at that time. His interest is strongly excited. He is filled with astonishment at finding more in that volume than those fragments of the Gospels and Epistles which the church has selected to be read to the people in their places of worship. Till then he thought that they were the whole word of God; and here were many pages and many books of which he had no idea. His heart beats as he holds in his hand all the Scriptures divinely inspired. With eagerness and indescribable feelings he turns over the leaves of God's word. He returns home with a full heart. Oh! thought he, if God would give me such a book for my own! He soon returned to the library to find his treasure again: he read and re-read, and then, in his surprise and joy, he went back to read again. The first gleams of a new truth then arose upon his mind.

This event had a sublimity in it, because that the impulse which the discovery gave to Luther's mind, was to be communicated to the millions of other minds; because the whole Reformation lay hid in that Bible. This book on the unknown shelves of a dark room, was, through his mind, to become the book of life to nations. It had now fallen into the hands of its translator, who was about to give it tongues to speak to all Europe:

THE BIBLE.

THE writer recently asked an intelligent traveller for some striking testimony to the value of the Bible. He replied, that some years since, at the meeting of a country Bible Society, a very wealthy infidel, the president of a bank, presented the society with a sum of money, saying that he did it not because he had any belief in the Divine inspiration of that book, but because, in his estimation, it contributed above all other books, and all other influences, to make men

honest, faithful, kind, and happy. Now this was a noble specimen of ingenuousness, reason, and philanthropy; and probably nine-tenths of our intelligent citizens would say, *Amen*: but will they go and do likewise? Will they lend their whole influence, so far as is consistent with other duties, for sustaining the hallowed rights and benign influence of the Bible?

THE BIBLE IN EUROPE.

At the Anniversary of the Worcester Auxiliary Bible Society, Lieutenant Wilson gave many interesting details of the progress of the Society on the continent of Europe, especially in France and Belgium. In the former country 145,000 copies of the Scriptures had been distributed during the past twelve months, in spite of the increasing opposition of the Roman Catholic clergy; and he cited one instance, where, through the dissemination of the Bible in a particular parish, a great majority of its inhabitants, the mayor of the town, and a priest, all expressed their determination to come out from the Catholic communion, and they claimed the parish church for Protestant worship. This was conceded to them, and the Roman Catholic clergymen were obliged to perform mass in a barn they purchased for the purpose; but they could not get a single individual to attend its celebration.

In Belgium the demand was unprecedented; and the decree which the Bishop of Rome issued against their being read had only excited the curiosity of the people, and made them anxious to procure the book which the Pope was so much afraid of.

In Holland great quantities were being disposed of; and in the Carpathian Mountains, where the people were steeped in poverty, the Society had given away a great number, at the urgent request of a clergyman there.

In Spain they had not been able to do much, owing to the state of the country, and the influence of the priests; but a few friends of the cause had circulated a considerable number privately, during the past year.

CRUSADE OF CHILDREN.

THE following is a note to Mills' "History of the Crusades:—"

"Some of the best witnesses for the history of the Middle Ages affirm, that, seduced by the preaching of fanatics, the children of France and Germany, about the year 1213, thought themselves authorised by Heaven to attempt the rescue of the Holy Sepulchre, and ran about the country, crying, 'Lord Jesus Christ restore the cross to us!' Boys and girls stole from their homes. No bolts, no bars, no fear of fathers, no love of mothers, could hold them back, and the number of youthful adventurers was, at one time, thirty thousand. They were organised by some fanatical wretches, one of whom was taken at Cologne. The children drove down France, crossed the Alps, and those who survived their hunger and heat, presented themselves at the gates of the sea-ports of Italy and the South of France. Many were driven back to their homes; but seven large ships of them went from Marseilles. Two of the vessels were wrecked on the Isle of St. Peter; the rest of the ships went to Burgias and Alexandria, and the masters sold the children into slavery. These singular events are mentioned by four contemporary writers."

POPERY IN INDIA.

The natives of India who have attached themselves to the Romish church, are in the habit of alleging that there is not much difference between their circumstances and those of their heathen brethren. On one occasion I was crossing a ferry in the west of India, the boatmen being natives and members of the Roman Catholic church. I put to them the question, "What is your religion?" The reply was, "We are Christians." I then asked them, "In what respect does your religion differ from the Hindoos?" "Oh!" replied they, "our religion is a great deal better than theirs. The gods of the Hindoos are ugly monsters, with a variety of heads and hands; but our gods are fine men and women, and we have a fine virgin for our chief god."—*Dr. Wilson.*

PUSEYISM.

DR. McILVAINE thus describes it: "The whole system is one of church, instead of Christ; priest, instead of gospel; concealment of truth, instead of 'manifestation of truth;' ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty;—all tending to load us with whatever is odious in the worst meaning of priestcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God."

TWENTY-SEVEN OBJECTIONS TO ROMANISM.

1. It claims infallibility.
2. It has always been a persecuting power.
3. It has generally made men worse.
4. It degenerates civil society.
5. It is opposed to private judgment.
6. Employs compulsion to religion.
7. It is opposed to the liberty of the Press.
8. Denies the Bible to the common people.
9. Administers only half of the Lord's supper.
10. The system rests on the ignorance of the people.
11. It is supported by craft and tyranny.
12. It uses images in worship.
13. It teaches to pray to the saints.
14. It has altered God's word.
15. It is the Mother of Harlots.
16. It is destructive to civil liberty.
17. It is a system of falsehood.
18. It usurps the place of God.
19. It makes religion consist in attachment to the church, not in love to God.
20. It is destructive to all true religion.
21. It means to subjugate this country to a foreign power.
22. It is Satan's master-piece—ruin to the soul.
23. It has overrun all modern nations, *except ours*.
24. It has never proved a blessing to a people.
25. Its bishops and priests are not citizens of this country.
26. It aims to destroy all who do not embrace it.
27. It has shed the blood of nearly 70,000,000 Protestants, and we dare not trust it.

INCREASE OF ROMAN CATHOLICS IN ENGLAND.

IN six years there have been built in England five new Catholic churches, on the largest scale of parochial churches. The one at Nottingham is the largest built since the Reformation. St. George's, when completed, will be the largest church in London, except St. Paul's. In the same space of time, nineteen communities of nuns have been established, and nine of religious-

men, while nine clergymen of the English Church have gone over, and a large number of students. *A million and a half* of Roman Catholic publications have in the same time issued from their press at Derby; not for gratuitous distribution, like many Protestant establishments, but for sale. Of these facts there is no doubt, for they are derived from the Rev. Dr. Wiseman, a man of integrity, one of the most learned men of the day.

ROMAN RELIGIONISTS IN THE UNITED STATES.

WE gather the following facts from the *Catholic Cabinet*: There are in the United States 21 Roman Catholic dioceses, and in Oregon Territory a vicariate apostolic; 26 bishops; 701 priests, of whom 508 are seculars, *one hundred and three* are *Jesuits*, 30 are Lazarists, 25 are Redemptorists, 12 are Dominicans, 8 are Augustinians, and 15 are of other orders; 26 religious brothers, not of the priesthood; 1143 religious sisters, of sixteen different orders; 675 churches; 22 ecclesiastical seminaries; and 15 colleges, besides schools and academies without number.

What a plea have we here for Home Missions!

EPITOME OF RELIGION IN FRANCE.

BEFORE the end of the second century Christianity had obtained an extensive prevalency in France; but during the period of the ten Roman persecutions, that country was the special object of their fury, notwithstanding which Christianity triumphed for three centuries. Then was the "Man of Sin" revealed, and for 800 years, or till the thirteenth century, pure Christianity was hunted down by the blood-hounds of Popery. The Albigenses, foremost among the witnesses for the truth in France, were, as a people, annihilated; and for the next 300 years the midnight of Popery settled on the land.

The reviving power of the great Reformation was then felt, but the freedom enjoyed was mingled with much persecution. In 1598, Henry IV. published the edict of Nantes, which gave liberty of conscience and security in enjoying religious privileges. But persecution was revived in the reign of Louis XIII., and in 1685 Louis XIV. revoked the edict of Nantes, when half a million of Protestants fell like grass before the scythe; another half million fled to other countries; and about the same number, unable to escape, secreted themselves in the country villages and the fastnesses of the mountains; and the Man of Sin reigned undisturbed for more than a century.

Infidelity then commenced her reign, and at the revolution of 1789, the sabbath, the immortality of the soul, and the Deity himself were formally legislated out of existence. For 117 years, Protestants, though not far from one million in number, had no temple in France.

In 1799 Napoleon re-established Christianity as the national religion; placed Protestants and Catholics on an equality, provided churches for the former, and supported ministers of both from the public treasury. In 1815, with the restoration of the Bourbons, the Protestants were again opposed; and at the Revolution, in 1830, when Louis Philippe was placed on the throne, religious liberty was again restored to all, which is still enjoyed, though under some

restrictions, and with a stealthy influence continually exerted in favour of the exclusive claims of Popery.

THE POPISH PROPAGANDA.

THE receipts of the Association for the Propagation of the Catholic faith amounted, in 1844, to 4,035,207*l.*, and the expenditure to 3,743,908*l.*, leaving a balance in receipts of 291,299*l.* The following table shows the proportion in which the different nations have contributed to that fund:

	Francs.
France	1,933,809
Sardinia	258,628
The British Islands and Colonies	286,914
Prussia	182,126
Belgium	177,686
The Papal States	114,620
The Two Sicilies	100,953
The Low Countries	96,927
The Lombardo-Venetian Kingdom	86,990
North America	63,117
Tuscany	59,356
Germany	57,590
Switzerland	55,937
Portugal	42,123

The dioceses which subscribed the largest sums were, Lyons, 175,057*l.*; Paris, 92,371*l.*; Cambria, 89,806*l.*; Cologne, 82,465*l.*; Tuijon, 61,000*l.*; Nantes, 60,168*l.*; Rennes, 54,637*l.*; Toulouse, 54,218*l.*; Rome, 52,415*l.*; Dublin, 49,435*l.*; Naples, 47,883*l.*; Le Mans, 44,714*l.*; Ghent, 43,639*l.*; Strasburg, 41,883*l.*; St. Brienne, 41,010*l.*; Bordeaux, 40,982*l.*; Angers, 40,038*l.*; &c. Belgium, with her six dioceses, figures in these returns in the following proportions: Ghent, 43,639*l.*; Mechlin, 36,330*l.*; Liege, 33,615*l.*; Tournai, 31,635*l.*; Bruges, 22,249*l.*; and Namur, 10,216*l.* The Low Countries subscribed, viz. the diocese of Bois le Duc, 31,169*l.*; Limburg, 15,528*l.*; Luxemburg, 11,168*l.*; Breda, 5,714*l.*; other districts, 33,356*l.* Among individual donations the four largest were sent from the following dioceses, viz., Alby, 10,000*l.*; Basle, 7,887*l.*; Tournai, 5,847*l.*; and Savona, 4,336*l.* The Annals of the Association are published annually, to the number of 171,900 copies; viz., in French, 94,000; in Italian, 30,000; German, 24,000; in English, 14,000; in Flemish, 4,800; in Portuguese, 2,500; in Dutch, 1,100. The donations sent from France and Belgium for the redemption of Chinese infants, amounted to 14,811*l.* The funds of the Association were distributed as follows in 1844, among the different missions of the globe:

	Francs.
Missions in Europe	655,984
" Asia	966,947
" Africa	300,846
" America	1,127,122
" Oceania	430,889

WORLDLY DISTINCTIONS.

THE differences of high and low, rich and poor, are only calculated for the present world, and cannot outlive time. In the grave, at the day of judgment, and in heaven, there are no such distinctions. The grave takes away all civil differences. Sculls wear no wreaths and marks of honour: "The small and great are there; and the servant is free from his master."

Biography.

MEMOIR OF THE REV. D. GUNN, OF CHRISTCHURCH, HANTS.

A LIFE is worthy of record, in so far as it may benefit the living by the memory of the dead. Biography, like "history, is philosophy teaching by example." Wisdom speaks with a voice of authority, when uttering the lessons of experience, and enforcing principles by practice. "The wisest study of mankind is man;" and a memoir is a picture of human life, in which man is seen at work. A narrative of facts not only shows the outer manifestations of mind, but also details the causes of enduring consequences. No real life ever wholly dies, it survives in its results. "The evil that men do lives after them,"—how much more their good. Goodness, like truth, is immortal, and, as light, it "cannot be hid." Its influence remains also for imitation, in stimulating and strengthening others. In the brief outline now presented are sketched the labours of a life in earnest for truth, whose energy was the servant of religion, and the friend of man.

The subject of this memoir, the Rev. D. Gunn, was born at Wick, the chief town of Caithness, the most northern county in Scotland. Brought up on the simple fare and stern mountains of the Highlands, his frame was braced for after effort, his mind trained to persevering energy, and his character formed in keeping with his clannish motto, "*Manu forti*." The ardour of his nature was at first guided by the hand of a pious mother, whose influence was strong and lasting on all her children. His childhood was passed under the care of a venerable and excellent relative; and he received at this period the elements of an ordinary classical education. Some years of his youth were spent with another relative in Edinburgh; during which time he attended the classes of the High School in that city.

While he was residing in this "modern Athens," public attention was drawn to Evangelical Christianity by the eloquence of Mr. Ewing, and the exertions of Mr. Haldane. The general interest was increased by their adoption of the ecclesiastical polity of Independent, or Congregational Churches, which at that time was "a new thing" in the old Presbyterian city. Mr. Ewing was a powerful preacher as well as an able expositor of Scripture, and not only attracted large congregations, but established many Sunday-schools; nor was he more the friend of childhood, than a favourite with intelligent youth. With other young men, Mr. Gunn was led to hear truth presented with a light that flashed conviction on the mind, and a love that charmed the heart to piety. Thus deeply impressed with Christian principles, he sought and obtained admission to a theological college of students for the Christian ministry, established under the tuition of Mr. Ewing, who began it at Edinburgh, and removed it to Glasgow, when he had formed a large Congregational church there. The first class concluded their studies in the year 1800, when "three preachers were sent to Ireland, and the rest were to labour in Scotland." Of these "three" one was Mr. Gunn.

In the memoir of Mr. Ewing (p. 248) is the

following extract from the letter of instructions given to each student on his leaving the college: "It gives us much pleasure to know the care that was taken in your selection before you entered on your studies, that, so far as man could judge, you had experienced the power of Divine grace; that your knowledge of the truth was in some degree clear and impressive; and that your conduct was such as became a Christian. Study scriptural simplicity in your discourses: Those sermons are always most useful which are most simple. Abound in scriptural language. Let not your sermons and prayers be too long. Convey as many ideas as you can in few words. Much better your hearers should wish you had been longer, than be wearied till you close. We are sometimes disposed to speak longest when we have least to say."

The ordination of Mr. Gunn and the two other ministers were held in Mr. Ewing's chapel. They then went to Ireland; and the report of the Society with which they were connected, declares, that "the reception they have met with is highly encouraging; and the Society have the satisfaction to state, on the testimony of much respected characters in that country, that their labours have been abundant and successful." In Ireland Mr. Gunn remained seven years, and, among other places, preached at Waterford, and also in connection with the Rev. J. Kelly in Dublin.

Having come to England, in consequence of the distracted and dangerous condition of Ireland rendering his usefulness uncertain, he went to Ilfracombe, in Devonshire, and resided there four years. During his stay there he was constantly engaged in ministerial duties; taught young persons in classes; established a Sunday-school, which had not existed before; and greatly invigorated the Congregational church in that town, where his name is still remembered and revered. He afterwards resided at two towns in Somersetshire, where he used the same means with great diligence and similar success, till the churches were in a more prosperous state. He then left them in the care of other ministers, to carry on the work he had raised from weakness to strength and vigour. Such was his plan and preference of choosing spheres of labour which others might refuse, and of planting the principles of religion where they were most required.

In July, 1816, an invitation was sent him from the Congregational church, in Christchurch, Hants, requesting him to conduct the public services for a year, with a view to a more permanent occupation of the pastoral office. He acceded to the proposal, stayed the time suggested, and, by the constant progress of affairs, was led on from year to year during the remainder of his life.

Christchurch is a small and ancient town, in the south-west part of Hampshire, near the sea-coast. The inhabitants, in 1816, were about 1600 persons, and at present are not more than 2000. The parish is one of the largest in the kingdom, being twelve miles in length, with a thinly scattered population engaged in agricultural pursuits. In this locality there had long been a small number of pious persons, who

formed a Nonconformist congregation. The history of this little church can be traced back into dark and dangerous times, when worship had to be performed on a neighbouring hill, with one of the devoted band always on the watch to give warning of approaching enemies. The names of the ministers cannot with confidence be ascertained before the year 1680, when Rev. Mr. Pike commenced his pastoral duties. His death is recorded on his grave-stone as having taken place in 1694. After eleven pastors had followed him, his successor, in 1816, became the Rev. D. Gunn.

The circumstances of the congregation were of the most discouraging nature to a new minister. Much confidence and energy were needful to bear up against the downward tide. Within were division and depression—without were ignorance and immorality. There were but a few to begin with, and they required to be united. But with one good leader much has been often done by a faithful few. There were about one hundred persons in the congregation, of whom thirty formed the church. The Sunday-school consisted of fifty children. The chapel was a square, substantial building, capable of holding 400 worshippers, but defaced with visible signs of damp and decay, and defended in front with a high wall and massive doors. There were also two rooms used for worship in villages four miles distant from the town, and formed feeble outposts against surrounding opposition.

But a new order of things was at hand, and, with a new ministry, soon began to appear. Former worshippers were interested, united, and instructed in their duties. Hope awoke with fresh spirit, and "faith which works by love." The school was reorganised, and, under the personal superintendence of the minister, gradually increased. The way to a parent's heart lies through the child, and many came to hear for themselves who had not attended before. The church, though consisting of those who professed to be Christians, required revision; and being dissolved by mutual consent, was reorganized after a few months had elapsed, during which time lectures were given on the duties and qualifications of a Christian church. Those members who would conform to the regulations of Scripture for a Christian profession, were then invited to meet the minister, and unsuitable persons not having presented themselves, the church was formed again of those who had assembled for the purpose. The way was thus prepared for the time when "the Lord might add to the church such as should be saved."

With the first vigour of a healthful religious spirit, attention was directed to the repair of the house of God, and the unmistakable marks of a declining or dying piety were removed by the cheerful liberality of the people. An adult school was also established for the benefit of those who had not received the advantages of early education. The village stations were regularly preached at, and the attendance gradually improved. Those who heard on the week-day came in on the Sunday, and, with fresh worshippers from the town, enlarged considerably the congregation, so that, at the end of the first year, the chapel was full.

On the commencement of the second year, the progress made, the good done, and charac-

ters changed, appeared to make the duty plain of a longer union of people and pastor. The place of worship became too strait; an enlargement was necessary. It was effected by doubling the chapel at a cost of £1700. The whole expense was cheerfully borne by the congregation, of whom five or six were respectable farmers or tradesmen, and the rest were mechanics and labourers. In raising this amount the school did what it could, but no assistance was asked from other congregations. These efforts, instead of weakening, only stimulated and strengthened the cause, and drew the attention of those for whom it afforded the accommodation.

In 1819 a school-room had become an evident necessity, which was willingly raised by the people, who resolved on building it half the size of the present one at an outlay of £400. These additional means of usefulness were then energetically worked; unremitting attention and effort were bestowed. When things at home had become somewhat consolidated, the state of the villages was taken into consideration with a view to afford a suitable place for the worship conducted in them. In 1822, a sum of £400 was subscribed to erect a chapel at Ripley, four miles from Christchurch, on a piece of ground given for the purpose. A neat edifice was raised, and a good attendance secured, so that many heard the gospel who had never heard it before.

At this stage of progress, after six years of increasing numbers and augmenting usefulness, it was resolved to make the utmost use of the accommodation possessed before any more building was undertaken. The minister was the mainspring of everything; he felt he ought to be, and acted up to his conviction. He was seldom from home; an attached people could rely on his presence. He was always at the post of duty; in regularity and punctuality he was a pattern both to the congregation and the school. He paid particular attention to the devout manner of conducting public services, and his discourses were prepared with much care. His activity of thought gave him a quick insight and perfect grasp of a subject, while a very retentive and ready memory placed all his varied knowledge ever at command. He had a singular fertility of mind in the use of figures of speech, and the invention of apt and striking illustrations. He used the pulpit as the pivot, on which knowledge, as a lever, might raise the neighbourhood in intelligence and piety. Like his own revered tutor, he won the regard and commanded the respect of the young. He was felt by them to be their friend, and they reciprocated his kindness with enthusiastic attachment. While he was the centre of action, all were kept moving and employed. He urged on all the duty and advantage of knowledge. The strength and stability of a reading people they were made to see. A large quantity of useful and religious books were sold, including many copies of Matthew Henry's Commentary, and works of scriptural interpretation and Nonconformist principles. A library was established for the use of those who were intent on self-improvement. Societies were also begun for the relief of the poor, and providing them with ready-made clothes at half-price. Another important institution commenced was a British school for boys and girls; in both of which great numbers have

been well taught, and fitted for respectable and useful stations. A Friendly, or Provident Society was also constituted with care, and conducted with economy. While a source of great comfort and peace in sickness, it likewise convinced the working classes that their interests were thought of and provided for; while the afflicted were relieved by charity whenever required, yet in this way of self-support in illness, comfort is the sweeter as obtained by the savings of health, and enjoyed with independence of mind. This society has now a large accumulated fund, and has enrolled several hundred members. There was also one for women. In all these means of promoting the welfare of his people, their minister felt a deep interest, and took an active part. To all persons his manners were kind and affable. Courtesy was combined with dignity. No one was more careful to guard against offence, or more willing to remove it. He was ready to be the counsellor of any who desired it; and all felt they could at any time apply to him for advice. His powers of conversation were of a high order; and his ability to impart information was not greater than his facility in giving pleasure. These characteristics, keeping up an incessant influence in private, tended greatly to sustain and augment the power of his public ministrations.

During the first period of a ministry so energetic and impressive, its effects were visible in the character and conduct of worshippers attending. In some the change was gradual, but in others rapid and remarkable. For dealing with various dispositions, and for fostering, without chilling by neglect, or spoiling by kindness, the first religious feelings of the soul—a knowledge of human nature, with a clear insight into it, is an invaluable faculty to a minister; and few have ever had more of an intuitive perception of others than the subject of this memoir. He appeared at once to read the character, and measure the capacity of others. The philosophy of mind was his study and delight; and he turned all his acquisitions to account in aid of religion. The dissection of character was useful to him in the discovery of its evils, in laying them bare to the eye, explaining their remedy, and urging their removal. In the application of persons to him for religious advice, he could give it with wisdom. In preparing those who desired to become members of the church as professing Christians, he thought no care too great. Such candidates were kept a year in reading works of Christian experience, duty, and responsibility. They had time for judging of their own religious state, and for studying the principles of a Christian church. Prevention, he thought, better than cure. Soundness of knowledge, and stability of character, are closely connected. Future duties and dangers were known beforehand, and could be prepared for. Rules drawn up from Scripture for the regulation of the church, were read to every candidate; but the care taken before admission rendered the exercise of discipline a rare necessity. Additions to the church were constant: for thirty years there was not a church-meeting at which one member at least was not received, and often there were several candidates admitted.

The means employed for carrying on the good begun, continued to have that Divine favour, without which nothing is wise and nothing is strong. The progress was such that the

time seemed never to come when he was at liberty to leave. There was always more to do. One thing grew naturally out of another, as the stream of events moved on. Increasing attendance had again made more room needful for the people crowding to the public services. In 1826 a second enlargement was effected at a cost of £1400, by doubling the size of the school-rooms, and giving its present dimensions to the chapel, by which it can accommodate with ease a thousand persons.

In 1828, an important measure was adopted for extending the means of usefulness in the neighbourhood; and although it deprived the minister and church of many friends, yet with disinterested liberality it was carried into execution. The chapel in the town being again well filled, it was resolved to enlarge the chapel at Ripley so that it might hold four hundred persons, and form a separate church there, with deacons and a respectable minister of their own choice. All persons within a certain distance were to attend it. The plan was accomplished. A good parsonage-house was built for the pastor; a school-room already existed; a library was presented; and everything suitable for public services was handsomely furnished. A Provident Society was commenced, and now has nearly three hundred members, with several hundred pounds in hand. Educated ministers have laboured with success, and have been supported in comfort by the people of their care.

This district requiring no farther superintendence or assistance from the town, attention could be concentrated on a spot in an opposite direction. In a village called Throop, five miles from Christchurch, services had for many years been held in a large room, and there it was resolved to erect a small chapel and school-room on ground given for the purpose. No aid was asked beyond the congregation, who generously raised a sum of nearly £800. In this place of worship services were conducted every Sunday by intelligent and pious laymen appointed by the ministers, who read printed discourses, and held a Sunday-school also. In the week the minister preached there himself. A congregation was soon gathered. After three years had passed, and some progress made, greater things were attempted. The chapel was enlarged, a respectable parsonage was built, and a church formed of members of the church in Christchurch. The expense was again freely met by the people. All things being thus prepared, a young minister was invited to preach with a view to the pastoral office, and the man of the people's choice became their minister.

On this occasion a very impressive and affecting ordination-service was held in the chapel at Christchurch, when, in the presence of a crowded assembly, two young ministers, educated at Hmerton College, were ordained over these two new churches, by the neighbouring ministers, and their eminent tutor, the Rev. J. P. Smith, D.D. Thus, in an agricultural district, where fifteen years before one small congregation existed alone, were now seen three prosperous churches, with their ministers, schools, and societies united in harmony and vigour.

At this stage of the narrative a favourable opportunity presents itself for adverting to the Sunday-school. In the work done this was an instrument of great power; it is "not unknown to fame;" its "praise is in all the churches."

Many have heard of it, some have seen it, and a few have gone and done likewise. It consisted of the entire youthful part of the congregation. This was an important principle of the plan, and an advantage arising from the personal oversight of the minister. The pastor himself prepared the lessons, taught them to the teachers, and they gave them to the scholars. The lessons were on various interesting scriptural subjects, and conveyed much Biblical interpretation and illustration. They were given by the minister to the teachers at "the teachers' meeting," held an hour before the Sunday evening-service, in the school-room, when of parents, scholars, and others, there were generally four hundred persons present to hear them given. The school was examined in them on the next Sunday afternoon, before the afternoon service, by the minister, who began at the head of a class, and interrogated the children one by one till he had gone through the whole. A child who had misbehaved, been late, or could not say the lesson, lost a place. The average attendance was about four hundred children, and about six scholars were allotted to each teacher. In all these plans there was one invariable rule of perseverance. Constant change was considered certain failure. Patience had here "its perfect work." This perseverance was a source of strength, and a secret of success. The minister was a pattern of punctuality, and all were required to imitate his example. His aptitude for command was felt in the government of the school, which secured ready obedience while it roused the enthusiasm of youth.

In 1830, a visit of inspection was paid it by H. Althans, Esq., of London, at the request of the Sunday-school Union. He spent a Sunday in his examination of the system and its success, and drew up a Report, which was published by the Committee who sent him. It is still sold at the Depository of the Sunday-school Union, No. 60, Paternoster-row. In this full and minute report all the details are given for the information of those who desire it. This gentleman concludes by observing: "I cannot consistently close the present report without stating, that the visible effects of these plans and operations are truly astonishing, and form a subject of gratitude and praise to the great Head of the Church, who has in this part of the country raised up and sustained a band of disciples so eminently qualified for usefulness, and whose plans are so judiciously applied, whose labours have been so extensively successful, whose perseverance continues most unremitting, and whose union and cordiality are so admirable."

In addition to the instruction thus imparted, the Rev. D. Gunn had a class of respectable young persons, who met him early in the morning of every day, for general mental improvement. He also conducted a weekly meeting of persons interested in the exposition of Scripture, when a passage, appointed at the previous occasion, was made the subject of investigation; and essays were read, or remarks offered, by any who had prepared for its elucidation. These meetings were interesting, useful, and well attended. They formed a kind of Congregational Bible-class.

In 1832, a neat chapel was built at a village called Hinton, about four miles from the town, situated on the borders of the New Forest. It was erected by a legacy bequeathed for this

object by an excellent and generous youth, who desired no other, and could have wished no better monument. It stands on ground offered for its erection. Its services are conducted every Sunday by two deacons, whose persevering efforts have been productive of much good. A Sunday-school has flourished there; and many persons, after giving satisfactory evidence of piety, have been received into the church in the town.

In 1833 an infant school-room, capable of holding 150 persons, was built, with a house for a mistress, on ground adjoining the chapel in Christchurch. This important institution was the gift of a gentleman in the neighbourhood. Here a good foundation was laid for future education in the British and Sunday-schools. First impressions could be given in a manner suitable to the youngest capacities. More easy and rapid progress could be made when a child was old enough to be advanced to the British school. In the day-schools the deepest interest was felt by Mr. Gunn. He was a frequent visitor and warm supporter of them. His views of popular education were broad, strong, and ardent. In nothing was he more in earnest. He regarded it as the foundation of popular religion and the strength of national prosperity and peace. Ignorance is the enemy of Christianity, and he who labours for the truth has the greatest probability of success when he addresses a people who can understand him. So thought and so acted this successful minister of the Gospel. His was the pleasure and the confidence of addressing a people whom he had rendered intelligent. The result justified his belief. Never had education a warmer advocate or a firmer friend.

In 1834, another destitute district was supplied with a small but commodious place of worship, where means of usefulness similar to those already stated, were regularly sustained. At subsequent periods two others of the same dimensions were planted in neighbourhoods too remote from those already erected for easy and constant attendance. In these three smaller chapels, of which the last was completed in 1840, attentive hearers assemble on every Sunday at two or three services in each; and great good has been done in the knowledge and virtue, piety and consolation, of those who had little of either before, and lived in retired places where they were not likely to have any means of grace.

During the whole period of this ministry large numbers of Bibles and Testaments were sold. The usual method of the circulation of the tracts of the Religious Tract Society, was extended through the entire neighbourhood. As many as eleven day-schools have long been supported and well attended. Youths of good talent, and with a love for learning, have been apprenticed to the master of the British school, and fourteen of them are now in good situations as masters of similar schools. While home interests were so thoroughly cared for, liberal aid was given to the County Association for supplying rural districts of Hampshire with Congregational ministers; and foreign Missions were supported by considerable contributions.

The people will also cherish the memory of their minister not more for his energy than for his benevolence. He was liberal to all the institutions established for his people's welfare; and though he never paraded himself as an

example of generosity, he would not be outdone in works of kindness. He was liberal to the people, for the people were liberal to him. Though not dependent on his stipend, he reminded the people that nothing abrogated the law of Christ, that a minister should be supported to the extent of a people's ability. If he chose to give it all away, it was not the less their duty to present it to him that he might do so if he pleased. While, therefore, they gave so nobly for their own accommodation, and for the education of the young among them, and for foreign Missions, they felt their first duty was for their pastor's comfort and usefulness. The whole of the seat-rents were devoted to his use, and, before the separation of the churches, amounted to £300 a year. The incidental expenses of public worship were met in addition; and being for the people's good, were discharged by them as their own debt, without interfering in the least with their duty to their pastor. This mutual liberality secured mutual confidence and regard, as each felt the other was doing what he could. A people who act a generous part to their minister always receive in return more benefits than they bestow. While Christianity is sustained in strength, not only is its influence extended, but the character of religion is honoured, and the glory of its Divine Author is promoted.

As a brief summary of results effected in a small town with a thinly-scattered population around it, these facts will give a general idea of what was done in the course of thirty-two years by a minister between the age of forty-three and seventy-five. He found one chapel and left seven, with three ministers, three churches, seven Sunday-schools, and eleven day-schools; more than 500 members were received into the church under his own care, none of whom had been members of other churches, and of them 145 had been his Sunday-scholars. He baptized 1,340 children; and his last public duty was to baptize twenty-four more. From September, 1837, when Dissenting chapels could be licensed for the purpose, 124 marriages were performed by him up to April, 1848. He left a list of thirty candidates for admission to the church at the time of his death. Such are some of the happy rewards of labour. The Providence who works by means blesses toil. From a barren field springs up a rich harvest. A sower went forth "bearing precious seed;" after hard labour, long perseverance, many vexations, yet much "faith and patience," he inherits the promise: "he shall doubtless come again with rejoicing, bringing his sheaves with him." "This man shall be blessed in his deed."

On this brief narrative no comments need be offered. This "manner of life" speaks for itself. It has a voice for pastors and for people. Perhaps "while they muse the heart will burn." Ours is an age of action. Life is now a labour; toil alone triumphs. Effort is blessed and blesses; inactivity vegetates and vanishes. "In all labour there is profit;" in none so much as in the best service and for the best Master. In the service of religion the noblest principles are planted, and truths which never die are sown. In the harvest time of earth "we shall reap if we faint not."

On the character of this devoted minister it is not needful here to dwell. His portraiture has been already drawn by the Rev. Charles Wills,

B.A., of Throop, near Christchurch, in his clever sketch, entitled, "The Pulpit Tribute." Let us then hasten to the closing scenes of this earnest life.

During the whole period of his ministry the Rev. D. Gunn was favoured with a large measure of health. Fearing indisposition, as he dreaded inactivity, he was careful in the use of means for preserving strength while employing it to the utmost. His public engagements were interrupted by only two instances of illness. In the latter the disease was suspected, which at length proved fatal. Through the last year of his life he appeared at times less able to do all his usual work than he had been wont to show; but his elasticity of constitution rallied itself again. He had so long braced and hardened his system that much vigour remained; and his buoyancy of spirits and force of mind enabled him to rouse himself with the occasion. He, however, had occasional assistance in public services, as he received during his former indisposition; but no fears were entertained of approaching dissolution. On the last sabbath he appeared in public, he opened the school as usual at nine o'clock, preached in the morning service, examined the school in the afternoon, and, during the afternoon service, baptized twenty-four children. With this interesting labour of love he completed the duties of a long life, of which so large a part had been spent in the welfare of the young. It was an appropriate close: his work was done; he "had finished his course." During the ensuing week he was seized with a severe attack of influenza, which produced a violent biliary disorder, and roused into action the disease of the heart, which proved to be enlargement of the organ. Eminent medical skill succeeded in subduing all dangerous symptoms, but could not relieve the organic malady. Under violent palpitation and incessant nausea, his remaining strength gradually gave way. A rest from employments had always been a regret to him, and at the thought of a total cessation from them, he who had seldom wept could not refrain a tear. But now that he felt the shadows of the tomb were falling about him, and life was disappearing among the things of the past, his desire took another yet a natural turn, and at once breathed itself in prayers for a short interval of action, and a speedy passage to a better world.

As soon as effort was impossible on earth, his soul longed towards the sublimer and intenser service of that Temple where "they rest not day and night," but where "His servants shall serve him." With immortal and untiring energy a lingering sickness would have been no "light affliction," and it was not intended for him. Distressing was a vacant Sunday, and two only were allotted to him. The first week of his illness was the last he spent in his study; the second was passed in a sitting-room up-stairs; and the third he could not leave his bed. He would allow none to attend him but his wife and daughter, and one servant. It was not till the middle of the last week that his end appeared so near as it really was. His exhaustion then was extreme. He wished to see several friends, but was unable. His latest thoughts were for his children and his people. His son was the last person with whom he had an interview of consciousness. He could see only one of the deacons, but sent kind and faithful messages;

and, though able to speak only with difficulty, roused himself by an effort to say, with peculiar emphasis, "I wish I could see all my friends once more, to beg them to hold fast the truth when my lips are silent in death." He committed his people to their principles and their God. His church and his school lingered in his heart till its flow of philanthropy had ceased. Nothing did he more frequently or fervently utter than the declaration, "Could I live again I would do all I have done for God, and even more." No regret of past exertion mingled with his final peace. The success given him was his joy and consolation. His mind was composed in the enjoyment of the salvation he had been the means of bringing to so many others. He knew his end was near, and said, "My sun will soon set;" and calm as that orb of light, when his summer-day work for the world is done, goes down at even-tide beneath a cloudless sky with all his glory round him, so gently sank his soul to rest amid surrounding benedictions and tears. "He had served his generation by the will of God," and was not long detained from his eternal reward. It was his earnest prayer that he might not pass another inactive sabbath on earth. His wish was granted. At the age of seventy-five years, he expired on Saturday evening, June 17th, 1848.

A profound sensation was created through the neighbourhood by his death. It could not be realized by any. Of him, as of an ancient servant of God, it might be said, that to the close "his eye was not dim, nor was his natural force abated." But the father of his people was gone, and deeply was his loss deplored. Services on the following day could hardly be conducted, through irrepressible emotions of grief. The day of interment gave melancholy proof of the bereavement. The funeral procession was solemn and imposing. It was attended by the Sunday-scholars of his own chapel, and the smaller ones connected with it, who, with their teachers, to the number of 600, preceded the

hearse; while after it followed a mourning-coach, with his son, two other relatives, and the Rev. J. Bennett, D.D., of London, who conducted the service. Two other coaches conveyed neighbouring ministers and the deacons; after which walked the male members of the church and friends from other towns who came to pay the last tribute of respect. It was a long and mournful train of half a mile in extent; and moved through streets thronged with spectators, where every window without exception was shut in token of sympathy, as if each house had lost a friend.

On entering the chapel, now hung round with blackness, and the galleries filled with the children in mourning and tears, a spectacle of overwhelming power was presented. Slow music blended its solemn tones with audible sighs and sobs as the coffin was carried up the aisle, and placed before the pulpit, where many hearts were feeling that, "being dead, he yet speaketh." The funeral oration was then pronounced by Dr. Bennett, and, at the conclusion of the service, the body was conveyed to its "long home." The multitude dispersed; and with sad and drooping hearts, the children went one by one to look on the coffin of their departed friend, and take a last and long farewell.

On the next Sunday funeral sermons were preached by Dr. Bennett, in the morning, to the members of the church, from Heb. xiii. 7: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." The counsels and consolations given were both appropriate and powerful; as was also the discourse in the evening, to the congregation, on Rev. xiv. 13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Review and Criticism.

The Teetotaler's Companion; or, A Plea for Temperance. Being an Exposition of the Personal, Domestic, and National Evils that result from the present Drinking Custom of Society; the Use of Intoxicating Liquors being proved Inimical to Social, Moral, Religious, Physical, Mental, Commercial, and Political Economy. With a History of the Temperance Movement; showing also the Benefits that have followed the Adoption of Total Abstinence. By PETER BURNE. Pp. 507. Hall and Co., London.

WE have before called attention to this work, while in the course of publication. It is now finished, and constitutes the most copious, various, complete, and

systematic view of the great subject anywhere to be found. Instead of the quaint and paltry title, "The Teetotaler's Companion,"—no pocket "companion" truly; it would require a bag to carry it about,—as we believe we formerly hinted, it ought to have been designated, "*The Temperance Cyclopædia.*" Both the matter and the form of the work are of a character to sustain an appellation of such dignity. The royal size, the large and leaded type, with the marginal headings and notation, give the volume a rich and splendid aspect. While Mr. Burne has performed his part in a manner which entitles him to the thanks of his country, Mr. Burton also has amply sustained him by his highly workmanlike typography. The volume concludes with a chapter of

recapitulation, which we cannot withhold from our readers :

THE MIRROR OF INTEMPERANCE.

In drawing to a close, a brief recapitulation of the principal evils resulting from the drinking system will not be out of place; whilst the real and awful character of the vice of intemperance will be thereby seen as it were in a mirror. In recapitulating, we shall suppose that drunkenness will be allowed to go on unopposed to the end of the present century; and by the extent of the evils resulting from it at present, show what its statistics must be for the entire century, past, present, and future—that is, from the year 1801 to 1900 inclusive; the middle of the century being likely to afford the average of the whole.

The first object which strikes the eye on looking into the mirror, is the fatal flood of alcoholic poison covering the surface of the land. Adding one-fourth to the reputed consumption of wines, ales, and spirits, for the increase by adulterations, the real annual consumption will amount to upwards of five hundred and eighteen million gallons (518,530,689). If this quantity of liquor were collected, it would float the entire British fleet! Without anything on its surface, it would form a lake 19 feet deep, a quarter of a mile broad, and considerably more than half a mile long; or it would form a river 2 feet in depth, 15 feet in breadth, and 462 miles in length! By the end of the century the consumption of intoxicating liquors will have been upwards of fifty-one thousand million gallons (51,853,068,900); which quantity would form a lake, in depth like the other, of more than 25 miles long, and 12½ miles wide; or a river similar in breadth and depth to the preceding, but extending 46,200 miles.

Through the drinking of these immoral waters 500,000 of the population are wallowing in confirmed habits of drunkenness; while there are, at least, 1,000,000 occasional drunkards, and double that number of rare drunkards. In the first class, persons are intoxicated about four times a week; in the second, (comprising Saturday night, dinner party, and fire-side drunkards,) each Saturday night, and once in two weeks besides; and in the third, (consisting of such as drink with "great moderation,") perhaps once in four weeks. Every Saturday night 1,500,000 persons retire to their beds in a state of drunkenness, and each alternate Saturday 2,500,000. Annually 208,000,000 cases of drunkenness occur. By the end of the century the number will amount to upwards of twenty thousand million (20,800,000,000.)

By the first class of drunkards, among other acts of immorality, there are uttered 5,642,000,000 oaths in the course of a year. In the second, we may reasonably suppose a round of half a dozen to be uttered by each individual while intoxicated, and, from the habit thus formed, three per day while sober; and in the third, two whilst intoxicated, and one per day while sober. The yearly number of oaths is 8,393,000,000; the sum total for the century (taking in 25 leap years) being upwards of eight hundred and fifty thousand millions (850,451,785,699.)

Estimating a generation of confirmed drunkards to endure 10 years, occasional drunkards 15 years, and rare drunkards 25 years, British

drinking customs will have produced 15,750,000 drunkards during the present century!

There are 100,000 persons constantly in custody for crime, and 400,000 more indulging in criminality at large. Estimating a generation at 10 years, there will have risen up in crime, during the century, 5,000,000 persons. Supposing each individual at large to commit one offence daily, the number annually will be 146,000,000; or from the year 1801 to 1900, more than fifteen thousand millions (15,642,857,100.)

Of these 500,000 criminals, 228,000 are prostitutes; and estimating their individual career of infamy at 10 years, there will have passed through society during the present century, 2,280,000 of these unfortunate and pernicious beings. Reckoning each to commit one crime per day, the number amounts to 83,220,000 yearly; and, in the course of the century will be upwards of eight thousand millions (8,327,700,000.)

More than 1,000,000 of the British population are in regular receipt of parochial relief. Estimating the pauper list to be renewed in five years, 20,000,000 persons during the century will have been reduced to this hapless condition; and the expense occasioned to the community, at the present rate, will have been about £700,000,000.

About 40,000 persons in the United Kingdom are afflicted with insanity; and if we take ten years as the duration of one race, not less than 400,000 individuals will have suffered from this awful malady from the beginning to the end of the century.

About 7,000 persons annually perish in the United Kingdom through accidents while drunk; which number at the end of the century will amount to 700,000! Suppose an average of 25 years in the life of each to be thus cut off, the aggregate annual loss of human life will be 175,000 years, and during the century 17,500,000 years! This, however, is not a tithe of the sacrifice. If we estimate the 500,000 drunkards, after becoming such, to run their career in 10 years, the annual mortality among them will be 50,000. Supposing each to diminish his life 20 years, the annual loss of human life amounts to 1,000,000 years, and in the century to 100,000,000! Supposing the 1,000,000 free-drinkers to commence drinking at the age of 20, and be replaced every 20 years, the annual mortality among them will be 50,000; and the annual loss of life, at 15 years per head, 750,000 years, or, in the century, 750,000,000! Estimating the 2,000,000 moderate drinkers to be replaced in 25 years—that is, to attain the average age of about 45—the annual mortality among them will be 80,000 years annually; or 80,000,000 in the century. The total loss of human life in the three classes must be 2,550,000 years annually; or 255,000,000 years in the century!—equal, at 30 years' average, to the extinction of a nation more populous than Ireland!

The loss to the working classes alone through drinking, appears to be £110,000,000 annually; and that to the wealthier part of the community £25,000,000. Estimating the loss of property by accidents and depredations, the expense of private watchmen, of the police force, administration of justice, maintenance of criminals, lunatics, paupers, and beggars, the cost of building and repairing gaols, asylums, workhouses, hos-

pitals, and benevolent institutions, occasioned by drunkenness, at £15,000,000, and adding to this 50,000,000 for the loss of labour,* the sum total requisite for supporting the drinking system amounts to £200,000,000 annually! At the century's end the aggregate cost will be twenty thousand millions (£20,000,000,000). Supposing £11 in every £20 of this sum to be withheld from the trade of the country, the commercial loss of the nation is £110,000,000 annually—more than twice as much as the entire foreign trade. The total loss to the trade of the country during the century will be eleven thousand millions (£11,000,000,000), equal to the foreign trade of two hundred and eleven years.

The amount of grain annually destroyed in the manufacture of malt liquors and spirits is 58,000,000 bushels, weighing 1,450,000 tons. Of this grain 32,000,000 gallons of liquid poison are made by brewing, and about 12,000,000 gallons by distillation. A number of poisonous drugs, and about 469,000,000 gallons of water are added, and this liquor (containing 86,383 tons of the grain) is employed in destroying the lives and morals of the people. Distributed equally among the population of 28,000,000, each person would receive daily of this concoction, rather more than four drams (a quarter of an ounce) of spoiled food, nearly the fourth part of a gill of alcohol, and one gill and nearly a half of water. The yearly allowance would be sixty-seven quarts of water, six quarts two and a half gills of alcohol, and six pounds fourteen ounces of stinking food. The grain thus wasted, used as food, would make nearly a thousand millions of 4lb. loaves (928,000,000); and, at 1½ lb. each per day, would serve 6,786,105 people with food the whole of the year. In the course of the century 5,800,000,000 bushels, weighing 145,000,000 tons, will have been destroyed, which, made into bread, would feed the present population, at the above rate, for 24 years.

In 1845 there were in the United Kingdom 121,985 licensed dealers in intoxicating liquors. Supposing each to have a wife or husband, and two assistants (servants or children), and to deal with thirty customers each Sunday (for there is more drinking on this day than usual), the number of sabbath-breakings in connection with the drinking system, will be 4,147,490 weekly, or 215,669,480 yearly. It is moreover estimated, that 40,000 persons are at work every Sunday in the malt-kilns (Sunday-work being indispensable in the manufacture of malt), which makes the annual number of sabbath-breakers 2,080,000 more; giving a total of 217,749,480 yearly; or, in the course of the century, upwards of twenty-one thousand millions (21,774,948,000).

About 80,000 members of Christian churches are annually expelled, or caused to withdraw, through habits of drunkenness or free-drinking, brought on by the conventional drinking prac-

* The entire British manufactured, mineral, and fishery productions of the year 1840 were estimated, in round numbers, at £200,000,000; and calculating the agricultural productions at £250,000,000, the total must have been £450,000,000. The Parliamentary Commissioners on Drunkenness reported the loss of labour through drinking as equal to one-sixth of the whole, and facts we have adduced bear this out; but taking it at one-ninth, it amounts to £50,000,000! The national produce, therefore, should be £500,000,000.

tices of society. At the end of the century their number will amount to 3,000,000, equal to thirty thousand congregations! Most or all drunkards have been Sunday-school scholars; but estimating only three-fourths of them to have been such, it will appear that of the half million falling into their abandoned ranks every ten years, 475,000 have at one time lapsed their Hosannas in the sabbath-school room.—How dark the night of morn so fair! In the course of the century 4,750,000 of our innocents will thus have been demoralised! Oh, come to the rescue, come! Great God, do thou!

How gloomy the scenes of intemperance! How horrible the reflections of the mirror! But—and it is an important but—the greater part of these horrors have yet to come; now the question is, shall they come? Nearly every person, we suppose, is a Christian, a patriot, or a philanthropist. Reader! thou perhaps art a Christian; open then thy Bible, and read James iv. 17: "To him that knoweth to do good, and doeth it not, to him it is sin." If really a Christian, thou must, with us, be resolved these horrors shall not come. Perhaps thou art a patriot; well, then, thou canst not let them come, and continue the desolation of thy country. If a philanthropist, thou wilt not let them come: thou canst not, if thou dost to another that thou wouldst he should do to thee. How, for instance, shouldst thou like to be a drunkard? Not at all. Consider this then: If you, with 14 others, commence drinking moderately at the age of 20, by the time you are 50 three of your companions will have become confirmed drunkards, and several others troublesome drinkers, from mutual encouragement; consequently, you will have performed the fifth in the making of a drunkard. And this, not by club or convivial meeting, but by ordinary social indulgence. Exert your philanthropy, then, and let not the sin and misery predicted in the mirror fall upon your fellows. Let but each professing Christian, each patriot, and philanthropist give up his glass, and all is done that's needed. If done simultaneously—"one and all"—three brief months will work an astonishing reform. Temperance will then reign, and prosperity, peace, and happiness abound. Which, reader, dost thou declare for—the peacefulness of temperance, or the horrors of intemperance—which? If the latter, testify it by continuing thy personal support of the drinking system—by practice and example; if the former, testify it by rendering personal support to the temperance reformation—identify thyself with this great moral movement; depend upon it no other regret will be occasioned than that the act was not done earlier.

Such is the terrible summary! What a picture of the folly, guilt, madness, and misery of our country!

The History of the Vaudois Church, from its Origin to the Present Day. By ANTOINE MONASTIER, a Native of the Vaudois Valleys of Piedmont. 12mo, pp. 432. London: Religious Tract Society.

The claims of this book are high. The author is a Vaudois by birth, by faith,

and by affection; and he has devoted no less than ten years of his life, assisted by his son, to the production of the present volume. It may, therefore, be presumed that where so much has been attempted, and that attempt made at such an expense of time and toil, something considerable has been accomplished; and such, it strikes us, is the fact. The first chapter starts with the church of Christ in the year 306, and goes on in a strain of most interesting narrative through the first six chapters of the work, which brings the writer down to the twelfth century, when, in his next chapter, he discusses the origin of the name, and then proceeds with the story of the people, whose historian he has become: their education—their polity—their faith—their character—and their persecutions. And such is the result, that the man who can read the whole without frequent and deep emotion, is not to be envied; and he who can peruse some portions of this tragical tale of suffering for the sake of righteousness without a throb of the heart, or a tear in the eye, has but slight claims to humanity and magnanimity. There is something in the narrative of which—for want of a better name—an Englishman may be proud. In the darkest hour of their history, Oliver Cromwell appears, with the saints of England, to great advantage. They fasted, they prayed, and made collections for the suffering Vaudois; while their great leader exerted his utmost influence to soften and put an end to the calamities which were being brought upon them by idolatrous brutality. The work is incomparably the best history of the Vaudois we have yet met with, and cannot fail greatly to deepen the interest of British Christians in them and their affairs. The work is highly elaborate, abounding in facts, well sifted, carefully digested, and dexterously interwoven with the web of the narrative. The tone, too, is moderate, candid, and every way becoming a historian of the work of God among the sons of men. As a piece of ecclesiastical history, it possesses great practical value for a variety of purposes: it is one of the most damaging indictments of Popery that the earth can furnish. If any man really wishes to know the true character of the Papal system, let him read this volume; and he will find it written with a sword dipped in blood, and see the unutterable danger connected with the junction of the civil and ecclesiastical power. If any man wishes evidence of

the truth of the religion of Christ, let him read this book: nothing but true religion could have formed such a people,—could have kept them in existence as a religious community,—or could have enabled them to resist such temptations to flight or apostacy, for the sake of their consciences and the honour of their Lord.

Essays on Human Happiness. By Dr. DUHRING. Post 8vo, pp. 87. London: Longman.

THESE ESSAYS are brief and sketchy; yet they contain some good things, and some sound principles. The object of the author is to show that the nature of human life is two-fold—mental and physical, and happiness the result of the well-being and harmony of both; that man has been constituted with a view to activity; that all our happiness, individual as well as social, can be based only on industry: and in this way he turns the very evils of our world to advantage. He speaks well, also, on the subject of power and liberty, saying that “where they are well mixed, everything prospers; and where they are single, they are destructive:” and that “freedom, like happiness, has no perfect security but morality and intelligence, and these none but freedom.” The fault of the book is that which always cleaves to the works of mere philosophical morality. It presents no true notion of the character of God, of man, or of redemption. In fact, the truths connected with these mighty subjects have no place in the volume. The writer represents God as granting prosperity, liberty, and happiness to men, on certain conditions, which he states to be, “morality, justice, health, labour, and vigilance.” A strange view, and stranger conditions! Is *health* to be an element in the condition of happiness? What, then, is to become of myriads who never know what it is to be one day well? We want something that will make men happy without health, and without many more things on which worldly bliss depends. For one thing we thank the author: he has supplied us with a passage, remarkable alike for its eloquence and its truth, concerning our own land, from the pen of an American, which had not previously come in our way:

There is indeed much in Gibraltar to convey an exalted idea of British power. Here is a nation, which occupies a mere point upon the map of the world, raised, by a concurrence of causes, to the rank of a first-rate power, and occupying all the strongholds of the ocean; by

the multiplied industry of an inconsiderable population buying the alliance of greater nations, making war and peace at pleasure, and sitting at the helm of European policy. Nor is her greatness only physical; her Newton, Bacon, Shakespeare, Milton, Scott, and Byron, stand alone and unrivalled in the world, at the head of whatever is excellent. It is a proud thing to be able to claim a common origin with this singular people: and when we revert to our own country, where a boundless territory leaves unlimited room for development; when we remember that we have adopted all the beauties of that social system under which Britain has prospered, without any of its deformities; and when with her experience and our own as data, we attempt to picture the future fortune of our country, the fancy is amazed and bewildered at the splendour of the vision.

The Mirror of Sunday-school Teachers: containing Biographical Memoirs of One Hundred eminent Sunday-school Teachers. With Two Essays: I. On the Importance of Sunday-schools. II. On the Office of Sunday-school Teaching. By the Rev. THOMAS TIMPSON, Author of "Companion to the Bible," &c., &c. Book Society for promoting Religious Knowledge, 19, Paternoster-row, London.

A book more calculated to be useful to Sunday-school teachers it were difficult to name. It consists of eight departments: first, sketches of ministers; secondly, of ministers' wives; thirdly, of missionaries; fourthly, of female missionaries; fifth, of deacons; sixth, of superintendents of schools; seventh, of philanthropists; and eighth, of philanthropic ladies. From the nature of the work, there is necessarily comprised in it a vast amount of interesting fact and striking incident,—much that tells, with power, on repentance and conversion, on experimental and practical godliness,—much that is intimately and profitably connected both with life and death. The essays, which form about a third of the volume, are among the best we ever read. We could wish the volume were in the hands of every Sunday-school teacher; for it is truly a "mirror," but a mirror reversed—the best of all mirrors, showing not what the looker is, but what he ought to be. This is a species of labour for which the character of Mr. Timpson's mind, and his attainments, peculiarly fit him; and we trust the success of his work will be such as to remunerate his very laudable labours.

The Surrey Chapel Music: A Collection of Anthems, Chants, Introductory

Pieces, Psalm and Hymn Tunes, by eminent Composers; with an Accompaniment for the Organ or Piano-forte. By VINCENT NOVELLO. Super-royal 8vo. London: J. A. Novello.

The same. The Vocal Score. Royal 18mo.
 ———— Treble. Royal 18mo.
 ———— Alto. "
 ———— Tenor. "
 ———— Bass. "

THESE volumes are a revised reprint of the music that has been used for many years at Surrey Chapel. For the attendants there these very convenient volumes will be useful, at least so long as such music continues to be used; but we do not think they will extend any farther. Many of the "pieces" are quite unsuitable for public worship. Here are solos, duets, trios, chorusses, necessitating an organ and a choir. The words of some are equally inappropriate: for instance, the lines known as "Pope's Ode," whatever they may be as poetry, are nonsense in the mouth of an assembly. We hope that the light now dawning on this department of Divine service will disperse bad hymns, as well as bad tunes. The selection of metrical tunes is equally open to remark. Surely Mr. Novello might have had license to banish such miserable lilt as Reuben, Auburn, Lydia, Sprows-ton, and a score like them, without making the volume the less "Surrey Chapel Music." Among the chants, which are the purest portion of the book, we observe several new ones by Mr. Novello, which are an acquisition, especially No. 69, in A minor. The indices are very unworkmanlike, and cause considerable inconvenience.

FUNERAL DISCOURSES.

Boanerges; or, The Death of the Preacher and the Life of his Principles. A Discourse on the Death of the Rev. W. Cooper. By A. KING. Dublin: Robertson.

THE title of this sermon is highly appropriate, for Mr. Cooper, sen., was one of the most eloquent men of his time, and, during the earlier part of his career, he laboured with great effect in calling attention to the claims of the Jews and of the Gospel. The discourse can hardly be said to be a funeral sermon, so much as an historical sketch of Popery in Ireland, and its present state and prospects. Mr. King seems much dissatisfied with all that has been done, all that is now doing,

and the doers of it; he apprehends that, throughout, there has been in everything a want of adaptation. We think Mr. King carries some matters too far, and claims for his country a confidence as to her capabilities of self-management of which the proofs are very slender. In one thing, however, we agree with him: that the press ought to be managed more efficiently; but the difficulties that stand in the way of the experiment are, for the present, insuperable. The following expresses his view:

Thousands of our population who are not reached in any way by our feeble ministrations, would read an organ of Evangelism, adapted to their modes of thinking; and yet THE WHOLE PERIODICAL PRESS OF IRELAND DOES NOT ISSUE A SINGLE SHEET FOR THE ENLIGHTENMENT OF IRISHMEN ON THE SUBJECT OF FREE, UNSECTARIAN, EVANGELICAL PROTESTANTISM!

With all their resources, in number, and in varied agency, the Roman Catholic priests incessantly work the press; and by its aid they wield an immense influence. *Evangelical Protestantism must create and employ a popular literature, if it would propagate itself in this land. It must work the periodical press, or be cancelled from the synopsis of popular inquiry!*

Mutual Recognition in Heaven. A Discourse by Rev. R. ALLIOTT, LL.D. London: Miller and Field, Lambeth.

A SERMON from a text chosen by the subject of it previous to his death. Tender and soothing, as a matter of gospel doctrine; but, as a funeral sermon, it is remarkably deficient, as comprising nothing whatever of a biographical character concerning the deceased, beyond the simple intimation in the first paragraph, that he "died in the faith and hope of the gospel." It is rare to find a funeral sermon so divested of everything funeral. If simply "dying in the faith and hope of the gospel" be deemed a ground for the act, some ministers would have to publish sermons every week. Still the sermon, considered simply as an exhibition of a great Christian principle, is excellent.

SERMONS AND LECTURES.

Christianity: its Progress, and its Present Impediments. A Lecture by THOMAS MILLS. London: Bakewell.

AN exceedingly solid and elaborate composition, pervaded by a spirit of fire, and distinguished by strong eloquence. Were we to note all that is excellent, we should transcribe every page. We shall cite a single paragraph, taken at random:

One of the pernicious tendencies of our time is to formalism. The carnal world is unable to appreciate a spiritual religion, a kingdom that is fixed in the heart, and much less to regard it with love. It wants a religion that shall fill the imagination, and wear an imposing aspect to the senses. Let the church of God erect magnificent buildings with painted windows, marble floors, and with imposing altars, surrounded with gilded shrines; let the "dim religious light" fill the interior with an air of solemnity, and sweet incense regale the smell; let paintings adorn the walls, and monumental sculpture meet the eye at every turn; let strains of unearthly music sweep along the vaulted aisles; let the worship of God be solemnized in a dramatic style, and the priestly actors be robed in rich vestments; let a showy ritual, and sights of pageantry, and melodious sounds, inundate the senses and imagination with floods of intoxicating pleasures;—but leave the sinner's conscience undisturbed in its covered guilt, take care not to expose the deformities of sin, nor to enforce the spirituality and requisitions of the moral law; only resolve religion into a name to wear and a form to observe, but attempt not to elevate the soul above objects of sense, to communion with an unseen world and a holy God; only let worship be a spiritual drama, and the sanctuary an ecclesiastical theatre, with splendid decorations; and the carnally-minded world will become your patron, will crowd into your church, and mistake educational prejudice for Christian principle, and superstition for piety. The grossest error will then be labelled as absolute truth, the grossest corruption put on the robes of purity, and the church will be transformed into a mausoleum, the magnitude and beauty of the exterior of which will strike the eye, but within there will dwell only darkness and death. Such a church presents "the deceivableness of unrighteousness;" and the bewitched nations of the earth are deluded by its enchantments. The very nature, and spirit, and design of true religion are lost sight of in such a church, and devotion and depravity are combined. Revelation is treated as a mere fiction, and sanctimonious hypocrisy and superstition delude the world to its ruin.

The writer has fallen into the stupid practice of some weak people, of withholding the date. There is nothing in the lecture from which it can be collected when it was delivered; but, from the reference to Mr. Binney's recent piece on Education, we infer it must have been recently.

The Patience of the Christian Workman.

A Sermon, by WATSON SMITH. London: Hamilton and Co.

A VERY copious, sound, and business-like discourse, much fitted to the occasion. The following admirable paragraphs may serve as a specimen:

So in civil and political affairs, by asserting the great principles of truth and righteousness, we may win all the more power for expounding successfully to our fellow-man the leading ideas and doctrines of the Divine government. We

may show to him how, under the gospel, every creature is represented in Christ; every case and circumstance equally considered, when submitted to the common Saviour, be it great or small, as men may reckon; every man may take his full place and share upon obedience to the gospel; every man have his suffrage by believing prayer in the everlasting kingdom of our Lord and Saviour.

Thus may we turn everything into religion, the fine gold of the sanctuary, by the Divine touch of the spiritual mind: extract the spirit and essence of Christianity from the commonest affairs of life. Thus we need not despair to take all our goods with us into eternity; for we may, after this fashion, transmute the grossest and earthiest materials into the riches of our eternal habitation. It is so if you begin at the very lowest point with an instructed patience: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Never will there be a real, a Divine reformation of evils and abuses in any province of the world's business and history, till Christians take full stand in all in the name of Christ, and teach mankind the true and inward meaning of all; never till Christianity reigns in the hearts of individuals, beginning its grand and immortal reformation at home; never till Christianity reigns in the heart of all our affairs—domestic, social, political, commercial—shall we witness the destruction of evil, and the enthronement of the universal rights of God and redemption of man, as his blood-bought offspring.

Seeing, then, what a work of overturning is to be done that the kingdom of Christ may come both within and without, what a vast foundation is to be laid for a new state of things; seeing that we Christians only can do the work, and hitherto have but little understood and been far behind our religion in these departments, we must prepare ourselves to bring forth fruit with patience. And in the conduct of these immense out-works, this vast body of Divine reform, "Brethren, be patient towards all men."

A Bishop's Charge to the Laity; in Answer to a Bishop's Charge to the Clergy. Being Two Discourses on Sacramental Efficacy. By the Rev. B. GRANT, B.A. London: Snow.

THESE discourses were occasioned by the Charge of the Bishop of Worcester recently delivered to the Clergy in St. Philip's Church, Birmingham. We conceive Mr. Grant deserves great praise for the promptitude with which he has stepped forth, and the ability with which he has corrected the pernicious errors of this State-paid Bishop. We could wish to have in every one of our great towns, and all our chief localities, at least one such man. Neither the truth nor the Nonconformists of England have reason to be ashamed of their advocate. Within moderate limits he has gone very thoroughly into the subject, and dealt a succession of telling blows on this system

of grievous error. When will the Bishop, or some of his clergy, condescend to answer Mr. Grant the following questions?

And, again, How will the Bishop make this baptismal service correspond with the strong Calvinism of the 17th Article? That Article speaks of a certain number elected to eternal life, to be in due time called, adopted, and regenerate: is this due time the time of baptism? And is God's election the same as the priest's declaration, which makes all baptized children regenerate? And does this Calvinism admit of several new births? Does it sign the Confirmation Service, and make every one elect who can say the Catechism? We need scarcely appeal to the Scriptures to overthrow this divided house.

Is not the whole system of the Church rites a contract for saving all who go through them, beginning with the fiction of regeneration in baptism, confirming this fiction at a visitation, and sending men into eternity with the same fiction in the burial service? What, then, has all this to do with "filling up the number of God's elect," unless God's elect be the Church's elect?

We will not stay to inquire long into another ceremony—consecrating the burial-ground;* but simply ask, Is it consecrated to God, to the dead, or to St. Michael?—and who is St. Michael, that he should own a church and a cemetery? It is time these things were either done away with, or proved according to Scripture.

This is a specimen of the spirit and vigour with which a charge is carried home into the quarters of the enemy. These admirable discourses close with the following paragraphs:

Nothing has proved a greater mystery of iniquity than pretending to make men "members of Christ, and children of God," by other means, such as the IMPOSTURE of baptismal regeneration, which, though "a doctrine of the Church," is not a doctrine of the Bible. This unscriptural doctrine is clung to for no other purpose than to exalt a clergy, and maintain the credit of a creed, which is the swaddling-band of the Church, continuing it in the dwarfishness or childhood of spiritual ignorance. Nothing is more calculated to establish self-righteousness than these small "tithes of mint, anise, and cummin."

But the gospel comes to effect a spiritual change, by spiritual means: it commends truths and awakens convictions; it presents promises and awakens faith, by which CHRIST (and not baptism) is formed in our hearts the hope of glory. It does not advocate the use of forms,—teaching men to glory in the cross by wearing a crucifix, and mortifying the body: but to crucify our lusts, and die with Christ to the world, in order that with and through him we may live unto God. It offers forgiveness at the cross, and not at the font; it sanctifies by the Spirit, and not by nor with water; it demands charity, not in the mere *form* of giving our goods to the poor, but in the *spirit* of loving one another, because God hath so loved us.

* The cemetery and church of St. Michael, consecrated by the Bishop.

These are the great topics on which it dwells; and the Spirit was promised, not to take of the things of the clergy, and show the efficacy of rites, but to take of the things of Christ, and commend the truth to every man's conscience in the sight of God. We must not hide the Saviour behind a stone cross; nor cast the great High-priest into the shade, by the towering ambition of a pretended priesthood; nor allow HIM TO BE BURIED IN WATER BAPTISM; but commend Him alone, as "our wisdom and righteousness, and sanctification and redemption." Nor must we so far commit a sin against the Holy Ghost, as to suppose that *He is in the hands of the clergy*, to be bestowed on such occasions as they may declare; for this "every-day promise of the church," of "*bringing down the Deity from heaven, and infusing his own Spirit into miserable mortals*," is the MOST GRATUITOUS AND UNQUALIFIED INSTANCE OF BLASPHEMY on record.

And, without boasting, but in earnestness and sincerity, we hereby challenge all bishops, priests, and deacons, to justify the doctrine of baptismal regeneration. And though these may still adhere to it as a "doctrine of the Church,"—that is, hold it because they hold it,—we appeal to the laity to reject it, because it is false, and to search the Scriptures for themselves; which Scriptures warn every man and teach every man to trust to no priestly rites, which are wood, hay, straw, and stubble, to be consumed by Him who baptizeth with the Holy Ghost and with fire, and who will gather nothing but wheat into his garner.

For, in Christ Jesus, neither circumcision availeth anything, nor uncircumcision,—neither baptism, nor want of baptism; "but, the being a new creature, moral regeneration is everything, all in all,—the substance of the gospel."

The Jewish Faith. A Sermon delivered in the Great Synagogue, Duke's-place. By the Rev. N. ADLER, Phil. Doc., Chief Rabbi of the United Congregations of the British Empire. London: Effingham Wilson.

WE hail the appearance of a genuine son of Abraham, taking his place among Gentile preachers. He has given us a genuine Mosaic sermon. The "do" is well set forth; but there is no place for the "believe." It is, indeed, very affecting to find such a man—amid the blaze of Protestant light which shines in London—still groping in the midst of darkness; affecting to hear him speak of the coming advent of the Saviour, to do things he has long since done,—and not only to do, but to suffer—a thing of which our preacher appears to have no conception; and, as if to render more remarkable the depth of the darkness in which the Jews still dwell, the amiable rabbi concludes his meagre sermon with the following dark and benighted supplication:

Lawgiver of Sinai! we owe thanks, fervent thanks to thee, for all the benefits which thou showerest upon us every day, every hour, nay,

every minute; but we owe thee infinite thanks for the precious gift which thou hast bestowed upon us, in imparting to us thy law, thy revelation, the ray of thy everlasting light, the sun, whence flow warmth and light unto the whole of mankind. How many fallen has it raised, how many desponding comforted, how many weary restored, how many blind enlightened! How often has it been the effectual spring of persevering virtue, when the realities of life had scattered our hopes, when this world's enjoyment was unable to quench that deep thirst of happiness which burns in our breast! And yet thy law cannot be comprehended, its lofty height cannot be reached, nor its sublime depth penetrated; therefore, Teacher of all mankind, grant that the fundamental articles of our faith may never depart from our mind, and heart, and spirit, that we may ever fear thee, and keep thy commandments, and think on the world which is to come. Rouse those who are indifferent—rekindle the fire in those that are cold—inflame our zeal—fortify our resolution in fulfilling our duty towards ourselves, towards our fellow-creatures, and especially toward thee, O Lord! Amen.

Sound Education the Security for National Tranquillity. A Sermon, by the Rev. THOMAS AINGER, M.A. 12mo, pp. 12. London: Longman.

THIS is such a sermon as an educated man might, without much fear, undertake to deliver at the rate of three a day for months together. It is, however, a fair sample, we apprehend, of the average preaching of the church. It is hardly credible how little suffices to enable a man to take and keep what is considered a respectable place in the Establishment. It is no wonder if men who cannot get on among Dissenters succeed in the Establishment, in which it is not easy to see how it is possible to fail. It is not necessary that a man should be able either to write or to speak; it is quite enough that he can read tolerably well, since sermons may be bought by the bushel, and there is no objection to the system of buying and reading. The sermon before us consists of just nine soft and polished paragraphs about education, containing some good general sentiments. Nevertheless, Mr. Ainger and we differ very widely as to what constitutes "sound education." With him we think it is very much an affair of subjugating and taming the multitude down to reverence for authority. The education the world requires is something more than this: so far as it goes, it may be "sound," but it is very incomplete. The Divine arrangements provide not less for privilege than for duty; and, so far as man is concerned, the foundation of duty is privilege.

Christ our Example as a Witness for the Truth. A Sermon preached at the Independent Chapel, Gloucester, April 12, 1847, before the Half-Yearly Assembly of the Bristol and Gloucestershire Congregational Union. By G. WOOD, B.A., Minister of Zion Chapel Bristol. 12mo, pp. 38. London: Snow.

A VERY seasonable and very valuable discourse: luminous, cogent, and strongly practical. On a former occasion we set a portion of it before our readers; but we like it so well, that we call attention to it yet again.

Four Lectures on Conversion. By the Rev. R. ALLIOTT, LL.D. 18mo, pp. 71. London: Miller and Field.

THE most important theme that can engage the human mind is here discussed, by a man who has proved himself equal to the undertaking. Lecture I. answers the question, "What is Conversion?" Lecture II. shows the work of the Holy Spirit in the conversion of the sinner. Lecture III. shows the work of the sinner in his own conversion. Lecture IV. asks the question, "Is now Conversion to be attributed to the Spirit, or to the Sinner?" and answers it. We attach a very high value to this work, and regret the mode of its getting up; the form is bad, and the notion of lectures is impolitic. In the event of a second edition, it were well to exclude the sermonic form, and designate them, "Addresses to the Unconverted." They are entitled to a high place among the class of publications to which they belong.

The Teacher Taught. A Lecture, by the Rev. EDWARD RUSSELL. Walsall: Griffin.

WHILE the title is that of an American work on the same subject, it is very appropriately prefixed to the present discourse, which discusses the character, qualifications, work, discouragements, supports, and rewards of the Sunday-school teacher, in an interesting and practical manner. It is well worthy of the careful and repeated perusal of sabbath-school teachers.

The Use of Difficulties in Mental and Moral Culture. By Rev. THOMAS STRATTEN, Hull. 12mo, pp. 32. London: Green.

THE idea of turning even difficulties to account is happy: this is the highest proof of tact and of wisdom. The title is the best that could have been devised, and it is very ably worked out in this solid, intelligent, and judicious prelection, which we very cordially commend to our young men readers, together with the whole of the series now publishing by Mr. Green.

The Religion of Moses and the Religion of Jesus essentially the same. By the Rev. HENRY ALLON. 8vo, pp. 24. London: British Society for the Propagation of the Gospel among the Jews, Crescent-place, Blackfriars.

MR. ALLON has chosen a glorious topic, and handled it with great ability. The discourse is calculated alike to shake the prejudices of the Jew, and to confirm the faith of the Gentile. It well deserves to be extensively circulated among both classes, as it is much suited to promote the best interests of both.

The Filling Up of the Christian Ministry. A Charge addressed to the Rev. John Hamilton Davies, B.A., at his Ordination to the Pastorate over the Congregational Church, Sherborne. By JAMES DAVIES, Author of "The Supremacy of the Scriptures," &c. 8vo, pp. 30. London: Ward and Co.

A VERY workmanlike charge, full of common sense, practical wisdom, and business bearing; we have not, for many a day, met with anything superior. Let us but have an abundant supply of such ministers as are here described, and,

with the blessing of God, we have no fear for the cause of true evangelical Protestantism.

The Jesuits. A Lecture, by HENRY ISAAC ROPER. 18mo, pp. 36. London: Houlston and Stoneman.

AN eloquent, erudite, and elaborate production, remarkably suited to the days which are passing over us. We remember no treatise, of the same bulk, containing so withering an exposure of the character, principles, and proceedings of the Jesuits. We very strongly recommend it.

The Duty of Christians to Seek the Salvation of the Unconverted around them. A Sermon, by Rev. W. WALTERS. London: Simpkin and Co.

A VERY excellent sermon on a most important subject. It deserves extensive distribution among the churches.

The Impending Dangers of our Country; or, Hidden Things Brought to Light. By WILLIAM FERGUSON, Bicester. Royal 18mo, pp. 124. London: Ward and Co.

THIS is one of the most heart-rending productions, of its sort, that has ever come before us. It presents, in the briefest space, a harrowing picture of the cottages and hovels of the peasantry, with details of their poverty and sufferings, of their ignorance and superstition, immorality and bondage. It also illustrates the failure of the State-Church, as a religious institution, among the peasantry, in a manner not to be resisted; setting forth hints and remedial suggestions in relation to the peasantry, with much more interesting and important matter. His facts and statistics reveal a state of things for which few of our readers are prepared. We very earnestly commend the volume: it deserves to be extensively circulated among people of all sects and parties.

Biblical Instruction: intended principally for Young Persons. By GEORGE FRITCHARD. 18mo, pp. 71. London: Book Society.

THE object of these pages is to classify scriptural representations of God, from the human form, the human faculties, the human affections, the human senses, human actions, and from inanimate objects. The idea is singularly happy: the book, while it is a precious pocket companion to spiritually-minded people, would form the basis of a valuable course of sermons. No publication on the same plan exists.

The Benighted Traveller, and other Poems. By E. F. HUGHES. 12mo, pp. 84. London: Bartlett.

WHATEVER may be thought of the poet, there can be, among proper judges, but one opinion as to the man. Mr. Hughes is a man of an excellent spirit. There does not seem to be much poetry in him, but there is a good deal of religion; and this, we take it, is infinitely better. The tendency of the volume throughout is not merely moral, but spiritual. The chief piece is intended to illustrate the efficacy of prayer. Among the smaller compositions, the best are, "The Wish," and "The Teacher's Prayer."

Essays, Extracts, and Correspondence.

ESSEX CONGREGATIONAL UNION.*

THIS Union has just published "A Brief Review of its Plans and Operations," which we consider a very meritorious project, and well executed. It is much to be wished that it might be imitated by some competent hand in every county throughout England, both among the Independents and Baptists. The volume comprises, first, a brief review of the Essex Congregational Union, which extends to thirty-four pages; the rest, comprising a great part of the book, is Appendix, containing Biographical Notices of the Rev. Aaron Wickens, and some thirteen other ministers; also of Mr. William Jones, and eleven other laymen. We shall give extracts from a single specimen of each, taking from the ministers the Rev. Isaac Taylor, father of the present Isaac Taylor, Esq., the celebrated writer; and of Jane, long since removed from earth, but still celebrated here for her genius and virtue; and of Mrs. Gilbert, of Nottingham, who still survives to adorn the Gospel and benefit her race. Passing over the earlier days of this admirable and honoured man, we shall commence with his full manhood:

In the year 1781, Mr. Taylor married Miss Ann Martin, the orphan daughter of a tradesman, and member of the religious society at Fetter-lane, and whose somewhat extraordinary talent in poetical composition had attracted his attention. In her he found, indeed, through the various scenes of a long and often difficult course, a friend and a help meet for him. The rapid increase of his family induced Mr. Taylor, about five years after his marriage, to quit London, and establish himself in the country. He fixed upon Lavenham, in Suffolk, as the place of his residence; and there, during ten tranquil years, pursued his profession, conducted the education of his children, and discharged with honour his part as member and deacon of the Dissenting society then under the care of the late Rev. William Hickman.

Upon his recovery from a long and dangerous illness, Mr. Taylor's early desire to devote himself to the labours of the ministry strongly revived. A concurrence of circumstances favoured this wish; and although he had lately purchased and fitted up a commodious house at Lavenham, he believed himself to be following the path of duty in giving up secular advantages and enjoyments for the Gospel's sake. Certainly his worldly interests were not promoted by his ac-

ceptance of an invitation from a congregation at Colchester to become its pastor. His removal from Lavenham took place in the year 1796.

The religious society of which he took the oversight, had been for some time in a state of decay; and then, by its tendency to heretical doctrine, presented a most inauspicious appearance. The meeting-house, which is rather spacious, soon became well attended, and at length crowded; and the heterodox influence was almost merged in that of another kind; nevertheless it lurked beneath the surface, and continued to be, throughout the period of Mr. Taylor's ministry at Colchester, a thorn in his side. And while grudgingly listened to by some, who found it hard to endure the great truths of the gospel so boldly and cordially uttered, he drew upon himself, as is very usual, the ill-will of an opposite party, that had gained a footing in the society, and that was as much chafed and fretted by the exposition of law as the other was by the enunciation of grace. Between these antagonist parties Mr. Taylor held his position unmoved, though disquieted. Suavity and firmness, steadiness and meekness, belonged in a singular degree to his character; and it may be affirmed that, through a course of years, he preached and conversed as if there was neither Socinianism nor Antinomianism near him. Avoiding controversy and collision of prejudices, he both declared the *mystery* of Christ, and enforced the *will* of Christ, just as he might have done in a congregation not at all tainted by error of one kind or the other.

Leaving one set of his friends to condemn the exuberance of his zeal, and another set to adjudge him as "dark and unsound in the faith," because he preached glad-tidings to the ungodly, Mr. Taylor betook himself with great delight to the work of village preaching; and while surrounded, in a barn or cottage, with the ignorant poor, forgot those perversities which rendered his ministrations at home a perpetual testimony against unbelief and licentiousness. Yet, amid many discouragements, his labours at Colchester were not unfruitful; nor did he fail to attach to himself some whose warm and grateful friendship solaced him at the time, and continued, after his removal from that town, to be a source of much satisfaction.

Employments which, to recount them, might seem enough for three men of ordinary diligence, were not burdensome to Mr. Taylor. Early rising, and the vigorous occupation of *every moment* in some efficient manner, enabled him to discharge *laboriously* the public and private duties of a minister of the gospel; to carry on his profession as an artist (on which, in truth, the support of his numerous family depended, for his stipend was a mere pittance, even while the pews of his chapel were well filled); and not least, to conduct the education of his children, upon which he bestowed so much attention and time, that it might seem as if he could have done nothing else. It was Mr. Taylor's plan, from the first, to prepare, with his own hand, whatever he made use of in the process of instruction—lessons, charts, maps, schemes, lectures, and ingenious devices without end, for conveying knowledge, were all his own work;

* A Brief Review of the Plan and Operations of the Essex Congregational Union. With an Appendix, containing Biographical Notices of the principal Founders and Supporters of the Society. BY ROBERT BURLS. Maldon: Youngman.

and in looking now at the heavy chests filled with these *materials of education*, one would say—this must have been the exclusive labour of a life. But it was the fruit, in fact, of *remnants* of time; it was the produce of those moments which, with many, drop unnoticed and unredeemed from the day's account. If by any means the actual products of Mr. Taylor's industry in all lines, as a minister, a writer, a teacher, and an artist, could be displayed, the exhibition would convey a most profitable lesson. What are the seventy years of human life? Without industry and *conscience* in the employment of time, the long term is a dream, forgotten as it passes; but assiduously employed, it may replenish a man's circle (whether more or less extended) with fruits that shall reproduce themselves beyond calculation.

In the year 1810, Mr. Taylor, seeing little or no prospect of an amended state of things in his congregation, resigned the pastoral care, after having sustained it sixteen years, and remained for some few months unemployed as a minister. The good providence of God led him, at length, to Chipping Ongar, the tranquil and much-deared scene of his last labours. He removed with his family from Colchester in the autumn of the year 1811; and although the field of ministerial exertion was much smaller than the one he had lately filled, his actual usefulness within it was eventually greater. The work of village preaching he immediately commenced in several directions, and continued these labours until a succession of serious illnesses compelled him to relinquish them.

It was soon after the establishment of the family at Ongar, that Mrs. Taylor, scarcely consenting to so new and strange a course, came before the public as a writer. The success of the little volume, entitled "*Maternal Solitude*," very naturally induced her to advance on the career of authorship; and from that time until the death of her beloved husband, she was seldom free from some literary engagement; and although labouring under perpetual and severe bodily sufferings, continued to write as a solace under pain and sorrow.

The dispersion of his family, and the limitation of his ministerial sphere at Ongar, allowed Mr. Taylor more leisure, or, we should say, gave him more the command of his time than heretofore; and during the last twelve or fifteen years of his life, he was in great part occupied in the composition of the various educational books which have carried his name, not unacceptably, into many families; as well as of others which he has left unpublished. Among his literary labours should be enumerated a considerable number of Essays, read at the meetings of a ministerial association, of which he was an assiduous member. Not a few of these compositions possess merits of a very substantial kind. Mr. Taylor was a good and sound theologian, was thoroughly conversant with Scripture, perspicuous in his mode of thinking, and master of a terse and vigorous style; and most happily so, when not embarrassed by the consciousness of writing for the press.

A succession of dangerous and painful sicknesses removed Mr. Taylor almost entirely from his public sphere during the three mid-years of his ministry at Ongar. Yet did they serve so to mature and animate his Christian character, that his re-appearance in the pulpit was the

commencement of a new era in his course. Always evangelical and practical, he now became fervent and affectionate in a remarkable degree, and especially insisted on the prime principles of the gospel, with an energy and feeling that often commanded the hearts of his hearers: it was the glory of Christ, as Saviour of the world, that filled his mind. With renovated bodily strength, and undiminished powers of mind, he seemed to have received a refreshment of soul, which gave a lustre and freshness to his ministry.

Mr. Taylor, especially in the latter period of his life, was *happy* at Ongar. The singular benignity and kindness of his character, together with his unblemished reputation as a man and a Christian, had completely instated him in the hearts of his people. He tenderly regarded them; cared for their interests; watched, with a father's eye, the springing up of their several families; and was, in fact, looked to as a father in each. The venerated centre of enjoyment in *his own family*, who respected him more than any other could do, because they knew him best; he was the centre also of peace and social happiness in his ministerial circle. Circumstances not needful to relate, had occurred to try severely his temper as a public man; but his steadfast, unvarying adherence to the course of charity, and conciliation, and meekness, bore him through all difficulties, and even surprised some who, not well knowing the man they had to deal with, had expected to see him descend upon the low ground of jealousy and strife. An accession of influence as a minister and a Christian was the result to himself of what, if met in a different spirit, would probably have destroyed it altogether.

During the last few years of his ministry at Ongar, Mr. Taylor saw, not merely a gradual increase of his congregation, and some accessions to his church, but a manifest decline of that strong immemorial prejudice in the town, which had seemed quite to preclude the hope of winning souls to the gospel. It may safely be affirmed, that the dispersion of this ill-feeling (so common in small country towns) was, in great measure, effected by the silent operation of his personal character, the unquestioned and amiable qualities of which, at length, fairly vanquished the hearts of his neighbours.

Mr. Taylor's preparations for the pulpit were somewhat laborious; and it may be granted, that the amount and the *fulness* of these preparations at times pressed as a weight upon the delivery of his sermons. Almost any one of his skeleton discourses might be taken as the groundwork of a theological treatise, and might be readily expanded far beyond the limits actually intended for it. His was a method more in accordance with the notions and tastes of the last century than with those of the present. He assumed that his hearers were desirous of seeing the entire subject in hand spread out before them, in all its symmetry and all its relations, and to have deduced from it every legitimate inference. Alas! our modern hearers of sermons possess far less *intensity* of mind, and far less intelligent patience, than belonged generally to those who listened to Flavel and Baxter. It must be acknowledged, too, that the disadvantage, as a *preacher*, of not having passed through the initiatory course of ministerial study and practice, was never entirely surmounted by Mr.

Taylor; so that though, in extent of information, and in substantial provision as an instructor, he might have sustained comparison with most, he never took a prominent place among the noted preachers of the day. His *intelligence* went far beyond his *accomplishments* as a speaker, and left him, therefore, to occupy a private sphere. And it was in a private sphere that he shone. Affectionate and bland, and singularly simple in heart—a great believer of all that was *good*, and very incredulous of *evil*—the open world was not his region. Although, as matter of *theology* and feeling, he knew well the sad truth that human nature is depraved; yet practically, and in particular instances, he *would not* believe that mankind is such as it is. Happy infirmity of the most ingenuous spirits!

Mr. Taylor's personal habits as a Christian were eminently devotional. Nothing put aside his accustomed hours of private prayer, praise, and meditation. There may be some who, while they would have condemned his facetiousness in the parlour, are often much worse prepared than he was, by an *industrious* intercourse with heaven, to meet, in the spirit of a Christian, the sudden provocations of common life. Whenever such occasions arose, it was manifest to bystanders that he had not far to go in quest of his principles. If facetious in the parlour, it may be said of him that he was *never* so in the pulpit: in truth, he had a terror of levity in the service of Almighty God; and if ever he expressed himself with severity (not his native tone), it was when his sense of what is due to the house of God had been shocked by some pulpit trickery or indecorum. Certain modes of feeling, in connection with ministerial conduct and behaviour, which had belonged to him as *laymen* (he did not enter the pulpit till his thirty-seventh year), were not laid aside with his coloured coat; and continued to the last to distinguish him among his brethren. And yet few have been more cordially esteemed than he was in the small circle of his personal ministerial friends. His fervour, urbanity, and diligence, made him a most welcome member of that circle.

The vigorous health which Mr. Taylor had regained after passing his sixty-fifth year, seemed to promise a protracted term of life and labour. And it might have been so, perhaps, had he remitted in some measure his multifarious engagements. They were too many, and some of them attended with too much excitement for his actual strength. Symptoms, which years before had given his family much uneasiness, had returned. Exposure to cold hastened the malady, and towards the close of the year 1829 he seemed to be himself conscious of danger, yet evaded the anxious request of his family to relinquish some part of his public services. He preached twice with much fervour, and administered the Lord's supper the sabbath immediately preceding his death, and the next evening received his friends at home; and though actually labouring under an oppression which was soon to become fatal, was serene and cheerful as in common. But on Thursday he was compelled to confess himself unable to conduct the usual public service of the evening; and on Friday, though he took his place in his family, it was evident that the functions of life were failing. In the evening, after submitting to the remedies advised, he went, for the last time, into

his study; and when visited there by one of his family, said, "I have enjoyed communion with God; you have come sooner than I thought." When he reached his bed, speaking had become difficult to him; but he expressed, in few words, the firmness and serenity of his hope in Christ. He passed the night in the restlessness of approaching death; and in the morning, while attended by his daughter, suddenly expired.

This interesting narrative shows what results may flow from the union of talent, piety, and perseverance upon sound principles. The Taylor Family have added lustre to the Literature of the country; with the sole drawback of Mr. Isaac's strange and grievous bias towards our iniquitous Church Establishment, and the loose character of his Dissenting views, we think he deserves to be classed with the first of living laymen. His labours, known and unknown, have done much to enrich and elevate the Literature of the age; and his recent services in behalf of Protestantism, in his "Ancient Christianity," can hardly be over-estimated.

Among the laymen Mr. John May is our favourite. We proceed at once, likewise, to look at him in full maturity, as he is described in the following paragraphs:

It was highly characteristic of Mr. May, to unite in harmonious operation the principles of a religious professor with those of a patriotic politician. Seldom has this connection been more happily exemplified. He did not dishonour the Christian name by the heats of political strife, nor did he merge the claims of civil duty in any supposed credit due to religion. His relations to God and his relations to his country he recognized in their distinctive character, and practically regarded. If it be asked, how did he succeed where so many fail? it was his almost uniform power of self-government. Wise to understand his right position, he preserved the balance so equal between his judgment and his feelings, that he was always composed. Amidst the excitement of a hotly-contested election, when sober minds so often lose their accustomed discretion, Mr. May was calm—deeply interested, but calm—capable of reflecting coolly, of abiding at his post, and of giving advice to the best effect. No doubt his views of Divine Providence, and his fixed religious principles, were a large element in the composure of his mind on such occasions, presenting grounds of confidence which he was accustomed to rest on for satisfaction amidst the difficulties of life. His self-possession concurred, moreover, with other natural and moral qualifications, to give him great influence: you might always depend on him as the same man, prepared to exercise a sound judgment; and hence he was from day to day resorted to for direction in various affairs; nor can it be doubted that his opinions were of great advantage to many. It used to be a maxim with him, if anything occurred of a very exciting nature, to wait a day, if possible, before he decided upon the course he would pursue—a

plan in perfect keeping with the self-government which so eminently distinguished him.

As Mr. May took an active part in politics, it might be expected that he was often brought into intercourse with those who, holding substantially his own principles, were candidates for a seat in Parliament. Thus he became acquainted with Lord Western, Mr. Lennard, and other distinguished men, who valued him highly as a friend and as a supporter of their claims. In his Nonconformity he differed from not a few of his political coadjutors, to whom he gave his energetic support; always yielding to others the right of private judgment which he claimed for himself. He considered that the nearest approximation to what is just in politics, so far as it advances, is gain worth reaping, and is important in its influence on what remains to be secured. He was a practical man; he attached a value to small means; he would not refuse a good within his reach, because it was not all he desired: he worked, and watched, and waited for better days; nor did he hope in vain. He lived to rejoice in many reforms for the good of his country; to see the Test and Corporation Acts erased from the statute-book; the state of the constituency improved; and the rights of the subject more respected. It was his own distinction, when the borough of his native town was thrown open to the suffrages of the inhabitants having a defined occupation, to have the refusal of the honour of being the first burgess chosen to the office of mayor by the newly-elected council; which honour, coming upon him amidst the decays of advanced life, his good sense led him to decline.

It is, however, just to remark, that the walks of life which he most loved to pursue, were those of friendly religious intercourse. He was fitted to be the companion of such men as Parry, and Newton, and Jennings, and Forster, Robert and Benjamin Dixon; and truly did he delight in their society. Seasons were embraced when these good men met and conversed and prayed. With such men all the sympathies of his heart blended. They could talk of civil interests as those who knew their value and wished their extension; but they could rise higher in thought and hope, to the privileges and joys of a kingdom not of this world; and thus, by mutual counsels, they strengthened each other's hands while pursuing the journey of life. The recollection of such intercourse was always warmly cherished by Mr. May; particularly in regard to one friend whom he greatly admired and loved, between whom and himself there were many points of resemblance; whom he visited in dying circumstances with so much interest—the Rev. Wm. Parry. Of this eminent man Mr. May always spoke in terms of highest esteem; and he considered it a great privilege to have been favoured for many years with frequent opportunities of personal intercourse while that divine resided at Little Baddow.

None who knew Mr. May will withhold from his name the honour of a holy and useful life. "But the night cometh." A few years before his death his friends could observe the symptoms of decay: these were the more conspicuous as seen in contrast to the energy he had so long displayed. His end was approaching. It might be supposed that such a man would at the last give much parting advice—say many precious

truths to be fondly remembered: sometimes it is so; but Providence in this case ordered it otherwise. Paralysis and lethargy preceded dissolution; and our departed friend left for remembrance, not the glowing sunset, but the bright course of a lengthened day, to tell his worth, and furnish an example for early and constant imitation.

In improving his death his pastor spoke of him as follows:

Many may be disposed to ask, In what manner did he close his days? How did he die? The Scriptures direct to a previous inquiry, and draw a corresponding conclusion: "Mark the perfect man, and behold the upright, for the end of that man is peace." Whether there be sensible enjoyment or not, death to such is safe and gainful. Our departed friend, having lived to God, resigned himself, when laid aside in his last illness, to his holy will; and exercising faith, patience, hope, and prayer, he left this world. On saying to him, in his great weakness, "We can now do nothing for you but commend you to God, who is able to do above what we can ask or think," he replied, in his own way of speaking, "I desire to be in his hands, in health and sickness, in life and death, in time and in eternity!" This was the prevailing state of his mind; and after being reduced, through age and sickness, to the extreme degree of animation, being present in his room, I saw him calmly and easily breathe his last. He was born November the 29th, 1760; and under the same roof which sheltered him at his birth, he died July the 28th, 1837, in the seventy-seventh year of his age.

His personal religion it is now pleasant to reflect upon. Called to a knowledge and love of the truth in early life, he early made a voluntary public profession—an example worthy of universal imitation. He was admitted into this church of Christ, October the 1st, 1783, now nearly fifty-four years ago, when that good man, the Rev. S. Wilmshurst, was pastor. He was chosen to the office of deacon in the year 1800, when this congregation enjoyed the valued ministry of the Rev. S. Forster, and his manner of living ye know. His religious sentiments were, I believe, substantially the same from the beginning to the end of his Christian course. He held the doctrines of grace, not as speculative theories, but in practical application to all the concerns of life, treating the gospel as a system to be used and improved to holiness of conduct, and the glory of God. The atonement of Christ he fiducially rested upon for acceptance before God, and sought the Spirit's influence to incline his heart to every good work.

And how steady has been his profession! Not a lover of novelties—not an enthusiast, exercising zeal without discretion, in sudden and erratic movements—"he held fast the beginning of his confidence firm unto the end." His piety was exemplified in self-discipline, in love to the Word of God, in secret prayer, in family religion, in the devout observance of the Lord's day, and in daily works of righteousness. He delighted in the ordinances of God's house. How constant, how regular his attendance upon all occasions of worship! If absent, all knew it was not from choice, but necessity. He more-

over warmly promoted the religious instruction of the rising generation; took an active part in the religious services connected with the Sunday-schools; and the several religious institutions of a more general kind, whether their objects were British or Foreign, had his support and advocacy. With these he has been identified amongst us.

As a deacon he cared for the convenience and advantage of his fellow-worshippers, for the comfort of his minister, and for the relief of the poor. Much of his time, many of his thoughts, were given to these objects, particularly in his latter days; nor do I doubt that those of the same office who survive him, and who are so esteemed amongst us, will endeavour, as much as possible, to make up the loss sustained; on which account we have, as a church and congregation, great reason to be thankful.

What he was in his family, it is the privilege of those most nearly related to him best to know. He was such a husband, such a parent, as made his presence always desired, while it kindled and sustained the glowing warmth of kindred affection. His instructions, early communicated, his mild yet faithful discipline, his example, and his prayers, ye will not, my esteemed friends, cease fondly to remember. Oh, how much do his sons and daughters owe to these advantages; and no return did he desire so much as to see them walking in the truth—a happiness which he lived eminently to enjoy.

But we must not overlook his character as a citizen. He loved his country, and took an active part, as far as his station permitted, in public affairs. He valued and sought good government, in which the natural and civil rights of men are respected, and just, not lawless, liberty is secured. He distinguished the legitimate ends of civil polity, which concern the temporal interests of mankind in a national capacity, from the affairs of religion, which he considered to be under the sole authority and direction of the Word of God. Hence, the great principle on which he acted may be thus concisely stated: equal laws and privileges to all citizens who have not forfeited them by crime, irrespective of their religious opinions or profession—a principle which it is easy to violate, not to refute. Yet he lived on good terms with those from whom he differed on such subjects; for he was amiable and candid, and all will acknowledge that a good neighbour and a useful citizen is gone.

Mr. May, we think, may be considered a superior specimen of a Christian citizen—a sort of Nonconformist model; he seemed to cherish an habitual remembrance, that he had to do business with both worlds; and for the duties of both, he had a heart ever active, and a hand always strong. It is much to be desired that such men should be endlessly multiplied in every part of these realms.

"POPULAR PROTESTANTISM."

SUCH is the designation given by a celebrated tractarian to that form of doctrine and worship in vogue amongst Dissen-

ters. What does it suppose, but that the above form of Protestantism is suited to the popular mind. Perhaps in the eyes of this person, religion stripped of the aristocratic robe with which they had robed her, and dressed in a plainer garb to suit the popular taste, may be all the worse for the change; but the man of progress will rejoice that religion, through dissent, like the sayings and parables of our Lord, is so suited, that the common people receive it gladly. It is because religion is rendered popular. And why should not religion be popular? Depend upon it, when religion ceases to be so, she has either been robbed of some of her primitive glory, or dressed in such a fantastic and unmeaning form, that her heavenly origin and human adaptation are no longer visible. Religion to prevail must become popular, or suited to the populace. To this end she needs not to sink her dignity, but to present herself in a plain, tangible form. Hence the less of form and ceremony in the mode of presentation the better.

Wesley presented Protestantism, or religion, in a popular form, and it humanized and Christianized the miners of Newcastle and Cornwall. Whitfield did the same, and thousands embraced it. So-called Protestantism had occupied the field for ages, but signally failed. It had neither the vigour nor the address. From its height it could not stoop to reach the popular mind. Hence religion appeared to the common people as not designed for them; the priests and Levites of Protestantism passed them by; the Establishment has proved a failure. If Dissent has become at all popular, it has been because it has met the wants of the people. Some attempt has been, and still is being made to render the Establishment popular, to meet the growing taste. Witness evening preaching, week-night lectures, and select meetings, things unheard of in the Establishment until lately. This is a tribute to popular Protestantism. It is an acknowledgment of the superiority of Dissent in some of its forms over stiff churchism. Rendering Protestantism popular is not pandering to a sickly sentimentalism, or degrading religion, and lowering her from her high eminence. She is designed for men; for all men. She, like God, dwells with the poor and contrite. She is emphatically to be preached to the poor, to be by them received. And to accomplish this, she must assume a popular aspect, and be presented in a popular manner.

Simplicity is one of her characteristics. Though simple she will still be graceful. We should glory in the designation. What would this country have been but for this popular Protestantism?—a stagnant marsh, a fœtid pool, fit receptacle for evil spirits to spawn the deadly brood of hell. This popular Protestantism has saved the country. It has kept it from sleeping the sleep of death; it has created a kind of new element for the energetic feelings of men to play in, and many have played the man; it has found scope and work for the industrious; it has been the right element of the renewed mind. Religion through it has proved itself from God, by its suitability for man. Such is "popular Protestantism."

The very term, whether as one of reproach or otherwise, unhappily suggests another—namely, unpopular Protestantism. Such is now the so-called Protestantism of the Establishment. How lamentable, that that Protestantism, for which Cranmer, and Ridley, and others suffered and died, should, in the course of some three centuries, have become unpopular, at least under the ministry and in connection with some of their self-styled successors; and successors too, if one may credit them, of the Apostles also. How far assumption will lead men! What has been the ground of the failure? It has been the not meeting the wants of the people and age. It has been the want of adaptation to the wants and circumstances of the common people. The wide chasm between the latter and their teachers, and the involuntary support demanded and exacted, has rendered the Protestantism of the Establishment unpopular. And such as a church she must continue whilst united with the State. As a church she is tied hand and foot; she has not the means of compelling even self-respect. How can an established church, upheld by physical force, become popular? It is an anomaly. *No, it is Voluntaryism must become popular.* This is the spirit of Christianity—this is compatible with freedom.

But is it not a matter for serious inquiry, whether even Dissent, after all, is sufficiently popularized?—whether amongst many the style of preaching and mode of worship is not too heavy, stiff, and formal?—whether it sufficiently meets the wants, and arrests the attention of the attendants in even Dissenting places of worship? Does there not want more of the life and feeling of religion amongst us? There must not merely be light, but warmth;

not merely words, but living words—words of fire. There must be earnestness. There must be something approaching to an holy enthusiasm. There must be adaptation. A religion which does not meet the wants of the people, will be despised as in France, and in some parts of England. Let religion, then, be rendered popular. Carry it to every hamlet and every house. Let the people know and feel it is for them. Let them see no mystery in it. Be as plain as possible in preaching it. Let your language be plain and well chosen. The success of a thing depends on its popularity. Make religion popular. Be not scared, then, by the insidious epithet, "Popular Protestantism;" rather glory in it.

BETA GAMMA.

Winsford.

THE BRISTOL BRANCH OF THE LONDON YOUNG MEN'S CHRISTIAN ASSOCIATION.

SIR,—I was very much surprised to find, in the CHRISTIAN WITNESS of the present month, a letter from the Rev. William Gregory, of Clifton, calling your attention to the above Association, as "a very singular sort of movement, and one which demands the most serious attention of pastors, churches, and the religious press."

I doubt not, Sir, but you will receive information on this subject from many others far more competent to give it than myself. Yet having taken an active part in the formation of the Bristol Branch, and feeling as I do the deepest interest in its success, I am led to believe that you will excuse my thus very briefly laying before you the object of the Society, and the means employed for its accomplishment.

The object in view is the improvement of the spiritual condition of "young men engaged in houses of business," whose late hours prevent their ever attending the services of the sanctuary except on the sabbath-day. Our churches have their week-night services—sermons, lectures, prayer-meetings, church-meetings, and Bible-classes; but young men engaged in houses of business are shut out from them all—shut out from the enjoyment of all those religious privileges so essentially necessary to the spiritual advancement of every man, but more especially necessary for the young man, surrounded as he too often is by everything calculated to carry away his heart from God.

The experience of parents, the history of churches, the records of our sabbath-schools, all tell us a sad tale of young men, once all that their fond parents' hearts could wish, the pastor's hope, the teacher's pride, who, on removing to some distant town or city, to take their place in the large house of business—no longer privileged to blend and co-operate with the church of God, removed from beneath their pastor's care, and surrounded by a host of earthly and unholy influences,—have cast off all they ever possessed of religion, lived without God, and died without hope.

Specially to meet the wants of young men

thus situated, the Christian Young Men's Association was, in June, 1844, formed under the very able Vice-Presidency of the Hon. and Rev. B. W. Noel, the Hon. and Rev. H. M. Villiers; the Rev. Drs. Burchess, Beecham, Morison, Cox, Cumming, Smith, Niven, Leifchild, and Archer; with the Revs. Martin, Robinson, Hamilton, Fisk, Sherman, Binney, and many others of the most excellent of the earth;—and the result which they have already been permitted to witness, must exceed their most sanguine expectations. The Report for the past year (1847) is full of the most gratifying information; containing a number of letters from young men, the outpourings of grateful hearts, testifying to the spiritual blessings they have received through the agency of the Society. While the growing interest and confidence of the religious public is fully proved, by the fact of the receipts of the Association for the past year being more than double that of the preceding year, notwithstanding its being one of unusual difficulty in the financial department of almost every other religious society.

The means which the Society employs are very simple—namely, social prayer-meetings, and classes for studying the Scriptures, (not their controversial points, but spiritual bearing and practical application.)

In Bristol we meet every Thursday evening in winter, from nine till ten; and in summer half an hour later. One week we have a social prayer-meeting, and the alternate week a Bible-class, which is conducted by the Rev. J. Burder;

a gentleman beloved by the class, and possessing the entire confidence of all the churches. Nearly all the ministers of the city have very kindly consented to become Vice-Presidents, and many of them have most kindly and liberally come forward to aid the Society both by lectures and pecuniary contributions.

Those, Sir, who like myself have lived for many years in some of our largest mercantile houses, can alone fully appreciate the value of an association like this; where they can (when strangers in a great city) be introduced to the society of young men, whose friendship keeps alive the kindly and social feelings of their nature, when far removed from the society of all their friends, and surrounded by a host of the most deadening and corrupting influences.

Would Mr. Gregory but drop in at some of our meetings, and witness the hallowed scenes, and the warm brotherly feeling that pervades the hearts of all present, he would no longer entertain doubts as to their "Scriptural character," or "tremble for the issue;" and he would moreover find, that most of the members are the most devoted sabbath-school teachers, and all testifying that the Thursday night meeting prepared their minds and their hearts for the double enjoyment of the sabbath.

'Trusting that the "expression of your views" will greatly further the object of the Society, I am, Sir, very respectfully, your obedient servant,

GEORGE CORNER.

21 and 22, Union-street, Bristol,
October 5, 1848.

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

Proceedings of the Tenth Autumnal Meeting of the Union, held in Leicester, commencing with the Evening of Monday, the 16th of October, and closing with the Evening of Thursday, the 19th of October, 1848.

MONDAY, the 16th of October—Evening.—The introductory devotional meeting was held in Gallowtree Gate Chapel, the Rev. Dr. Legge's. The Rev. Dr. Morison, of London, presided. Prayer was conducted by the Rev. T. Mays, of Wigton Magna, and the Rev. A. Good, of London. Dr. Morison then addressed the meeting as follows:

DEAR BRETHREN,—We have all a deep interest in the prosperity of our Union. It is next only in importance to the prosperity of our individual churches. The independence and self-government for which we contend, in no way militate against the combined action which we

here seek to promote. Congregationalism, with all its love of liberty, and all its aversion to spiritual domination, is not antagonist to such an intercommunity of churches as may proclaim their substantial unity, and call forth their resources for the maintenance and extension of great and acknowledged principles.

It may be admitted, however, that our churches have, hitherto, carried out, to a far larger extent, the principle of their independence, than that of their confraternity. On the minds of some, there has been a reasonable apprehension of organic change; while others who have not been so exercised, have been fully conscious of the difficulties connected with realizing an effective union. In proportion, however, as we have looked our isolation in the face, and taken steps in the direction of a large and comprehensive fellowship, in the same proportion have our difficulties vanished, and we have found "how good and how pleasant it was for brethren to dwell together in unity." We have met, we have deliberated, we have poured out our hearts to God, we have struck out plans of usefulness, we have drawn more closely the bonds of Chris-

tian brotherhood: and we have retired from the meetings of our Union with an ever-growing conviction, that our congregationalism has been weakened and impaired by all our former neglects of a free and voluntary combination, for the invigoration of our denomination, and for the benefit of our country and the world. In the wake of our Union we have not, as yet, discovered the evil genius of ecclesiastical usurpation; the heaven-conferred rights of our churches are still in their own safe-keeping; and the most jealous conservators of our ecclesiastical polity have been constrained to acknowledge, that the goodly fellowship we have sought to create, has wrought well for the peace, the prosperity, and the independence of our churches.

The annual and autumnal gatherings of the pastors and delegates of our churches have, hitherto, been seasons of hallowed intercourse; they have been marked by mutual forbearance and brotherly love; they have breathed a spirit of intelligence and devotion; they have given rise to many plans of usefulness creditable to the zeal of our denomination; and they have left upon all our minds the salutary impression that we no longer stand alone, but that we are upheld by the counsels, the prayers, the sympathies, and the co-operation of brethren who think with us, feel with us, and are prepared to act with us.

There is a marked propriety in our entering upon the solemn deliberations of the Union, by a service purely devotional. Work such as we have to perform can only be accomplished in the spirit of prayer. We dare not lean on our own understandings, when we assemble for the express purpose of promoting the interests of our Master's kingdom. Congregationalism can only live and prosper in the atmosphere of prayer. Devotion is the pillar of its strength. Our organization, lovely and scriptural as it undoubtedly is, will fall into disorder and ruin, if it be not continually upheld and invigorated by the power of vital godliness and fervent, wrestling prayer. The action of our principles, in all our Evangelical efforts to publish the Gospel, and to commend the simple, spiritual forms of Christ's kingdom to our fellow-men, will be cold and languid, and without any powerful result, if it be not baptized in the elements of a never-slumbering devotion. When we are at home in our own circles, the amount of our personal and social devotion must be regarded as the measure in which our church principles actually prevail. And now that we are about to congregate as a body of delegates, representing the intelligence and piety of our churches, we can only hope to realize the Master's presence, in so far as we

have come together earnestly looking to Him, aiming to promote his glory, renouncing the spirit of self-trust, and rising into the lofty region of devout supplication and fervent thanksgiving to the God and Father of our Lord Jesus Christ. Our various deliberations, and all our solemn assemblies, whether for business or worship, can only be "sanctified by the Word of God and by prayer." If we would have an unction resting upon us from the Holy One, we must plead for it in prayer. If we would realize a time of refreshing from the presence of the Lord, we must cry earnestly to Him for it. If we would be guided to right conclusions in the several matters which come before us, we must seek for "the spirit of wisdom and power, and of a sound mind." If we would have our several meetings baptized with the hallowed impulses of brotherly kindness and charity, we must look, as with one heart and soul, to "the God of love and peace," that he would send down upon us copious measures of Divine influence. Let us expect and ask great things of God, and we may hope to receive them. He delights in the importunity of his children. He says, "Ask, and ye shall receive." If we do not obey this law of the Divine economy, we cannot expect the blessing; and, were it even vouchsafed, we should not be prepared to receive and improve it. But the spirit of fervent devotion will open a communication between our hallowed assemblies and Heaven, and will put us in a posture of readiness for receiving those manifestations of the Divine presence and power which may be granted in answer to our united and importunate pleadings at a throne of grace.

In times like these, we must look well to the spirit we are of—our responsibilities are great—we must retrograde or advance—we must rise up in the might of our principles, to do the work of God in our day and generation. The state of society around us is peculiar. Great changes are passing over the minds of men. There may be new facilities opening upon us for the advancement of our voluntary Christianity. We must stand in a posture of readiness to meet the crisis; and prayer will create those states of mind, and draw down those influences, by which we shall be ready for every hallowed purpose, and every noble achievement.

If our denomination ever needed succour and help of God, it is now, when so many of our standard-bearers are removed from the midst of us. How overwhelming the blanks made in our circle since our Union held its annual meetings in the metropolis! Payne, the acutest divine of his age, the ornament of our Independency, and

the able instructor of a portion of our rising ministry, is no more. His death was almost a translation. He had descanted on a sabbath evening, with inimitable pathos, on that surpassing oracle of Divine truth, "God is love;" and ere the next sun had risen he was carried up to heaven, as in a chariot of fire. And Hamilton, that tower of strength on the battlements of our Zion, whose varied and brilliant powers shed lustre on the profession to which he belonged, and on the denomination of which he was the boast, is no more! His sun declined while it was yet day. In the midst of a career of usefulness, every hour becoming more marked and decisive, the Master whom he served has, of a sudden, called him from toil and suffering to rest and beatitude. But how deep and affecting is our sense of bereavement at this gathering of our churches! We shall no more look on the beaming countenance of our friend;—we shall hear his voice no more;—his eloquent tongue will never again thrill our assemblies;—his exuberant wit, and fancy, and humour, will never more fan the feeling of a generous brotherhood;—his mighty pen has fallen from his hand;—and the bold and masculine advocate of truth has dropped his brief, and gone himself to his account. Farewell, thou friend of our youth. Thou hast left behind thee imperishable memorials that thou hast not lived in vain. Thou art gone to the land of the blessed, where no tears of anguish shall rend thy spirit, and no tidings of evil shall disturb thy repose. Happy, glorious spirit! we hope soon to meet thee where death-divided friends shall meet to part no more.

TUESDAY, the 17th of October.—Morning.—The First Session for Conference was held in Gallowtree Gate Chapel, the Rev. Thomas Binney, of London, in the Chair. Opening worship was conducted by the Chairman, on the close of which, he delivered a most impressive inaugural address, received by the Assembly with marked attention and pleasure.

The Rev. John Angell James moved; and the Rev. Dr. Legge, of Leicester, seconded:

I. That the Chairman be requested to print his most appropriate address, which the Assembly has heard with deep interest, and acknowledges with its warmest thanks.

This resolution having been most cordially adopted by the meeting, the Chairman responded, and asked time to consider the proposal for printing his address—to which he subsequently assented.

CHAIRMAN'S ADDRESS.

HONOURED AND WELL-BELOVED BRETHREN,—We assemble this morning in very affecting circumstances. We meet, if I may so express myself, under the dark shadow of the Angel of Death. It was thus, also, this time twelvemonth. The remains of a distinguished and beloved brother were then lying unburied. Snatched, unexpectedly, from his flock and from us, the news of his departure only reached many at the place of meeting. The eloquent lips and large heart of him who then occupied this chair, referred to the event, and felt it in all its aspects,

as he only could speak and feel: Now those eloquent lips are themselves silent,—that large heart still for ever! and with him, there has been gathered to the grave an earlier President of this Union—one well known throughout the denomination, and of more than denominational repute: who was greatly esteemed and honoured by those who could appreciate his judgment, acuteness, and sagacity, and his many accordant and characteristic accomplishments. These two men—both of whom may be said to have met with us six months ago—the one in spirit, the other in person—the one by reporting to us in writing the mission he had just fulfilled, as our representative in Scotland—the other by his appearance amongst us, and by the frequent utterances of his love and wisdom: these men—one with absolute, the other with comparative, suddenness, have been removed from the midst of us—are dead, and in their graves.

There is much to affect us in these events. There is much of sadness in them to our feelings as men, much of solemnity to our spirits as Christians. I trust, however, that the result will be most beneficial, and that it will be seen in the manner in which we shall conduct our approaching deliberations; in the devotedness and earnestness of our hearts; in the propriety and justness of the conclusions to which we may come; and in the resoluteness with which we shall depart to our respective and consequent duties. I feel, I confess, so deeply that we are bound to improve these repeated strokes that have fallen upon us, and to take from them such impressions as shall go with us through the business of the session, and help us in its serious and energetic fulfilment: I am so surprised, too, I may say, or so appalled, at finding it to fall to my lot, to refer this day to the removal of those with whom, only at our last meeting, I enjoyed frequent and cheerful intercourse, that I have put aside many topics on which I had wished and purposed to utter something from this place, and have determined to confine myself, in this opening address, to such reflections as the occasion suggests,—reflections which, referring to the losses we have recently sustained, may be adapted to excite each of us, in our respective spheres, and especially in our present united capacity, to endeavour, by increased seriousness and wisdom, by Divine faith and manly energy, to supply, in some measure, what these losses have withdrawn; so that, while paying a tribute to the dead, in words or tears, we may pay it also in higher language, by kindling purposes and eloquent acts. "Remembering them who have been guides and leaders," we best evince at once our admiration and our sorrow, by "so considering the end of their conversation, as to enter into their labours, imitating their faith;" and, "binding up the loins of our minds," realising the increased "cloud of witnesses," grasping again "the weapons of our warfare," and casting a look at the Master and the prize, to recommence "fighting the good fight," and to take a fresh start in "the course and the race set before us."

Perhaps the first feelings that take hold of most men—of men, at least, of average thoughtfulness—on hearing of some unexpected death, is a sense of personal insecurity, associated with that of the importance of action, and of working "while it is day;" a reproachful consciousness that they have often been trifling when they

should have toiled; and a determination immediately "to arise and work," to put out the hand at once, and take hold of whatever duty may be near it—"to do it with all their might"—and to go on, leaving less and less undone than before. Happy is the man from whom these feelings do not depart without leaving something behind them that does not die! Too frequently they themselves, and the sudden purposes to which they give birth, "are even as a vapour that appeareth for a little time, and then vanisheth away;" or they are only followed by a few unhealthy spasmodic efforts at achievement—efforts which become, very soon, less and less frequent and strong, till the man lapses again into forgetfulness and sloth: Now, it is the same with *bodies of men* as it is with individuals. The sudden or unexpected extinction of some shining light, the eclipse of the illustrious, the fall of the elevated, or the disappearance of the great, will diffuse instantly a deep sensation far and wide, which will spread and shoot through every part of the body like a momentary pang of personal anguish, surprise, or terror; feelings are excited, sympathy expressed, tributes and testimonials eloquently uttered, and much, in a brief space, very extensively said and done: but it passes away; the huge wave sinks into a ripple, the ripple itself subsides and ceases, and the surface of things becomes as smooth and quiet as before! Now, so far as the *surface* is concerned, we are not disposed to say it should be otherwise. It is in the order of nature that all violent emotions should be brief, and that the pursuits of the living should not be long interfered with by the dead. But there may be a return to established routine and external tranquillity in a bereaved denomination, and yet great and mighty effects may remain in the hidden recesses of its inner life. It is sad, indeed, very sad, when the fall of the great men and princes of Israel seem to leave it, not only without strength, without spear or sword, bow or battle-axe, but "without a sacrifice, without a priest, without an ephod, and without a terraphim,"—when the removal of the lights and leaders of a sect, without exerting a great moral influence upon it, making it more deep-thinking, active, and earnest; awakening the powers of embryo chiefs, and occasioning the appearance, and heralding the advent of adequate successors—comes only in the form of a desolating judgment—an expression apparently of Divine displeasure—a judgment without mercy—a warning neglected, unimproved, lightly esteemed, uttered "not for the better, but the worse!" In such cases, a particular Church, losing those that guided it, and whose presence and name gave it power and lustre, becomes feeble, looks empty, forlorn, useless—lying like the hulk of a wrecked vessel, master and crew alike gone—a mere dead, motionless thing, incapable, valueless, liable to be struck unresistingly by every wave, and in danger of sinking into the deep, to be seen no more.

These remarks are not exaggerations of what has happened to particular confessions and confederacies on the removal by death of their great men. Some sects, as such, have been little more than the embodiment, the visible expression, of the convictions and views of a leading mind; they have lived by his life, been pervaded by his spirit, constituted an organ for articulating his perceptions; and then, when he

has been removed, none fitted to become his successor, or capable of speaking with his inspiration and authority, the body has naturally died, or has languished through a few generations, diminished, unknown, forgotten, or "hardly numbered among the tribes." In other cases, the social position, or secular respectability, (if I may use so equivocal a term in such a connection)—the secular respectability of a body of Christians, is factitiously or accidentally enhanced, by its temporary identification with some remarkable men,—the rays of whose genius, shooting over the walls and moats of the sect, surprise and enchant the world by their splendour, and reflect back again lustre on all that surrounds their source. These gushings and corruscations, however, becoming only a remembrance, the light and glory of them quenched in death,—the body ceases to stand where it stood before. *That* being withdrawn on account of which its peculiarities were forgotten, or for a while overlooked, the world returns to its accustomed spirit of neglect or scorn. Sometimes, again, an individual, or individuals, have not only adorned a denomination by their genius, but their large-hearted and generous sympathy with every form of the good and the true, wherever found, have restrained the rancour, bigotry, and fanaticism of their inferior associates; but, when the controlling power has passed away to its kindred heaven, these have felt that a place or a passage was again opened for them on earth, and they have come forth in their wonted forms of vulgarity and violence, or with an increased intensity proportioned to the preceding period during which charity and goodness had awed them into silence. These remarks, and these instances, I again say, are not exaggerations; they are not pictures furnished by the imagination, but are allusions and references to actual facts—to things that have occurred in the history of some of the divisions of the Christian church; and they are mentioned now, *for the purpose of exciting our thankfulness to God*, that none of these things, or any kindred calamity, has happened to us, though we have to lament this day, that, as a body, we have sustained a signal loss in the removal from among us of two eminent and conspicuous men. Blessed be God! we are associated together to be the mouth and members of no supreme, individual, human mind;—we glory in the truth, not as taught by this or that man, but as it is contained in "the words which the Holy Ghost teacheth;"—we can give, we trust, a better account, even of our existence as a sect, than that of being the mere articulating organ of any *earthly* teacher, living or dead;—we call ourselves by no man's name, "for one is our father—God." We have one master and Lord—Christ. Even they, whom we call fathers, and whom we reverence as Rabbis, we reverence not merely for teaching us what *they* knew, but for constantly directing us *beyond themselves*, and for laying it on our souls, as their first, last, and ceaseless lesson, that we should keep *THE WORD* in its rightful supremacy, follow it ever, and exist and live for the pursuit and utterance of *God's truth*, not for the propagation of an opinion, or the glory of a name. Again: we are not indifferent to our social standing—our denominational power,—the "report" we have "with them that are without,"—the manner in

which men may think of us as capable of acting in relation to liberty or letters. These regions are neither foreign nor forbidden to those to whom "all things belong;"—"life and the world," as well as death and heaven,—"*things present*" as well as "*things to come*;" but, whatever our standing or influence may be, or may not be, in those spheres, such as it is it does not depend on any one individual, however eminent; it is not suspended on the prowess of a single arm—the facility or vigour, copiousness or richness of a single pen—the weight or authority, the reputation or genius of a solitary name. In the same way, whatever there may be among us of ignorance or suspicion, bigotry or violence, want of charity, liberality, candour, —blessed be God! they are kept in check, we trust, by the large-heartedness, the loving throbbings, and radiating benignity of far more than one or two great-souled men! On these accounts, when we are called to lament over our dead, we ought to lament the loss, even of our most illustrious leaders, with that religious submission and manly grief, which become men who feel themselves associated together on the permanent principles of eternal truth, and who constantly realize the presence and guidance of a Divine Leader who can never die. Our losses, indeed, may trouble, weaken, impoverish us; they may be intended to chasten, to humble, and subdue; to cause us to cease from "*glorying in men*," or to prevent our being seduced into the sin; they may smite us for a moment with something like dismay, as light after light is extinguished in our courts, and star after star vanishes from the sky;—still, *that cause and that truth*, which, with all our idolatries, are dearer to us than anything else,—are with us, in the midst of us, "*our glory and defence*;" and He, whose they are, will not leave them and Himself without witnesses every way worthy, if, at periods like the present, we hear humbly the voice of the rod, and rightly interpret and learn its lessons. Then, while again and again the arrow flies, and the mighty fall, and they "*that seemed to be pillars*" are dissolved, and many of "*our pleasant things laid waste*,"—we shall be able to say, through faith in him, and hope in his mercy, to whom troubles and humiliations teach us to turn,—"*Though in deaths oft, yet we live; though troubled, we are not distressed; though left for a season, we are not forsaken; though chastened, we are not killed; though cast down, we are not destroyed; though stripped and impoverished, we are not in despair.*" He who confers natural capacity, who bestows and distributes spiritual gifts, who sends whom he will and honours whom he sends, still lives; and though he forbids us not to mourn for the dead, "*because we shall see their face no more,*" yet "*we will glorify Him in them;*" we will acknowledge and commemorate what we so long enjoyed, and we will seek to signalise their removal from amongst us, by the improvement and increase of those gifts which we may yet individually or collectively possess.

To the two distinguished and honoured brethren whom we have recently lost, both of whom presided over your Annual Assemblies, it cannot be improper, at this time, and from this place, to make some distinct personal reference; although, as a Union, we have already, in some measure, through the resolutions of the Committee, fulfilled the sad though grateful duty. It is, per-

haps, less questionable here, than in more exclusively sacred engagements, to advert to their talents, and acquirements, and mental peculiarities, as well as to recognise their course and usefulness as men of God. Though it seem extremely repugnant to good taste and serious piety for sermons to consist of what sounds more like laudation of the dead than concern for the living—or lamentation over events, than the encouragement of trust in Him who controls them—I think we are not without scriptural warrant, not only for the utterance of sorrow on the death of the distinguished, but for marking, either while they live or after they leave us, their different talents—the character of their ministry, the form of their eloquence, and the distinctive peculiarities of the different writings by which some of them may have sought to glorify God. When the first martyr had fallen asleep—and fallen asleep, be it remembered, in such circumstances as abundantly certified his instant and triumphant admission to heaven—his immediate participation of that glory that had beamed upon him in his last hour—yet, when "*devout men carried him to his burial, they made great lamentation over him.*" The wound inflicted on them was not healed, their tears and sorrows were not stanchied, by the most perfect knowledge of their friend's eternal repose and joy. Though admitted to the bosom of their loving Lord, they still wept for and lamented his removal from themselves. With respect to the other point—the scriptural sanction for our *remarking* the different talents of individuals, and the manner in which they appear in and modify the work they accomplish, whatever it may be—the following things may be worth a thought. It certainly could not be without design, that the inspiring Spirit descended upon men of very various natural gifts, genius, and education, and that the mental peculiarities of the human medium of utterance affected the accidents which adhere to the expression of the Divine thought. The characteristic qualities that marked the minds of the sacred writers, as men—whether original, accidental, or acquired—are as obvious in their productions ("*the holy writings*") as if these writings had had no other or loftier source. This is a simple fact. It has many and great uses—uses seen and seized by the thoughtful; but all that we draw from it at present is this: that, as it is natural to suppose that what is obvious and open to the notice of the church, *was intended to be noticed*; so the very same thing in God's servants, throughout all time, may properly be the subject of interest and observation. The education, and turn of mind, and habits of thought, and style of expression of the evangelists and apostles, differed from each other; and even the self-same writer or speaker on separate occasions differed from himself;—they had various gifts of composition and utterance; and these are not only observable by us, but *they were observed by themselves*, and hints and allusions indicating this are not wanting. One of the first preachers of the faith is celebrated for his eloquence, at least he is noted as being "*an eloquent man*;" the *quality* of the eloquence of others is probably recorded in their being called "*sons of consolation*," or "*sons of thunder*." Paul's versatility in adapting himself to his different auditors in the synagogue at Antioch, the Areopagus of Athens, the crowd

and the council of Jerusalem, and the court of polished Gentiles at Cæsarea, is so manifest, that it cannot but be right to recognise and remark it. His epistles are referred to by St. Peter. They are spoken of as numerous, and appear to have been seen and examined by the apostle; and while they are classed by him with "the other Scriptures," and their Divine origin thus ascertained, they are spoken of as being written "according to the wisdom given unto him," (a phrase referring more, I expect, to ability than to inspiration,) and as containing "some things hard to be understood." James writes like an old Hebrew prophet; Peter like the same, but with much more than he, both of light and fire. Paul's natural and usual manner is that of a strong, healthy-minded, accomplished European, the Roman and the Greek, with their robust understanding, and dialectic acuteness, and fervid and forcible argument. John, along with much infantile simplicity, and the most direct and straightforward statements, has very many and frequent utterances partaking of Asiatic forms of thought and expression. Luke, "the beloved physician," was, in all probability, an educated Gentile, a man of refinement, taste, and accomplishments, which would seem to be shown in the writings ascribed to him; while he himself indicates, in the commencement of both, the preparation and forethought with which he set himself down to their careful composition. If we interpret a passage in the second epistle to the Corinthians as referring to him, and give to it the signification contended for by some, we have a striking corroboration of our present point. "The brother, whose praise in the gospel is in all the churches,"—that is, among other things, on account of the history he had written "of all that Jesus came both to do and to teach." He was celebrated for it, and beloved, and had in honour, not merely because he had done the thing, but because he had done it so beautifully, and so well. When I think of all these things, though I am strongly of opinion that Christian men have gone too far in speaking of, and praising, both the living and the dead, yet I am fortified in the belief that the New Testament itself must be admitted to sanction an occasional reference to the different gifts of distinguished men, the genius or the intellect they consecrated to God, and the manner in which their peculiarities of mind modified at once their writings and their speech.

I would not willingly transgress against my own views as just hinted; and, therefore, while I proceed to glance, in consistency with my other observations, at the distinctive features of our two deceased brethren's talents and gifts, I will endeavour to do so briefly and rapidly. Our two friends, while both good, eminent, remarkable men, were very distinguishable,—very different from each other,—as different almost as men of the same class and rank could well be. They were hardly alike in anything but their piety and their creed; indeed, they approached nearer to each other in the latter, for in respect to the former, each, perhaps, had peculiarities, arising from natural disposition, which almost caused them to differ as much from each other in the *accidents* of that which they had in common, as both differed essentially from others who had it not at all. The one was unquestionably a man of genius; he had that, whatever it may be, to which we give this name,—a word

we all understand, a power we all recognize, which makes us conscious, wherever it is present, of its magic force, however difficult it may be to define it. The other had not this gift, though he had, doubtless, natural capacity of no mean order;—he had faculties which admitted of great development by diligent culture, though unaccompanied by that mysterious endowment which is never conferred, perhaps, without being connected with perilous conditions. The Professor was keen in the observance of whatever was minute; faint shades and colours of thought—scarcely perceptible differences of expression—occupied and delighted him. As a consequence of this, he laboured to be exact in selecting his words, and marking his distinctions, and was equally severe in demanding the like virtue from others, or in detecting and rebuking their want of it. The other, though not without much of the same tendency, was distinguished by the force and play of an additional faculty. He was attracted by the lofty and the ideal; similarity, resemblance, pictures and analogies caught his eye,—they were seized and secured, and thrown down upon his page, or presented in his speech, in gorgeous groups and splendid colouring. Both could reason,—but the reasoning of the one was copious and open—of the other, compressed and concealed. The one explained fully and laboriously all he meant, saw, or associated;—the other sometimes explained nothing; the train of reasoning he seemed to be pursuing might be clear and continuous to his own mind—all its parts logically articulated from end to end—but it was only, so to speak, *indicated* to us; it was not so much expressed as hinted at; it was like a stream of water making its way underground, that showed itself now and then, or by a succession of openings and jets,—the one apparently deep, the others bright and sparkling, but *from* which, and by means of which, *its course* was to be guessed, conjectured, inferred, without itself being fully and obviously seen. Both our brethren wrote, and wrote well,—the one in youth with the prudence of age, and the other in age, or in his riper years, with something still of the sin of his youth. The one was careful, correct, flowing—always accurate, never ornate. The other was curt, abrupt, sententious, glowing, imaginative; with prodigal redundancy throwing out beautiful thoughts and expressions, not so much from a rich storehouse, from carefully accumulated treasures, as from the irrepressible impulse of a creative energy. With a taste not always severe, and with a forgetfulness, occasionally, of the natural limits of human attention, he sometimes startled us, and sometimes fatigued. Both our friends were "mighty in the Scriptures;" but the one used them, in his reasonings and argument, very much as they had often been used before; the other employed them for illustration and adornment, as well as for instruction; for heightening the human thought by the Divine, or for expressing it as God alone could teach; and he did this in such a manner as often to throw new light on the powers, and application, and meaning of a passage,—to put it before us in unwonted aspects and in a way, at times, perfectly startling for its novelty, beauty, splendour, and force. Both our brethren were men of God; they were men of faith, piety, and prayer; conscience and principle were supreme in both; but in the one the regal power was

more indulgent, or more manly, than in the other, though both enjoyed the blessedness of the man "who condemneth not himself in the thing that he alloweth." Both were firm and rigid in their opinions, and this not alone as to the greater matters, but in respect to some of the peculiar, or some of the minor points of their belief. Neither of them, I think, at all times, fully appreciated the reasonings, or could enter into the sympathies of other minds; they were incapable, from their experience, (or inexperience,) for the sake of an indulgent judgment of adversaries, of identifying themselves with their position or their doubts; they saw not, or felt not, difficulty themselves, and had not always patience with, or pity for, the perplexed. It was quite possible to agree with them on great fundamental principles—to acknowledge their learning, accomplishments, genius, and piety—to read their writings with general approbation—to listen to their speech with hearty enthusiasm, admitting and admiring their obvious sincerity, earnestness, and zeal; and yet to read some parts of their many writings, and to hear some portions of their varied speech, without conviction and without sympathy.

There can be no doubt that the influence of both our brethren was deep and extensive in the denomination they belonged to and adorned. The one, by his writings, fixed, fortified, or moulded opinion, and by his humility and piety, must have impressed the hearts of the teachers whom he taught. The other has left the traces of his presence, and the impression of his power, on many souls, by his rich, pregnant pages; his pre-eminently stimulating and *suggestive* writings; by the generous glow of his spirit; his denominational enthusiasm; his stirring and eloquent words; the admiration he inspired by his learning and talents; the rock-like firmness of his Evangelical faith; and, to those who knew him best, by the tenderness of his heart, the warmth of his friendship, the reality of his piety, with his child-like buoyancy of spirit, springing, I believe, not more from natural temperament, than from early preservation from sin and constant purity of life. In that world, where, we doubt not, our departed friends are united now,—each knowing the other better, and each loving the other more, than they could either know or love on earth—if it be possible for them to be conscious of our meeting at this time, and to know how we at once estimate their character and mourn their loss, we can easily imagine that their wish is, not that we should waste many words on them, or lament their removal with disproportionate sorrow; but that, rousing ourselves to greater action, clothing ourselves with humility and zeal,—feeling, many of us, the approach of "the night when no man can work," and conscious that our calling is "to work the work of God"—we should now, with deep, serious, and earnest purpose, seek to obtain "understanding of the times, to know what Israel ought to do," and then to go forth, and by God's help to do it. The best tribute we can offer to departed goodness, is to be zealous in the cause for which it lived. The proper sentiment for bereaved churches and denominations to cherish is *faith*:—faith in God; faith in the principles they hold as of his teaching; faith in their ultimate triumph, through his blessing on human activity; faith in that human activity itself, when it presses forward to

imitate those who, by patient perseverance, "now inherit the promises;" and faith in the reality of that world of light into which they who have "fallen asleep" have entered, the glory of which seems to gush forth and to become visible, when a way, as it were, has just been opened in the sky for some eminent individual to pass to his repose! We meet, it is true, as I formerly said, under the dark shadow of the angel of death; but the angel of death throws a shadow, only because there is *light* above and beyond him,—the effulgence of "the excellent glory" issuing from on high! Were it not for this,—the unveiling of the eternal, immortal, and invisible, by our holy faith,—it would not be *shadow* that would fall upon us now, but "darkness that might be felt,"—essential, substantial, elemental darkness! Blessed be God, the gloom that invests the sepulchre never can be this to Christian mourners! Our friends sleep,—but they do well. "Absent from the body, they are present with the Lord." "Their robes washed in the blood of the Lamb, *therefore* are they before the throne." "I would not have you to be ignorant, brethren, concerning them that are asleep." "Wherefore, comfort one another with these words."

If I have dwelt too long on these references to the departed, and if I omit the like reference to others, it will be remembered, I hope, that our two friends had both presided over us, and were intimately connected with the Union, and that hence it was natural and appropriate to give to them a prominent place in our recollections this day, and to take occasion from their removal to benefit ourselves. I should have been glad had I been able to have paid a tribute of respect to the memory of another honoured and remarkable man recently deceased, whose seldom, indeed, or never, came from his seclusion, but who, in that seclusion, was the head and soul of a great system of educational and aggressive movements, which have made his name known far and wide. I refer to the late Mr. Gunn, of Christchurch, Hampshire. Instead of attempting now to commemorate his consummate skill, tact, ability for superintendence and government, and amazing capacity for labour, I must content myself with lamenting that we have not, at this time, the advantage of his uttered wisdom and experience, when subjects are to be discussed on which he would have been competent to instruct us all. I am sure I shall only do what you could wish me to do, if, also, in one passing word, without attempting anything more, I express to the members of a sister Union, our beloved and honoured Scottish brethren, how deeply we feel with them the fall of that great and noble man, the late Dr. Russell, of Dundee. We have too recently suffered ourselves, not to have our feelings sensibly excited, and our sympathies greatly moved by this event. What to me seems yet worthy to be noticed, as intimately concerning ourselves, prevents, however, any further remarks here.

In passing to the topic with which I mean to conclude these remarks, I think it appropriate, as this Union consists not only of ministers, but of laymen, to linger for a moment, in order to advert to the fact of the recent removal of some who have been distinguished amongst us in different spheres of secular activity. I do this the more readily, because the excellent persons whom I have at present before my mind, have both left living successors, who promise not only not

to fall short of, but fully to equal—peradventure to surpass—the usefulness of their fathers. Since we last met, the grave has closed over the remains of two excellent and venerable men, who, for some years past, have both been greatly withdrawn from public life, but who, in their day, had each done something for general liberty and Evangelical religion, for colleges and missions, the denomination and the Church, literature, piety, and benevolence among us. I refer to the late Edward Baines, Esq., of Leeds, and the late John Morley, Esq., of Hackney. The lives of these two men, if written as they *might* be written, would make a volume worthy the study of every young tradesman setting out in life. Very different, in some respects, in their course, they were alike in their end. Both rose into influence and wealth, and the one into public distinction and honour, by a course of exemplary industry, scrupulous uprightness, steady perseverance, firm and manly adherence to principle, moral consistency sustained by religious faith, and from enterprises in business which conscience could always approve, and God be besought to bless, conducted with vigour, intelligence and tact—qualities which it is no necessary effect of piety to impair. The course of Mr. Baines was more exclusively public and political; but the weight of his position, and his personal and local influence, were always given, in many ways, to every cause of philanthropy and religion. Mr. Morley's course was more private, and more immediately connected with the denominational and spiritual action of the body. A man of weight and influence in the metropolis; long an officer in one of the first of its Congregational Churches; interested for years in our Academic Institutions, and identified with their government; active as a member of Committees of Deputies, and Boards of Management, and public charities; and in former years, zealous and enthusiastic on many occasions of public interest and national excitement; his life was one neither without honour to himself, nor of results to the cause of rational freedom and of good old Nonconformist piety, to both of which he was linked as by an oath. It is a beautiful sight, that of those two honoured men, doing the different work which God sent them into the world respectively to do; doing it so well; spared to do it so long; retiring from it so honoured; and then, after spending some years of tranquil enjoyment and repose, mellowing and ripening as time advanced, falling asleep in a good old age, surrounded by a posterity worthy of their parents, amid the tears of grateful and sorrowing hearts, and followed to the grave by the respect and benedictions of their many observers in the Church and in the world! I congratulate this Union, that we number among the most active of its members, the immediate representatives of these honoured men. I congratulate myself, that, in spite of some differences of opinion, I number, I hope, both of them among my personal friends, while one of them I am privileged to regard at once as a son and a brother. Happy shall I be, if this somewhat unusual introduction (as I admit it to be), of secular names, into an address like this, shall stimulate any of our rising youth, or those in the prime of life, or in early manhood, to enter on a course which, while happy to themselves, shall be useful to society, which shall dignify the pursuits of trade and of commercial enterprise,

or of literary and political life, by connecting them with aspirations of the highest order, and with various efforts of philanthropy and religion, and which, by the Divine blessing, may cause them to realize, in their own persons, the truth of the statement, that that "wisdom," which "begins in the fear of God" and leads to the service of man; "*holds in her right hand length of days, and in her left riches and honour.*"

From these influences operating upon us, flowing from the thought of departed and glorified excellence and worth; of sound learning, sanctified genius, secular distinction, and private virtue; of those who recently were among us in the popular pulpit, the professor's chair, the senate, or the city—their diversified outward life animated and sustained by inward principles substantially the same—with thoughts and feelings caught from and coloured by the fact of the disappearance from our assemblies of such men, with the probability of their possible presence in the midst of us still—let us advance to the business of the present session, and endeavour to discharge it with manly sense and unaffected earnestness. It is a good and a pleasant thing for brethren to meet together as we do now; opportunities are afforded for fraternal intercourse; former friends are thrown together, sometimes after long separation; many memories are stirred by unexpected recognitions; old countenances are met with, old times and recurrences recalled. Public engagements awaken interest, create enthusiasm, sustain excitement, impart pleasure; while private hospitalities, with the facilities they furnish for personal converse, open the heart to social gladness, and minister to many unwonted joy. We must remember, however, that we come together for something far more important than any of these mere accidents of the occasion. It would really be a sad reflection for any one to take away with him, that he had greatly enjoyed the round of engagements, had been excited and interested by speeches and discussions, in public and in private had felt himself passing from pleasure to pleasure; *but* that he had done nothing to benefit others, and had received no great benefit himself; that he was going away mentally dissipated, somewhat dissatisfied, altogether fatigued, with no more wisdom, and with rather less virtue than he came; without, in fact, feeling that he had more definiteness of aim, intenseness of zeal, or strength of purpose, than before, or was, in anything great or good, confirmed, cheered, guided, or encouraged. Such a state of mind is not, I fear, impossible, nor is it, perhaps, altogether unknown at the close of religious meetings and clerical confederacies in every Church. It may sometimes have oppressed ourselves. Let us attempt, then, at this time, to enter on our work in such a manner, with such seriousness of spirit, and with such sincere and resolute purposes, as may lead us at once both to seek and secure Divine guidance, and to have all within us stirred up for thought and action. We have special advantages in these autumnal meetings. We are not distracted, as in London, by the claims and calls of other societies, all holding their anniversaries at the same time. We come together for one thing. Nothing else can make it appear, for one moment, as subordinate or secondary. To that one thing, (including, indeed, different departments, but still one,) to that one thing we can give all our time without waste, and al

our attention without distraction. From the following statement of the manner in which we are supposed to be observed, the circumstances in which we meet, and the subjects soliciting our attention, which appears in the published prospectus of these meetings, it would seem there is much to urge us to earnest deliberation, and to inspire us with devout and manly strength. I think the statements so likely to have a good effect on all our minds, and I know so well the importance of a right chord being struck at first in any public meeting, that I here, at this time and from this place, publicly and officially repeat, what you have all probably read. In the notice of the Meetings, on the 41st page of the CHRISTIAN WITNESS, the Number for September, you find these words:

"Everything requires at our hands vigorous counsels and powerful movements. The state of our own denomination in particular—its ministry, literature, churches, and schools; above all, the state of its theology, spirituality, and virtue—requires that no numerous body of our ministers and other brethren should in these times assemble without devout, decided, and enlightened proceedings, adapted to promote the purity and power of our churches. Then the state of our country, and of all Europe—not the political so much as the mental condition of this vast and influential portion of mankind, in philosophy, theology, religion, and general tone of thought—is such as cannot but press strongly on all thoughtful minds and benevolent hearts. Our denomination may not be great and mighty, but it is far too extensive and influential to admit of its neglecting, without deep criminality, at such a period, the inquiry, What can be done by its wisdom and fidelity to promote truth, religion, philanthropy, and human welfare? Therefore, the brethren assembled at Leicester will not come together for trivial, formal, narrow purposes and proceedings. There will be prayer, counsel, humiliation. Facts, truths, and obligations, will be considered. The great purpose will be, improvement, advance, usefulness. Every attending brother will bring his contribution of thought, feeling, and concern. There will be anxiety to make the proceedings a lasting blessing in the town where they are held, and no less to the denomination they are intended to serve. May a sacred influence from above guide all preparations, and attend all proceedings on this occasion!"

After this striking introduction, at once stimulating and admonitory, we have the following outline of the important business that awaits us:

"One entire morning session it is proposed to devote to fraternal conference on our religious state as a denomination. Among the subjects for consideration in the other morning meetings, one is, 'By what means can we, as a body of Christians, best promote the religious good of the working classes?' on which important inquiry Dr. Massie, Mr. Swaine, and Mr. Wells, have each undertaken to prepare and present short papers, setting out their respective views thereon. Another subject proposed for consideration will be, 'The best means to promote the religious efficiency of our Sunday-schools;' on which Mr. Martin, of Westminster, has promised a paper on the question, 'How best to produce religious impressions in infant worship, Sunday-school classes, and classes for the more advanced improvement of those who have ceased to attend

the Sunday-school;' and Mr. Poore, of Salford, another, 'On the best measures for retaining in our congregations young persons who have left our Sunday-schools.'

"Other important and practical subjects will no doubt come under discussion; and no efforts will be spared to secure, with the Divine blessing, a happy and successful series of meetings."

Such, brethren, is the way in which our meetings are supposed to be observed, and such are the subjects awaiting our attention. With the hope of favourably affecting our minds, that we might be stirred up and advance to the duties before us with a desire to bring to them whatever wisdom and zeal we may possess, I have, as I said, put aside many topics, some of which I had once hoped to touch this day. I have confined myself entirely to a few thoughts, suggested by the recollections, on our part, of the dead, with this closing reference to the expectations respecting us, on their part, of the living. I have so put them—or at least I have honestly wished and tried so to put them—as to induce a tone of mind favourable to seriousness, to earnestness, and to effort,—that we may take counsel, interchange thoughts, plan and resolve, like men that are conscious they are doing the work of God, and who are determined, as far as lieth in them, it shall not, at their hands, receive damage by their doing it negligently. Far hence be levity, vanity, selfishness, indifference, or whatever might obstruct the diligent fulfilment of the duty of the days about to pass over us! May He from whom all just thought, wise counsels, and holy resolutions proceed, grant us at this time his presence, and guide us by his Spirit; so that, in seeking to know what we ought to do, we, being led by him, may find what we seek; and then, being strengthened by him, with all might and power in the inner man, whatsoever we thus find waiting to be done, may we do it with all our might! Amen.

The Secretary then presented and read the following statement, explanatory of the progress made in the adoption of the rule which renders annual contribution by eligible churches and brethren, necessary to the membership in the Union: presented to the Tenth Autumnal Meeting of the Union, held at Leicester, in its First Session, Tuesday, 17th of October, 1848.

This rule was adopted by the Seventeenth Annual Assembly, held in May, 1847, and was intended both to render membership in the Union a more definite right than it had previously been, and to place the finances of the Union on a more secure basis. As the regulation, though agreed to in the Assembly of May 1847, was scarcely at all acted on in that meeting, no finance statement was presented to the last Assembly, because the first year's experiment remained then still incomplete, till the payments on that occasion could be brought into the account, the greater number of contributions being made at the vernal and autumnal Assemblies. It was therefore deemed unwise to discourage the meeting by presenting for the very first year of the attempt an unfinished list of contributors. But now the receipts of the two meetings of the first year after the adoption of the rule—that at York last October, and that in London last May—having been ascertained, with the addition of a few since the last Annual Assembly, it has become proper and necessary that

an explanatory statement should be no longer delayed. There have been received in all 391 annual contributions. Of these 218 have been from churches, and 163 from brethren personally, besides ten donations. Their total amount has been £300 15s. More might have been expected. Much more is still necessary. A great increase of contributing churches and brethren is required, not only to supply the Union with adequate funds, but also to extend suitably its established membership. But this commencement is nevertheless hopeful and encouraging. No former year ever witnessed anything approaching this number and amount of contributions. It is but required that the annual payments actually commenced be regularly persevered in, and that the necessary efforts to augment their number be made with like perseverance, and this Union will in a few years be established by a numerous constituency of contributing members. Many of the best friends of the Union have not yet made their payments, which has arisen from no reluctance, but simply from the difficulty with which additional sums, however small, can be added to the many subscriptions already adopted. Therefore the Committee, equally remote from despondency and satisfaction at the results already attained, feels as well assured that the plan will realise full success, as that its adoption was essential to the order, the resources, and the permanence of this most beneficial Union.

The Treasurer read a balance-sheet of receipts and expenditure for a year and a-half, after which the following resolution was moved by Rev. T. W. Davids, of Colchester; seconded by Rev. J. Fletcher, of Hanley; and adopted:

II. That though in the judgment of this Assembly it might have been hoped that a much larger number of eligible churches and brethren would have, by this time, placed themselves in full membership with the Union, by commencing annual contributions for its support, according to the rule adopted to that purport by the Annual Assembly in May, 1847; yet the Assembly perceives with pleasure the basis laid for securing an income sufficient to support the operations of the Union, and encourages the Committee to proceed with the measures and appeals necessary to secure that desirable end, as well as to strengthen and advance the Union in all other respects.

The following brethren, viz:—Rev. Messrs. Gawthorne, of Derby; M'All, of Nottingham; Davids, of Colchester; Burnett and Wells, of London; Messrs. S. Morley; and J. Spicer, of London, were appointed a Committee to nominate in a future Session, a minister for the approval of the Assembly, to fill the office of Chairman of the Union for the ensuing year.

The Rev. Samuel Martin, of Westminster, then read a paper on the best methods for producing religious impressions on Sunday-schools, whether in infant worship, the general Sunday-school, or distinct classes for more advanced pupils.

The Rev. J. L. Poore, of Salford, followed with a paper on the best measures for retaining in our congregations Sunday-schools after they cease to attend for class instruction.

Conference on these papers, and on the subjects discussed in them, ensued. Much valuable information was communicated, and many important suggestions were made. This interesting

discussion resulted in the following resolution, moved by Rev. A. Wells; seconded by Rev. R. Ashton, of London; and adopted:

III. That the following brethren, the Rev. Messrs. Martin, and Poore; Fletcher, of Hanley; Parsons, of Ebley; Davids, of Colchester; and Ainslie, of London; and Messrs. Baines, of Leeds; and Morley, of London, be requested to act as a Committee to consider whether any, and if any, what resolutions and proceedings shall be adopted on the subject of this morning's discussion: that the question of printing the papers read by Messrs. Martin and Poore be also referred for its consideration: and that this Committee do report to a future Session of the Assembly. The Rev. T. W. Davids to be convener thereof.

The Chairman closed the Session with prayer.

Afternoon: Second Session for conference, Rev. Dr. Legge, in the chair: Discussion was taken on the best means of preventing the continued grant by Parliament, and receipt by any ministers of the Congregational denomination of the *Regium Donum*; which terminated in the following resolution, moved by Rev. T. Thoresby, of London; seconded by Rev. J. Fletcher, of Hanley; and adopted:

IV. That the Rev. Messrs. Burnett and Ashton, and Drs. Massie and Campbell, of London; Messrs. Leeman, of York; and W. Edwards and J. Morley, of London, be a Committee to prepare resolutions on this subject, for the consideration of a future Session of the Assembly. The mover and seconder were added to the Committee. Mr. Thoresby, convener.

Evening:—The Annual Sermon before the Union was preached by the Rev. Dr. Harris, Professor of Theology in Cheshunt College, to a crowded congregation in Bond-street Chapel, the Rev. J. Smedmore's. The Rev. John Alexander conducted prayer before sermon, and the Rev. James Gawthorne, of Derby, at the close of the service.

WEDNESDAY, the 18th of October—Morning.—Third Conference Session. The Rev. Thomas Binney resumed the chair, and opened proceedings with worship.

Mr. Wells reported from Committee for nomination of a brother, for the approval of the Assembly, to fill the office of Chairman next year: that the Committee was unanimous and cordial in proposing the Rev. James Parsons, of York. Moved thereon by the Rev. T. Mays, of Wigton; seconded by Rev. J. Barfitt, of Grantham; and adopted with every mark of warm approval:

V. That the Rev. James Parsons, of York, in accordance with the recommendation of the Committee now presented, be earnestly requested by this Assembly to fill the office of Chairman of the Union for the years 1849—50.

Subsequently, in the course of the proceedings, the content of Mr. Parsons to this proposal was communicated to the Assembly.

The Secretary then read the following statement, explaining the reasons which determined the Committee of Distributors of the CHRISTIAN WITNESS Fund, to delay proceeding with the commencement of the "Deferred Annuities" plan, as determined by vote of the last Annual Assembly; presented to the Tenth Autumnal Meeting of the Union, held at Leicester, in its Second Session, Wednesday, 18th of October, 1848.

It will be in the memory of many brethren present, that at the Annual Assembly in May last, it was agreed that the yearly election of brethren to the benefits of this scheme, should form part of the business connected with the Autumnal Meetings of the Union, as the distribution of grants from the WITNESS Fund to aged brethren has been connected with the Vernal Meetings in London; the distributors of that Fund in each case holding a distinct meeting for this purpose. It was also agreed that the first election of brethren to be aided in effecting insurances, should take place at this meeting now assembled. The Committee of Distributors has not effected the preparations necessary for this proceeding. To explain why this preparation has not been made, is the object of this brief memorial.

At first the difficulty of getting into communication with the Government offices on a new and complex proposal, not provided for in their ordinary rules of procedure, and needing many explanations, was a cause of difficulty and delay, as the Committee could publish no invitation to applicants until information of terms was possessed, which it consumed much time to obtain. Once however in understood communication with the office, not only were facilities courteously given, but interest in the object was manifested, and advice was tendered by the office that it would be for our advantage to constitute a distinct friendly society for the proposed insurances, which might avail itself of the advantages for investment of its resources afforded by law to such societies, when duly authenticated and enrolled, and likewise retain to itself the profits to be obtained by Government on the insurances if effected in its offices. Such advice from such a quarter seemed to require mature deliberation. To reject or adopt it at once was out of the question. The Committee therefore determined to prepare a specific statement of the proposed scheme for assisting insurances for deferred annuities, and to submit it to the Government actuary for his judgment. In particular to present calculations of the number of insurances possible with the funds disposable in aid thereof, as on this point turned the question, whether a distinct friendly society could be established with safety, seeing that the principal of the fund in aid of effecting the insurances must be held sacred to that object, and could never be encroached on for payment of the annuities. This was done. The experienced actuary in the Government office pronounced the expected number of insurers decidedly inadequate for the safety of a friendly society, and advised that each insurance should be effected in the Government office on its distinct merits, thus devolving on public security the undivided responsibility of meeting all the annuitants' claims.

This advice therefore confirmed the propriety of the plan in this important particular, as adopted by the Assembly in May last. The Committee feels much regret in regard of this delay, as it may involve the brethren who will first insure in some larger annual payment; but on all other accounts it is cause for satisfaction that the proposed plans have undergone this additional investigation, and are now fortified by the approval of authority so competent to pronounce on their wisdom. It should be added that this valuable counsel was throughout gratuitously afforded. Though every insurance is

regulated by distinct calculations, influenced by the price of stocks at the time, yet information of the terms, approximating to accuracy, was obtained, by which it was ascertained, that to brethren insuring at thirty years of age an annuity of fifty pounds from the commencement of their sixty-first year, their own annual payment, in addition to the help afforded by your fund, will probably be less than two pounds, while for those insuring at fifty for the like benefit, it will be nearly twenty pounds. So great will be the advantage and ease of early forethought in effecting this and every similar provision of prudence against the time of need.

The Committee of Distributors presents this explanation, with hope that it will be deemed satisfactory, and that their decision in pursuing a course which has occasioned delay in this important affair will be approved, though the delay itself be a course for regret. Nor can the Committee close without remarking, that while perfectly prepared to receive instructions from this Assembly to proceed with all despatch in commencing the proposed insurances, and to act on those instructions when received, yet that the more the undertaking is investigated and brought to practical issues, so much the more it is found to be one that cannot be hurried into execution, but must be commenced, if possible, on rules not requiring subsequent change—and in this view it is not impossible that some further claims on your indulgence for undesirable delay may arise, which however shall not be the case if care and diligence can avert the evil.

Moved thereon by E. Baines, Esq., of Leeds; seconded by Rev. H. L. Adams, of Newark; and adopted:

V. That the Assembly sanctions the Committee, under the circumstances explained in the paper now read, in delaying to proceed with the plan in aid of deferred annuities, as arranged by the last Annual Assembly, till it could be decided by thorough investigation, and the advice of a competent actuary, whether the number of insurances possible to be assisted by the WITNESS Fund would be sufficient to sustain the risk, and so to secure the advantages of a distinct Friendly Society for the object. And this question having now been decided in the negative, the Committee of Distributors of the CHRISTIAN WITNESS Fund is hereby requested to take the earliest measures practicable for commencing the insurances of as many brethren as the fund already invested may be adequate to assist, in accordance with the regulations adopted in May last.

The Rev. A. Wells, E. Swaine, Esq., and Rev. Dr. Massie, then read, successively, their papers on the need of increased efforts, by the Independent churches and their pastors, for the religious good of the working classes. A deeply interesting discussion ensued. At its close the following resolution was moved by the Rev. G. Smith, of London; seconded by the Rev. J. Alexander, of Norwich; and adopted:

VII. That the papers this morning read on efforts for the religious good of the working classes, and the subject generally to which they relate, be referred to a Committee for suggesting suitable resolutions thereon; and that such Committee do consist of Rev. Messrs. Miall, of Bradford; Whitby, of Ipswich; Sibree, of Coventry; and Reed, of Norwich;—and Messrs. Morris, of Salford; Baines, of Leeds; W. Cripps,

of Nottingham; Kershaw, of Manchester; and Carter, of London:—with the writers of the papers: that its report be brought up in the session of to-morrow morning; and also, that Mr. Miall be convener.

The Session then closed with prayer, conducted by the Rev. Dr. Styles, of Koleshill.

Afternoon—Fourth Session for Conference; Rev. Dr. Legge in the chair. The Rev. J. Shore, A.M., of Tonness, was introduced to the Assembly by the Chairman, as having strong claims on its sympathy and support; he being under prosecution, and in danger of imprisonment, by the Bishop of Exeter, for preaching in a duly registered chapel, although he deemed himself qualified and free so to do, inasmuch as he had formally withdrawn from the Established Church, and registered himself in legal form as a Dissenting minister. Mr. Shore briefly, but very appropriately and feelingly, acknowledged his cordial reception by the Meeting. Mr. Shore's case was deemed by the Meeting to require not only personal sympathy, but also to involve most important public principles. It was therefore resolved, on the motion of the Rev. Dr. Morison, seconded by the Rev. R. Ainslie:

VIII. That a Committee be appointed to prepare, and bring up for consideration of the Assembly, resolutions expressive both of its sympathy with Mr. Shore, and of its views on the great public question involved in his present painful position.

On adoption hereof, agreed further, that the mover and seconder of the resolution, with Rev. G. Smith, do form said Committee.

The Rev. T. Thoresby brought up the report of the Committee on the *Regium Donum*, in the form of the following resolutions, which, after discussion, were approved and adopted:

IX. 1. That we adhere to the opinions already repeatedly declared by the Congregational body, repudiating *Regium Donum* as a means of aiding the support of the Christian ministry.

2. That while earnestly entreating the brethren of the Union, and especially those who are distributors of the *Regium Donum*, to consider in how painful a position the reception of this grant places the Congregational body, and what use is made of it by those who would promote the endowment of other sects, this Assembly would express a hope that refusal to appropriate the grant would lead to the adoption of a sounder principle in administering to the relief of necessitous brethren.

3. That a communication be opened by the Committee of this Union with the brethren who are distributors of the *Regium Donum*, for the purpose of assuring them that the Congregational body will always be ready to assist their suffering brethren in the ministry; and that the Congregational body be urged to petition the Legislature on the subject.

4. That the most cordial and respectful acknowledgments of this Assembly be presented to James Kershaw, Esq.; John Bright, Esq.; Charles Lushington, Esq.; George Thompson, Esq.; and other members of the Legislature, for their prompt and zealous opposition to the *Regium Donum* when last proposed in the House of Commons.

Discussions then arose on the apprehended proposal of Government for endowing the Roman Catholic priesthood of Ireland, which ter-

minated, after many interesting speeches on the subject, in the adoption of the following resolution:

X. That the following gentlemen be a Committee to prepare, and present for the consideration of the Assembly, resolutions deemed suitable to express its sentiments and intentions on this important subject—Rev. James Parsons, of York; Rev. J. Fletcher, of Hanley; Rev. John Burnett, and Rev. Dr. Morison, of London;—Messrs. E. Baines, of Leeds; J. Cripps, of Leicester; and S. Morley and J. Spicer, of London: Mr. Baines to be convener.

WEDNESDAY EVENING.—The Public Meeting for British Missions was held in Bond-street Chapel. George Leeman, Esq., of York, was called to the chair, on the motion of H. F. Coleman, Esq., high-sheriff of Leicestershire; seconded by Mr. Alderman Kershaw, of Manchester. Prayer was conducted by Rev. J. Miall, of Bradford. The Chairman explained the objects of the Meeting in a clear and forcible opening address, and then called successively on the Rev. A. Reed, of Norwich, to address the Meeting on the claims of the Home Missionary Society; on the Rev. George Smith, of London, to advocate the Irish Evangelical Society; and on the Rev. Thomas Binney, of London, to plead for the Colonial Missionary Society. After these addresses, the following resolution was unanimously adopted, on the motion of the Rev. A. Wells, seconded by the Rev. T. James, and supported by the Rev. Dr. Massie, the Secretaries respectively of the Colonial, Irish, and Home Societies:

XI. That this Meeting earnestly commends the British Missions to the thought, prayer, and liberality of the Congregational churches, as most important in their object, very near and special in their claims, and increasingly successful in their operations. The Meeting also directs particular attention to the following peculiar circumstances in the present position of each of the Societies, as rendering their financial wants more than ever urgent:

The Home Missionary Society finds the social and religious condition of England to be such that its operations ought to be extended and increased in every direction; yet its income for the last nine years has been, on an average, nearly one thousand pounds per annum less than its expenditure; which deficiency has been supplied by drafts on the munificent legacy of Mr. Hill: but that resource will be entirely exhausted next year; after which time, unless the liberality of the churches shall increase to the amount of one thousand pounds a year, or more, instead of increasing the operations of the Society, they must inevitably, at whatever expense of feeling and of usefulness, be greatly diminished.

In Ireland, the time seems more favourable than ever for exertion, and the need for effort remains undiminished; but the Irish Evangelical Society has now to provide funds for all the Congregational Missions in that country, both those originally its own, and those undertaken by the Congregational Union of Ireland—this arrangement being part of the plan by which unity of action and harmony of feeling in that important work has been attained; but the additional charge thus brought on the funds of the Irish Evangelical Society has rendered it indispensable that its income should be raised from a

yearly average of about 2,500, to one of about £4,000, or this Union of our Missions, thus happily effected, will produce weakness instead of strength, and decline instead of advance in their great work.

Colonization is becoming more active than ever, and all causes and appearances point to its future steady advance, especially to the fine regions of Australia. But the Colonial Missionary Society has been long pressed for exertions and enterprizes beyond any means ever placed by the churches at its disposal. It has very recently been relieved from the pressure of debt, by private munificence: all the income that can this year be reasonably hoped for, if not more, stands already engaged in grants voted to stations and brethren. There can, therefore, be no increase of Congregational Missions in the Colonies, whatever increase there may be of emigration, unless the churches enlarge their views and their bounty in favour of this most interesting branch of British Missions.

This Meeting, then, calls on all the churches for liberal October collections for British Missions, as one present and very effectual means of enlarging their resources.

The meeting was closed with the benediction.

THURSDAY, October 19—Morning; Fifth Session for Conference.—The Chairman opened proceedings, as on former days, with worship.

Rev. T. W. Davids presented Report of Committee on the Sunday-school question; on which, after discussion, it was moved by Rev. T. Mays, of Wigton; seconded by Rev. J. Lockwood, B.A., of Tavistock; and adopted:

XII. That the Report of the Committee on measures for improvement in our Sunday-school system, now presented, be approved and adopted, as follows:

1. That the best thanks of this Assembly be affectionately tendered to the Rev. S. Martin, and the Rev. J. L. Poore, for their excellent papers, and that they be requested to prepare them for publication in the *CHRISTIAN WITNESS*.

2. That the Assembly embraces this opportunity of formally recording its sense of the invaluable services rendered by Sunday-schools to the cause of spiritual Christianity, and of national progress; hails with sincere delight the attention which is awakened to the subject of their improvement, in general adaptation to the wants of the age; and expresses its earnest hope that, on the part of both churches and pastors, the devoted brethren and sisters who are engaged in conducting them will meet with growing sympathy, countenance, and co-operation.

3. That with a view to prepare the way for further action, the Committee of the Union be requested to institute an inquiry into the results of experience as to existing methods of conducting sabbath-schools, particularly in relation to the topics embraced by the papers of the Revs. S. Martin and J. L. Poore; and also into the existing appliances for facilitating the labours of sabbath-school teachers; and prepare a report for presentation to the Assembly at its next meeting in the Metropolis, accompanying the report with such suggestions as in its judgment may be of value to guide the brethren in their future resolutions on the subject.

The Rev. E. Ainslie reported from the Board for General Education on the proposal for electing the Board by balloting papers, distributed

by post to all contributors to its funds, referred to its consideration by the Assembly of the Union in May last, that the Board, after mature deliberation, deemed that mode of election inexpedient, and advised that the Board and its officers should be annually chosen by a distinct meeting of the money contributors only, summoned every year previously to the annual meeting.

Moved by the Rev. Thomas James; seconded by the Rev. R. Ashton; and adopted:

XIII. That the Assembly approves of the recommendations now reported from the Board for General Education as to the mode of its future annual election, and instructs the Board to take the necessary steps for convening the proposed meeting of the money contributors only for that object, in May next.

Fraternal Conference on the State of the Denomination was then entered upon, in which numerous brethren took part, and various highly interesting statements were communicated. In particular, many speakers dwelt on the very insufficient support afforded to the excellent ministers labouring in poor and thinly-peopled districts. On this subject it was moved by S. Morley, Esq.; seconded by the Rev. T. W. Davids; and adopted:

XIV. That the important subject of improving the incomes of the pastors of our feeble churches, which has been now so feelingly discussed, as affecting no less the prosperity of the people than the comfort of their ministers, be referred to the Committee of the Union for its immediate consideration, with instructions to report thereon at the next Assembly, if possible.

The Assembly then proceeded with further consideration of the state of the churches, which was closed on the call of the Chair, by prayer, conducted by the Rev. D. W. Aston, of Buckingham.

The Report of the Committee on the expected proposal for the Endowment of the Roman Catholic Priesthood in Ireland, was next presented by Mr. Baines; and on his motion, seconded by the Rev. J. Burnet, was adopted, after some amendments, in form as follows:

XV. That this Assembly, finding a general belief to prevail that it is the intention of Her Majesty's Ministers to propose, in the next Session of Parliament, a measure for the Endowment of the Roman Catholic Priesthood in Ireland by the State, enters its solemn and conscientious protest against any such measure, and strongly recommends all Independent congregations to petition against it, in accordance with their well-known principles, and to use their utmost influence to obtain its rejection; and further leaves it in charge with the Committee of the Union to co-operate vigorously in any public movement for this object that may be required previous to the Annual Assembly of this Union in May next.

The Rev. A. Reed, B.A., of Norwich, then presented the Report of the Committee on efforts for the religious good of the Working Classes: this was discussed at large, and its adoption was unanimously agreed to, on the motion of the Rev. Thomas James; seconded by the Rev. R. Ainslie:

XVI. That the Report on efforts for the religious good of the Working Classes, now presented, be adopted by this Assembly, with instructions to the Committee of the Union to

carry out the same as far and as speedily as possible.

That this Assembly, having heard the very able papers read by the Rev. Algernon Wells, E. Swaine, Esq., and the Rev. Dr. Massie, desires to express its sincere gratitude to the writers, and requests them to prepare their addresses for publication by the Committee of the Union.

That this meeting would also press on the immediate consideration of the Committee of the Union the following points: the arrangement of simultaneous lectures, adapted to the working classes, on the relation between their moral and social condition; the commencement of a mission to the working classes, undertaken in connection with the Home Missionary Society; the drawing out of those capabilities which our characters, when properly organized, at present possess for beneficially influencing the working classes; the preparation of a Report on the whole subject, to be submitted to the Annual Meetings in May, after correspondence with brethren in the country; and that this Assembly suggests the following gentlemen, in various parts of the kingdom, as correspondents on the subject:

James Kershaw, Esq., M.P., Manchester; W. Morris, Esq., Salford; S. Fletcher, Esq., and E. Baines, Esq., Leeds; Rev. J. Thornton, Stockport; Rev. J. G. Miall, and W. Forbes, Esq., Bradford; Rev. J. Priddle, and J. Crossie, Esq., Halifax; W. Williams, Esq., Huddersfield; W. Cripps, Esq., Nottingham; J. Cripps, Esq., Leicester; A. Wells, Esq., Nottingham; W. Baines, Esq., Leicester; — Clarksen, Esq., Sheffield; G. Leeman, Esq., York; H. Stanton, Esq., and James James, Esq., Birmingham; Rev. A. Reed, and S. Blundell, Esq., Norwich; W. D. Wells, Esq., and R. Norris, Esq., Bristol; Rev. J. Fletcher, Hanley; Rev. L. Brown, Bolton; Rev. J. Sibree, Coventry; Rev. J. Whitley, Ipswich; Rev. J. Pyer, Devonport; W. Lankester, Esq., Southampton; Rev. J. Gawthorne, Derby; A. Buckley, Esq., Ashton; T. Baines, Esq., Halshaw Moor, near Bolton; C. Robertson, Esq., and T. Blackburn, Esq., Liverpool; E. Grundy, Esq., Northampton; S. Ray, Esq., Ipswich; J. Perry, Esq., Chelmsford; C. Hind, Esq., Stockport; Rev. J. Rees, Llanelly; Rev. S. Roberts, Llanbrynmair; Rev. H. Griffiths, Brecon; Rev. W. Jones, Swansea; Rev. D. Anthoney, Tenby; Rev. E. Jones, Tredegar; Rev. P. Thomson, Chatham; Rev. W. Thompson, Merthyr Tydvil; Rev. E. White, Hereford.

The Rev. R. Ainslie brought up next the Report of the Committee on the case of the Rev. J. Shore, A.M., of Totness; which, after discussion, was adopted in form as follows, on the motion of the Rev. Dr. Massie; seconded by the Rev. Joseph Fletcher:

XVII. That this Assembly sincerely and deeply sympathizes with the Rev. J. Shore, A.M., as a minister of Jesus Christ, under his severe and protracted trials. It laments that there should be laws and courts which enable a Bishop of the Church of England to harass and put to enormous expense a clergyman seeking liberty to preach out of the pale of the Established Church: it regrets that any Bishop should avail himself, in the nineteenth century, of such persecuting canons as those which have been revived against Mr. Shore: and sincerely prays that its afflicted brother may have Divine aid and heavenly grace, to maintain sound scrip-

tural truth and principles, and ultimately obtain official freedom as a minister of Jesus Christ.

To which was subsequently added: That it be an instruction to the Committee of the Union to observe any future proceedings that may be taken in the case now pending between Mr. Shore and the Bishop of Exeter, with a view to employ whatever measures and efforts may seem available to vindicate the sacred cause of religious liberty, so grossly violated in the person of Mr. Shore.

XVIII. Moved by the Rev. Dr. Legge, of Leicester; seconded by the Rev. J. Corbin, of Derby; and adopted with cordial unanimity:

That the admirable sermon preached before the Union, on Tuesday evening, by the Rev. Dr. Harris, Theological Professor in Cheshunt College, afforded the brethren now assembled the highest instruction and pleasure; and they therefore offer to their honoured brother the warmest thanks for his most appropriate discourse, with their respectful but urgent request that he would present it to the Union for publication.

XIX. Moved by the Rev. A. Wells; seconded by the Rev. Dr. Campbell; and adopted with every mark of satisfaction and respect:

That this Assembly very warmly acknowledges the invaluable services of its Chairman, the Rev. Thomas Binney, throughout all the various sessions over which he has so ably and courteously presided; especially thanking that honoured brother for his deeply interesting address on opening the Assembly, in which he paid so just a tribute to eminent brethren, both ministers and lay gentlemen, recently departed, whose loss is severely felt, and whose memory is affectionately cherished by the entire denomination.

The Chairman responded in an address expressive of pleasurable and grateful feeling, and closed the Session with prayer and thanksgivings to God, for his favour enjoyed throughout the proceedings of the Assembly, from their commencement to their close.

THURSDAY AFTERNOON.—Closing Session for Conference; Rev. Dr. Legge in the Chair.—The Rev. Thomas Binney, as Chairman of the Morning Sessions of the Assembly, and as representing the brethren and delegates, moved; and James Kershaw, Esq., Alderman, of Manchester, seconded:

That the grateful thanks of all the brethren who have visited Leicester, on occasion of this Tenth Autumnal Meeting of the Union, are most justly due, and are hereby most sincerely tendered to the churches in this town, and to their pastors, for the hospitable and generous kindness with which they have been welcomed, both in private and in public, and by which the example and the pleasures of former similar occasions have been so fully and encouragingly sustained; and the visitors cannot retire without giving expression to a hope and a prayer that the kindness of their hosts will be recompensed to them in many pleasant and edifying remembrances of the very important proceedings now approaching a close.

This resolution having been most warmly received and unanimously adopted, the Revs. Dr. Legge and J. Smedmore responded in the most handsome and fraternal manner; the visitors and their hosts appearing equally gratified and thankful.

Theology.

A SAINT IN AHAB'S HOUSEHOLD.

"Now Obadiah feared the Lord greatly," 1 KINGS viii. 3.

A MASTER whose whole life appears to have been a struggle between his conscience and surrounding temptations—who would have been, probably, a different man externally, if he had been placed in different external circumstances; a mistress brought up a heathen, using her influence, as the wife of Ahab, and the Queen of Israel, to support idolatry, to persecute piety, and discourage the worship of Jehovah—whose conscience allowed her to perjure or murder, when they would serve her purposes;—such were the heads of the house in which Obadiah was the steward; yet he "feared the Lord greatly." This fact proves that true religion may exist in unlikely places; flourish, and even reach the maturity of its growth, under great disadvantages; and, lastly, that it secures the special protection as well as the favour of God.

I. True religion is sometimes found in the most unlikely places.—To have found a saint in the household or family of David would have afforded no surprise, after reading the 101st Psalm; but an eminent saint in the house of Ahab, and that person the governor of his house, astonishes us. How came he there? Was he a saint on entering Ahab's service, or did he become godly amidst the wickedness of that palace? We only know he "feared the Lord from his youth"—a remarkable instance of the eminence to which youthful piety sometimes rises: an encouragement to such as labour, whether in the family or the school, to "train up a child in the way he should go." When God has purposes of grace or mercy to effect thereby, he can send a Joseph to the court of Egypt, a Daniel to Babylon, or raise up a saint in the family of the most wicked, as in the family of Jeroboam. He placed Obadiah over the house of Ahab. The wicked often respect, in the conduct of others, the virtues they practise not themselves; and Obadiah's piety might have been the commendation that led to his being set over the house of Ahab.

II. True religion may flourish under great external disadvantages.—There could be no peace in the house of Ahab: the king striving against his conscience; the queen an enemy to all righteousness, the murderer of the prophets of the Lord. Obadiah could scarcely have more advantage from godly counsel than Joseph had in idolatrous Egypt; yet his piety failed not in the hour that united danger and temptation. Obadiah cannot be supposed to have had the advantage of regular attendance on public worship: a gathering of saints in the palace of Jezebel is an improbability. Nor can we suppose that Ahab permitted the steward of his house to violate the policy of his kingdom, which was to keep his subjects from visiting Jerusalem at the set feasts. The Scriptures were but few and imperfect, compared with what they now are. Such as they were, Obadiah might read them. Like Daniel and some others, he had the privilege of the closet; but to that place he would have to force his way against many obstacles. To meditate on a scanty portion of the Scriptures, to commune with his own heart and with God in prayer, in his closet, are the only religious privileges we can suppose him to have possessed. These nourished his faith, strengthened his piety, and fitted him to shine a bright light, surrounded by thick darkness.

III. True piety may reach the maturity of its growth amidst hindrances and persecutions.—The piety of Obadiah was not a hot-house plant, that needed tending with great care. His was not a profession that needed bolstering up with privileges—a fire that burned when fanned by a friendly breeze, and went out when left to itself. By no means so it was real, vital

godliness. A living piety will make progress and find room to spread itself. Neither was it of tiny form or growth; it was cast in a giant mould, and full-grown. The piety of many expands or contracts itself, according to circumstances. Policy and expediency guides all its movements. It fears to offend or to lose. In Daniel's place, they would cease to pray; in the situation of the three youths, it would bow to the image of gold; in Obadiah's place, it would have wept and prayed over the prophets of the Lord doomed by Jezebel to death, and have said, "I can do no more." Obadiah, doubtless, wept and prayed. Meditative piety is active piety, and self-sacrificing piety. It fears not the danger, it grudges not the cost of doing good, in the face of threatening ills or enraged power. Meditative piety produced the martyrs of the Reformation, and the active and self-sacrificing Nonconformists of a later period. Obadiah was not satisfied with weeping and praying over the slaughter of the prophets of the Lord; he sought and provided a hiding-place for such as he could find: "Was it not told my lord what I did when Jezebel slew the prophets of the Lord; how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?"—an act of bold pious daring, when we remember that he was the steward of Jezebel's house: no man in Israel could have incurred greater risk by such an act. An act, too, entailing no little expense, and requiring the assistance of others, who might, and some of them probably did, inform Jezebel how the governor of her house had interfered to prevent the full accomplishment of her malice and rage.

IV. True piety secures the special protection as well as the favour of the Lord.—Luther, doomed to death by the civil and ecclesiastical rulers of the earth, was preserved from their rage till his work was accomplished, and then it pleased the Lord that he should die in his bed. Obadiah had to go in and out in the presence of Jezebel. Apparently, he was at all times in the grasp of her power. How did he escape the fangs of the tigress, whose revenge he had balked? The murderer of Naboth and his family could have no scruple to take the life of Obadiah. The Lord was a wall of fire round about him; the God of Israel his strength and defence. They dwell safely whom the Lord keeps. If he gives the command, the fire burns only the cords that bind; or the lions reserve their hunger for the accusers of his people. That man errs in judgment, as well as conduct, who temporizes to escape the frown or court the favour of men. May we learn hence,

1. To avail ourselves of the privileges we have, and not to spend our time in regret that we have not more.—If Obadiah "feared the Lord greatly," and was thus eminent, under a dispensation with less of inspired wisdom to instruct him than we have—a dispensation to which less of the Spirit was vouchsafed than under the Gospel, what ought we to be? Shut up, as his means, to a portion of the Scripture and the exercises of the closet, he excelled in zeal and liberality, saving the lives of others at the risk of his own. Many who complain of the want of profitable means, ought to be afraid lest more be required of them than they have rendered, as the fruit of the means they have. Of them, "to whom much is given, much will be required."

Lastly: let us learn hence, to attribute our failings to ourselves, and not to our circumstances.—How little is to be really attributed to external circumstances, the case of Ahab and the governor of his house plainly shows. Ahab might have been a different man in different circumstances; but if his chief servant, if the governor of the house "feared the Lord greatly," the master of the house might have feared the Lord, and have walked in his ways. Many attribute their failings to surrounding temptations—to the conduct of others—to the influence of circumstances; and speak as if these things excused their follies. But, no! "This woman that thou gavest me," "The serpent beguiled," did not excuse the first sin; the Judge appealed to and

condemned the tempter and the tempted. Attribute your failings to yourself, and you will be likely to repent of them, and guard against them. Think what Obadiah was—a saint in the household of Ahab; and then ask yourself what ought you to be, in a land of privileges, amidst ever-varying opportunities to do good.

Pembridge.

W. D. I.

THE LAST DAY IN THE LIFE OF OUR BLESSED LORD.

THERE are three days in the history of the world of unspeakable importance to mankind—the day of its creation by almighty power; the day of its ruin by sin; and the day of its redemption by Jesus Christ. It is the last of these days we are now to contemplate; and truly there never was any other day like it before, nor will there be after it till the day of judgment and the end of the world. This was the day of our Lord's passion and death, the occurrences of which are related with a fulness and detail not observed in any other part of his history. The Jewish day began, not at midnight like ours, but at the setting of the sun, or the appearance of the stars, which at this season of the year in Judea, would be about six o'clock in the evening; so that we have to trace our Saviour through nearly the last twenty-four hours of his life, his final and his dying day, the memory of which we ought to cherish and perpetuate. The chief events of this day we shall notice under the following particulars:—*The Guest-chamber; the Garden; his Trial in the Halls, or Places of Judgment; and the Crucifixion*; with the hours at which the several events occurred.

First: *The Guest-chamber—from about six to nine, or ten o'clock.* The guest-chamber was “a large upper room” in Jerusalem, “furnished and prepared.” If “the chamber where the good man meets his fate” is a privileged spot, “just on the verge of heaven,” what may we not say of this, which Jesus particularly chose as the closing scene of his ministry on earth? God now seems to say to us, “Come, my people, enter into this chamber, and shut the doors about thee, for the place whither thou goest is holy ground.” Never before, in any human habitation, did there occur such wonders of instruction, mercy, and devotion as those of this evening.

1. *Here the Redeemer kept the Passover with his Disciples.*—For this he had made express preparation, Matt. xxvi. 17—19; Mark xiv. 12—14; Luke xxii. 7—12: “And in the evening he sat

down with the twelve, saying, I have desired to eat this passover with you before I suffer.” It was the last time of his observing it. For fourteen hundred years it had been a standing ordinance of the Jewish church; but now it was to give place to its Christian antitype. The true Paschal Lamb was going to die, and a new rite instituted in commemoration of his sacrifice. How evidently was Jesus made under the law! When only eight days old he was circumcised, and on the last day of his life he ate the passover—thus authenticating his Messiahship from his birth to his death.

2. *The Washing of his Disciples' Feet.*

—This appears to have been done during the celebration of the passover. The passover consisted of several parts, the intervals of which afforded space for conversation and other purposes: “Having loved his own who were in the world, he loved them unto the end; and as he came from God, and was now going to God, he riseth from supper, and laid aside his garments, and took a towel, and girded himself; after that he poureth water into a bason, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded.” What a union of dignity and tenderness!—what an example for our imitation!—what an impressive and effectual mode of teaching the duty of brotherly love!—and what a reproof of all haughty and supercilious conduct in those who name “the name of Christ!” The disciples had been contending “who should be the greatest;” and he thus taught them, that “before honour is humility.”

3. *It was at this Paschal Feast that Jesus predicted his Betrayal by Judas.*

—In the midst of the solemnity “he was troubled in spirit, and said, Verily, verily, one of you will betray me. Then the disciples looked one upon another, doubting of whom he spake. One said, Lord, is it I? and another said, Is it I?” Who that had seen or heard the Saviour could do this thing? When Peter put the question pointedly, “Lord, who is it? Jesus said, He it is to whom I shall give a sop;

and when he had dipped the sop he gave it to Judas, who went immediately out; and it was night." Well might the night be chosen for such a deed of darkness. There had been intimations of this before; and the traitor had gone to the chief priests and said, "What will ye give me, and I will deliver him to you?" What a proof that the love of money is the root of every kind of evil! For money, men will make shipwreck of faith and conscience, part from heaven, and give up Christ himself. How little can we determine character by profession and appearances in the church of God! Cain went from the presentation of his offerings and murdered his brother; and Judas, the steward of the twelve, and an apostle, rose from the paschal, if not the sacramental table, to betray his Lord with a kiss. With such cases before us, how we should examine ourselves, and pray that no iniquity may have dominion over us. The reflections and remarks of Jesus on the departure of Judas are very striking. John xiii. 31—35; Luke xxii. 28—30.

4. Another transaction of this evening was the *Institution of the Lord's Supper*. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins." How much there is here for meditation to dwell upon! The materials employed, the uses to which they are applied, the words spoken, the actions performed, the commands given, the temper of mind required, the rite which was superseded, the hour when the new ordinance was instituted, its then prophetic character, so soon to become retrospective, and its intimated continuance to the end of time. Christ had before declared himself greater than the temple, and Lord of the sabbath-day; and now he sits as the Sovereign of the Church, abrogating the institutions of the Old Testament, and introducing those of the New. Thus, then, in this chamber, and at this hour of the night, originated that blessed ordinance which so many millions have since observed and enjoyed. "By this touching rite he would have us to erect his cross in our hearts, that we may hold perpetual communion with his dying love."

5. This occasion was remarkable for

the conversation which passed between Jesus and his disciples, and for the *counsels* and *cautions* which he gave to them, particularly to Peter. But his discourses, so largely recorded by St. John in his fourteenth, fifteenth, and sixteenth chapters, possess an extraordinary excellence and beauty. They were his sacramental addresses to his infant church; his farewell and dying charge to his friends; and the epitome of the gospel dispensation. Many gracious words had fallen from his lips before; but "now he enters into a higher department, an inner chamber of truth." He opens the richest treasury of his grace, and shows us his very heart with all its fulness of love and mercy. These words were followed by a prayer the most comprehensive, peculiar, and wonderful; such as was never before sent up from earth to heaven. May we not say of this chamber, as Peter did of the Mount, "Lord, it is good for us to be here!" Sweet and awful was the place with Christ within the doors. Whose willing soul would not stay in such a scene as this, and sit and sing herself away to everlasting bliss? But even in this place a voice says, "Arise, let us go hence."

Secondly: *The Garden*—from about ten o'clock till midnight.—This is the next principal scene of the wonders of this day; and here as everywhere else the narrative presents many things to engage our attention and feelings.

1. *The Account of the Place*: "When they had sung an hymn they went out to the Mount of Olives." For the communications they had by the way, see Matt. xxvi. 30—35, and Mark xiv. 26—31. "Then cometh Jesus with them to a place called Gethsemane," which was situated at the foot of the Mount of Olives. John calls it a garden. It was beyond the brook Cedron, and well known to Judas: "for Jesus oftentimes resorted thither with his disciples." The situation seemed to accord with the occasion. When he was to be transfigured, heaven to be opened around his head, and Moses and Elias to appear in glory to converse with him, he ascended a high mountain; but now he retreats to a lowly and shaded enclosure. The circumstance of its being a *garden* is remarkable. In a garden man was placed at his creation; in a garden he sinned and fell; and here, in a garden, Jesus enters upon the great work of our redemption from sin. The analogy and the contrast between Eden and Gethsemane might be largely pur-

sued: in Eden Satan tempted our first parents, and prevailed against them; in Gethsemane he was encountered and vanquished by our Lord—in Eden paradise was lost, and the curse of labour, pain, and barrenness was inflicted; in Gethsemane blessing, and happiness, and heaven were restored. In a garden our nature became mortal, and in a garden Jesus Christ rose from the dead. Almost everything in our redemption has a pointed reference to our fall.

2. Our Lord's *Attendants* on the occasion.—The eleven accompanied him to Gethsemane, when he said to them, "Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee." No doubt there were sufficient reasons for this selection. These three disciples had witnessed more of his glory and power than the others. There might be also prospective reasons for the choice. James was soon to become a martyr. Peter was to open the Christian economy to mankind; and John was to have visions of the exaltation of Christ in the heavenly world. Whatever qualifications and distinctions they possessed, they were all very frail, and proved miserable comforters to their Master in his affliction. Even the favoured three, like the foolish virgins, slumbered and slept; so that he had to say to the energetic and ardent Peter, "Simon, sleepest thou? Couldst not thou watch with me one hour?" He had waked and prayed whole nights for them; and when they were contending with the storm, he in the fourth watch of the night walked on the sea to them, saying, "Be of good cheer, it is I, be not afraid." But what is man! and who but the compassionate Redeemer could have made apology for their weakness and infirmity!

3. His *Prayer*. His indeed was a life of prayer. He prayed at his baptism, at his transfiguration, and now in his agony: "He withdrew from the disciples about a stone's cast, and kneeled down and prayed." He had recently prayed *with* them; but now he retires from the most beloved companions of his retreat. He had supplications to offer, and sorrows to pour forth, not to be witnessed by mortal creatures. Abraham went to worship with Isaac, and Peter and John went together to the temple to pray. But the present devotions of the Saviour require perfect solitude. Everything about his prayer was wonderful—the subject, the manner, the time, the place, the repetition, the earnestness. The in-

tensity of his feelings may be inferred from his attitude and deportment—he kneels, he falls on the ground, he rises from the earth, walks to his disciples, goes back again to his retirement, and repeats his words and his prostrations: "Oh, my Father! if this cup may not pass away from me except I drink it, thy will be done." "How many things needful to prayer do we find in this one instance—humility of spirit, lowliness of deportment, importunity of desire, a fervent heart, a lawful matter, and resignation to the will of God."

4. His *Agony and Bloody Sweat*.—This beyond all parallel is the most astonishing event in the life of Christ. We are apt to think most of the material causes of his sorrow; such as the scourging, the crown of thorns, the nails, and the spear; but now all these are absent. What he suffers is pure mental distress; not the body by its tortures giving pain to the soul, but the soul weighing down and crushing the body to the earth, by its mysterious load of anguish. Now he is crucified, as one observes, without a cross. The evangelists inform us "That he began to be sorrowful, sore amazed, and very heavy;" and he himself said to his disciples, "My soul is exceeding sorrowful even unto death; tarry ye here, and watch with me." When a great and mighty mind is reduced to complain to his inferiors, and to beg their aid, we naturally conclude that his case must be extreme. Such now was that of the blessed Jesus. "He was compassed with sorrow on every side, sorrow in the highest degree, a killing sorrow, such as no mortal could bear and live." Mr. Scott says, the words denote the greatest dejection, anguish, and horror of mind—the state of one overwhelmed with miseries, and almost swallowed up with consternation: "And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Many bitter cups have gone round this world of sin and woe; but there never was one filled with such ingredients as that now given him to drink. Whence could all this arise? For such effects there must be a solemn and an adequate cause. But who can explain it? Who can enter into all the peculiarities of this case? He could not have had any of the remorse which sinners feel who tremble at the wrath of God; but who can tell what views he had of the infinite evil of sin; what conflicts he held with the wicked

and malignant powers of darkness; or what he had to endure from the Divine justice, as the substitute and representative of guilty man? Whatever it was, it seems to have been limited to that dreadful hour, for he soon recovered his wonted calmness and serenity: "When he had offered up prayers and supplications with strong crying and tears," he "was heard in that he feared." Who can contemplate all this without learning that sin is a terrible evil; that suffering is an awful thing; that there is something tremendous in the Divine displeasure; and that our redemption was a work unutterably arduous and important?

5. His *Betrayal and Apprehension*.—This particular is largely narrated in the Four Gospels: Matt. xxvi. 47—56, Mark xiv. 43—50, Luke xxii. 47—53, John xviii. 1—12. Read these passages, and you will see what a transaction is before us; how humiliating it is to our nature; and what a contrast to the scene we have just surveyed. There, an angel from heaven, having no need of redeeming mercy, was tendering his succours to the prostrate Jesus; while here is a guilty mortal, going for a little filthy lucre to deliver into the hands of his cruel enemies the benefactor and Saviour of mankind. Is it not astonishing that he could thus break through all the restraints which the character of Christ, the sanctity of the occasion, and his own profession and office imposed? How true it is that vice hardens the heart, and "fools rush in where angels fear to tread." Of the enemies of our Lord, now about to accomplish their long-cherished designs, this wretched apostate is foremost in the train: "Behold a multitude, and he that was called Judas, one of the twelve, went before them." What a fearful precedence was this! It may remind us of the progress of Satan to our world, when he first came to ensnare and destroy human character and happiness. The traitor gave the people a sign, saying, "Whomsoever I shall kiss, that same is he, hold him fast; and he saith, Hail, Master! and kissed him." What perfidy and what infatuation! Here were plots and contrivances to take him that reads the heart, who knew all that would befall him, and who will bring to light the hidden things of darkness and dishonesty. The conduct of Jesus on this occasion was in beautiful accordance with his usual dignity and goodness: "He went forth, and said, whom seek ye?" and when they answered, "Jesus

of Nazareth," he said "I am he." This short sentence, with the force and rapidity of lightning, struck them to the ground. If they had not been blinded and befooled by prejudice and rage, how readily would they have seen that all their numbers and weapons were nothing before him who ruled the wind and the sea, expelled infernal spirits, and called the dead from their graves. When he permitted them to lay their hands on him, Simon Peter, having a sword, smote a person whose name was Malchus, and cut off his right ear. Jesus healed the wound, reproved the rashness of his servant, and said, "Could I not pray to my father, and he would give me more than twelve legions of angels?" But the predicted hour had arrived; he was now delivered into the hands of wicked men; Judas and the band prevailed, and led him away from that garden which his presence and devotion had consecrated, and which they had so rudely and tumultuously entered. The catastrophe overwhelmed the disciples with surprise and terror; so "that they all forsook him and fled."

Thirdly: The next class of events in the history of this day relates to the *Trial*, and appearance of the Redeemer in the several *halls, or places of judgment*, to which he was brought; from about midnight to seven or eight o'clock on the following morning. In this division of our subject we have accounts of the tribunals before which he appeared; the conduct of these authorities; the charges adduced against him, with the insults he received; the replies and deportment of the Saviour; and various striking incidents that occurred during these proceedings. It is impossible to particularise them in this paper. The utmost we can attempt is a few observations on two or three points, which it is hoped will lead the reader to study the history for himself. The officers to whom Jesus was committed after his apprehension, took him first to Annas, who appears to have been a person of consideration, and whose judgment and directions they wished to have in this critical affair. He soon sent him to Caiaphas, the high-priest, in whose house, though it was the dead of night, many of the scribes and elders were assembled. It is affecting to perceive how much more alert men often are in a bad cause than in a good one. Even the disciples were inactive and heavy when with their Lord in the garden; while these people are all awake,

united, and energetic, employing every means in their power to accomplish their murderous purposes.

Though it might have been soon after midnight that Jesus was brought to the palace of Caiaphas, yet it is supposed that his trial did not take place till about three o'clock in the morning. It was here and during this interval that Peter denied his Redeemer. He had "followed Jesus afar off," and by the aid of another disciple he obtained admittance into the house, where he remained among the crowd, in order "to see the end." Being variously interrogated and accused, he went so far as to deny positive facts, and to disclaim acquaintance with Christ. Who is not ready to shed a tear over such a case as this? Here is the man who, a few hours before, so solemnly protested, "Though all men should deny thee, yet will not I. Though I should die with thee, I will not deny thee in any wise." It must, however, be carefully borne in mind, that the fall of this warm-hearted and confident disciple was not for a moment *intended* or *pre-meditated*; but was the result of sudden fear and consternation, produced by that flood of circumstances that so unexpectedly burst upon him. How widely different from this is the indulgence of sinful habits of thought, temper, and conduct, in which many continue from day to day, and from one sabbath to another! Peter, in this case, was not himself; he acted out of character. The cock crew; and "the Lord turned and looked upon him." This penetrated his heart, and brought him to instant and genuine repentance: "he went out and wept bitterly."

For the trial of Jesus in this court, see Matt. xxvi. 57—68; Mark xiv. 53—65; Luke xxii. 54—65; John xviii. 12—24. And when the morning was come, he was brought before the whole council, or the great Sanhedrim of the nation. His humiliation, meekness, and majesty on this occasion were equally remarkable. He who controlled "the tempestuous elements, and demons more furious than they," could have consumed his traducers with his frown; but when "blindfolded, buffeted, spit upon, and smitten on the face with their hands," he used not his power to destroy; but calmly told them that they would "hereafter see him on the right hand of God, and coming in the clouds of heaven." One of the matters agitated here was his Messiahship: "Art thou the Christ?" A most momentous question, which has been for

ages decided by "signs, and wonders, and mighty deeds." The demolition of their temple, the destruction of Jerusalem, their ceasing to be a nation, but their preservation and distinctness as a people, with the establishment and triumphs of Christianity, confirm the decision in the most convincing manner. Nothing can be stronger, clearer, or fuller, than this evidence.

The conclusion to which the council soon came was, the *condemnation* of our Lord, on the charge of *blasphemy*. They were bent on his destruction; and for this purpose they delivered him to Pilate, the Roman governor, under the accusation of sedition, usurpation, and treason. Nothing can equal, in painful interest, what transpired before Pilate and Herod, and Pilate again the second time. For the many efforts of the governor to release Jesus, the communication sent to him by his wife, with all the other particulars, the reader must refer to Matt. xxvii. 1, 2, 11—26; Mark xv. 1—14; Luke xxiii. 1—25; John xviii. 28—40; xix. 1—16.

Fourthly: The last great event of this day was the *Death* of our Lord.—The dying day of many persons has been matter of special record and commemoration. But there never was such a death as that of Jesus; never one on which so much depended, or which produced such consequences. All death is the effect of sin; but his was to "put away sin," in its guilt, influence, and results. If the death of saints is precious in the sight of the Lord, how precious ought the death of Jesus to be to dying sinners! The first death that ever happened was a violent and bloody one, inflicted by a brother's hand; but the death of Jesus Christ was ten thousand times more agonizing and tragical. We glance at three things: the *preparations* made for it—the *crucifixion* itself—and some of the *wonders* by which it was *accompanied*.

The *preparations* were enough to make angels wonder, and sinners tremble. Barabbas, a robber and murderer, was preferred to Jesus. When Pilate washed his hands, saying, "I am innocent of the blood of this just person," the people said, "His blood be on us, and on our children." "They clothed him with purple, and platted a crown of thorns and put it about his head. And they smote him on the head with a reed, and did spit upon him: and they took off the purple from him, and put his own clothes on him, and led him out to crucify him." It was

customary for persons going to be crucified to carry their cross from the place of condemnation to that of death: so our Redeemer had to be oppressed with the weight of his, before he hung upon it. Either from pity for his exhausted state, or for expedition, "they laid hold on Simon a Cyrenian, and compelled him to bear it after Jesus." They would not, as one says, touch the tree of infamy, but they scrupled not to lay their hands on the Lord's anointed. Thus, associated with condemned malefactors, he passed with weary steps, and a bleeding body, through the streets of the city. "And there followed him a great company of people, and of women, who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me; but weep for yourselves and your children." We have indeed reason to weep for ourselves, because our sins are many, and our souls are precious and perishing; and we may surely weep tears of thankfulness and love for such a Saviour. Oh! what a heart of mercy must he have, who could turn from his own deep sorrows to comfort and admonish others!

In considering the *crucifixion itself*, we notice the *instrument* on which he suffered. This was the *cross*. The cross was sometimes like the letter X, but more generally like T. In this case it consisted of a long beam of wood, at the top of which another shorter piece was fastened across it. Hence it derived its name; and from the nature of the substance of which it was made, it is in Scripture called a *tree*: "He bore our sins in his own body on the tree." The *manner* of crucifying was this: the cross was raised perpendicularly, and firmly fixed in the ground; a piece of timber projected from the upright beam, like a seat; on this the criminal, often lacerated, insulted, and naked, was placed; then the soldiers proceeded to extend both arms, and having bound them to the transverse part of the cross, secured them by large iron nails driven through the hands; lastly, the legs were stretched out, and the feet nailed to the erect beam. Sometimes the sufferer was nailed to the cross before it was elevated. Crucifixion was a Roman punishment, inflicted on the worst of criminals, exquisitely painful, and ignominious. To this form of suffering Jesus submitted, "even the death of the cross." "He was thus made a curse for us." "But our God turned the curse into a blessing." What

was death to him is life to us. "By the blood of his cross" peace was procured. On the cross the curse was repealed, and the blessing obtained. The cross became a tree of life to guilty and mortal man. The *place* of his crucifixion was "the place of a skull." Thither he went to encounter the king of terrors on his own ground, and make the region of death a fountain of life and immortality; so that Calvary is now invested with all the high and holy associations that redeeming love can give it. If we could see the spot where Satan first set his foot when he came to ruin our world, with what emphasis should we point to Calvary, where Jesus died to save it. Then it was that he gave his richest proof of love to man. This was the great day of atonement and reconciliation, extending its influence backwards to the first sinner that was saved, and onwards to the end of time. Now the mighty ransom was paid, the expiatory offerings of the law were consummated, and a foundation laid for the ministrations of our Divine High-priest in the sanctuary of the heavens, the "holy places" of eternity. We need not wonder, therefore, that the death of Christ was made the subject of ancient prophecy and types, that it fills such a large place in the Four Gospels, that it is so constantly referred to in the subsequent books of the New Testament, or that a rite should be instituted expressly for its commemoration. The atonement made on this day is the ground-work of the whole system of the gospel; for without this we should have had no channels of mercy opened to the world, no Lord's day to celebrate the events of the Christian history from the nativity to the ascension, nor any sacramental day for "eating of that bread, and drinking of that cup," by which we "show forth his death till he come."

Among the *circumstances* of the crucifixion observe, *The Supernatural Darkness*.—"Now from the sixth hour there was darkness over all the earth, to the ninth hour." What ailed thee, O sun, that thou fleddest? and thou, light, that thou didst not shine? It was promised to the church that "at evening time it should be light;" but now it is night at noon-day. When he made his entrance into the world a new star arose, and night was illumined with glory; but at his death the earth and sky are involved in gloom. The sun in the firmament seemed to sympathize with the Sun of Righteousness. "It was not meet," as some writer

expresses it, "that Nature should appear in the same attire at the birth and the funeral of her Lord."

The Friends who attended him.—"There stood by the cross of Jesus his mother, his mother's sister, Mary Magdalene, and John." What courage and strength of affection did they manifest! What a pattern for us to imitate! The cross is a touching spectacle to the eye, and an instructive monitor to the heart. It teaches lessons not to be learnt in any other school. Let us by faith live daily within sight of the cross: this will make the world less dangerous, death less dreadful, and eternity more to be desired. The cross is the ladder by which we ascend to heaven, and the mercy-seat where God and the sinner meet each other:

"Sweet the moments, rich in blessing,
Which before the cross I spend!"

"Here I'd sit, for ever viewing
Mercy's streams in streams of blood."

The Two Malefactors. Both guilty, and both dying, and yet what a difference in their character and prospects—one casting derision in the teeth of Jesus, and the other a suppliant for mercy. The case of the penitent is most wonderful. His reproof of sin, his confession of his own guilt, his defence of Christ, his faith, his prayer, and the assurance given him of immediate glory, are beyond measure interesting. The high priest who, in the holy of holies, sprinkled the blood of atonement on the altar, the scribes who wrote the prophecies, and the doctors who expounded them, condemned Jesus as a blasphemer, while this man dying on the cross, recognises his kingdom, and his ascension to its glories. What millions have been encouraged and comforted by this instance of salvation! One such case was afforded that the vilest might have hope, and *only one*, that none might presume.

The hour of the crucifixion; the superscription on his cross; the dividing of his garments; his attention to his mother; the insults and mockery with which he was treated; his prayer for his murderers; with many other matters of deep interest, we must pass over, and come to the close of the awful scene: "At the ninth hour Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?" Having committed his spirit into the hands of his Father, and said, "It is finished, he bowed his head, and gave up the ghost." This was, indeed, the great day of death! Never did the monster prostrate such another

victim at his feet. The peculiarity of the crisis was attested by the *prodigies* that occurred: "Behold, the veil of the temple was rent in twain from the top to the bottom;" and if, at this moment, Caiaphas was burning incense before it, how must he have been confounded by its broken fragments! "And the earth did quake, and the rocks rent!" This is the first time that nature ever sympathised with death. Many mighty monarchs, holy prophets, and adoring martyrs, had finished their course, without Nature's giving any sign of emotion throughout all her works. But now the heavens are in mourning, the earth hides her face under a mantle of gloom, the temple feels the shock, and the very grave drives back its gates and bars to allow egress to its prisoners. Well might the centurion exclaim, "Truly this was the son of God;" and well might "all the people who came together to that sight, smite their breasts and return." Who could stand when the ground was trembling, and the laws of nature were suspended?

Such was the last day in the life of our Lord. And we ought not to conclude without considering the *practical effect* which this great day should have upon us. It should influence us through the *entire day of our lives*. Merely to observe the day of the crucifixion once a year with a few religious forms, is falling immensely below its sublime design. The wonders of this day call for something infinitely beyond a bare profession, or external ceremonies. While these wonders occupy a high and central position in the Divine dispensations, giving meaning, effect, and life to all that preceded them; and form a basis for all the grace and glory that were to follow, they strikingly indicate "what manner of persons we should be in all holy conversation and godliness; dying every day to sin, and living to Christ, and for eternity! It should influence us in *our day of prosperity*. When God permits us at night to enjoy sweet repose; and by day to walk under a bright and smiling sky, to be surrounded by kind friends, and to drink of a cup filled with comfort and blessing, let us reflect on the contrast which this forms to the case of Jesus, when no gentle dews of sleep descended on his head, when he drank the cup of trembling, and when blackness and terrors encompassed his soul. And if, on the other hand, our *day is dark and stormy*; if friends forsake us,

and enemies prevail; if pain, fear, bereavement, and trial be our lot; let us call to remembrance "the agony and bloody sweat, the cross and passion;" the desertion and rejection of the great Redeemer, "who was tempted in all points, like as we are, yet without sin."

"His way was much rougher and darker than mine; Did Christ my Lord suffer, and shall I repine?"

It should impress us *in reference to death*. The last day of life is coming to every one of us, when we shall need all the succour that Jesus died to procure, and which the Almighty Comforter has to communicate to the departing spirit. May all our other days be spent in holy preparation for this, that when it arrives it may prove *better to us than the day of our birth!* And what a day will that of heaven be, where death and suffering will be no more; and where the wonders of the cross will be well understood, being illustrated by all the subsequent acts of the Divine government, and viewed in the light of eternal glory!

To do justice to this subject would require a volume, instead of the brief space which our pages afford. It is, however, hoped, that these remarks and references will lead to a devout perusal of the accounts given in Scripture of the day which has been reviewed. J. F.

Penance.

AN INCIDENT IN MINISTERIAL LIFE.

I WAS called one evening to visit a middle-aged man, a member and elder of my congregation, in mental distress. When I entered the apartment where he was, and which was filled with relatives and friends who had been gathered together upon the report of his illness, it was about nine o'clock. I found him quite calm; but when I approached his bed, and he recognized my presence, he immediately rose to a sitting posture, and, in a stern manner, commanded me to go away from him. I may mention that for some months previous to this he had been unwell, with a disease in the chest; that he had been chiefly confined to bed; that he was reduced to a state of considerable weakness; and that I had been in the habit of regularly visiting him: and I may likewise mention that he was a man in the humbler ranks of society, but sensible and well-informed. On receiving such an extraordinary salutation, I asked him the meaning of it, and expostulated with him upon its impropriety.

He soon became pacified, and sunk back in his bed, but calmly said, "I am damned to all eternity: I do not want you to come any more to me." When this sentence was uttered, a scene of great excitement took place: the company generally were either in tears or otherwise much moved; and the man's wife screamed aloud.

I addressed him upon the ability of Christ to save us from our sins, and upon the duty and privilege of believing in him and depending upon him; and after having set the gospel before him in as clear and persuasive a manner as possible, and at considerable length, and, to all appearance, obtaining his assent to the truths stated, I proposed that we should join in prayer with him, and ask that he might obtain peace. I had made this proposal, and had begun to assume a devotional attitude, my eyes being shut, and my hands raised, when, lo! I was seized by the wrist, by the agonized man, and loudly told, "You shall not pray for me, Sir; I am damned to all eternity. There is no salvation for me: I am one of the lost, and it would be sin against God to pray for my salvation." If the scene which the apartment presented before was affecting, it now became more so; and the man's wife was particularly excited. She rushed to the bed-side, caught her husband by the hands, and addressing him by name, said, "Oh! why are you thus? Do you not remember how we held family worship together, and how much pleasure you took in the exercise? What has come over you now?" But all the answer she got to this was, uttered in a solemn tone, "I was a hypocrite all the time:" and this only increased the grief and tumult.

Seeing nothing more that I could say or do, and it being now past eleven o'clock, I left the house, and went home for the night. I may mention, however, that in the conversation I had with the man I obtained the following confession from him, which gave me some hope and encouragement. When he was continuing to insist upon the certainty of his own damnation, I said to him, mentioning his name, "Well, are you willing to give up the Saviour altogether, and to have nothing more to do with him?" His answer to this was, "No, I am not willing to do that either."

On returning to the house next morning, I found him in much the same state as I had left him; and as I was now beginning to fear that there was some

particular and heinous sin lying upon his conscience, I asked him if there was anything burdening his mind, and which he had a desire to divulge. I had arrived at the conviction that there was something of this kind with difficulty, because for many years, and indeed all his life, he had been a quiet, inoffensive, and much-esteemed man. His reply, given with some reluctance, and with an evident struggle, was, "Yes." I requested the whole company to leave the apartment, and, with a brother-elder, whom I found in the house when I entered it, endeavouring to administer comfort, I waited to hear his declaration. His words were, "I forswore myself;" and then he gave us an account of a transaction in which he had been engaged when a young man, and in connection with which he had committed the crime of perjury before a civil court. He also told us, that although he had endeavoured to maintain appearances, it had greatly embittered his life, and dashed his religious joys; and that at last his alarm had become so great, that he could not contain himself. After this I recalled the company, and was allowed to proceed with praise and prayer without interruption.

The man still lives. What is his condition now? Although he is not what would be called a joyful Christian, he enjoys peace, and is sometimes even cheerful. This case shows us,

1. *The value of conscience.*—If there were no conscience in the human breast to speak for God, how far the world might stray from righteousness!

2. *The importance of knowledge.*—I do not doubt but that if this man had not been acquainted with Christian truth, he would never have divulged his crime.

3. *The necessity of confession.*—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Whoso covereth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy." Sin which has been committed only before God requires to be confessed to him alone; but sins committed towards men, as well as God, require to be made known to men, as well as God.

Finally, *The evil of sin.*—It brings anguish and sorrow along with it. "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" D. A.

Lessons by the Way; or, Things to Think On.

THE LATE REV. JOHN NEWTON, OF OLNEY; AND THE REV. WILLIAM BULL, OF NEWPORT PAGNELL.

ACCORDING to the adage, "Practice makes perfection," it may be easy to explain the extraordinary excellence of the late Rev. John Newton in the line of correspondence. He had never an equal in this exercise; and it is not too much to say, no man ever excelled him in point of quantity. It seemed his chief delight; and in regard to epistolary correspondence, he might have taken as his motto, "This one thing I do." In his day correspondence was a very costly affair; but notwithstanding, we often hear him exclaiming, "Thank God for the post and the pen!" Into what transports would he have been thrown by the penny post of our times! Seeing the good man was so copious in his epistolary labours, notwithstanding the postal expense attendant on it, had he lived in our day the probability is he would have

doubled, if not trebled, the amount of his lettered labours. But great as those were, as may be ascertained by reference to his complete works, recent circumstances have shown that they were by no means limited to that edition. It is perhaps not yet fully ascertained to what extent he carried them. There have been various discoveries of fresh treasures since his death, the most important of which are the "Sixty-five Letters to Clergymen," and the still more important volume recently published by the Rev. T. P. Bull, Newport Pagnell, comprising one hundred and thirty-nine letters from John Newton to his excellent father and predecessor, the Rev. William Bull. The friendship of Mr. Bull and Mr. Newton originally arose out of their residence in the same locality, and was cemented by the congeniality of their spirit: it continued after Newton removed from Olney to London, and till near the close of his life. The poisoned tongue of slander

against Mr. Bull led to a brief suspension of their friendship and correspondence; but it was soon restored, and, as usual in such cases, followed by attachment stronger than ever. The circumstance is most affectingly referred to by Newton in his Diary of March 11, 1776. There, addressing himself to the Invisible, he says:

At ten thy servant Bull came, and stayed till after dinner. Was he not thy messenger? Oh! make his visit a blessing. Much passed that might afford instruction and humiliation. Is this the man I once thought so lightly of? and now how far is he before me? With him I conversed freely, as though I had a savour of divine things, and a right to speak of them. And perhaps he thought me better than himself; but what would he think if he knew me as I am? Were this possible, I should be ashamed to see him; yet I thus stand open to thy holy eyes, and hardly feel the thought. Our discourse turned on the deepest and most affecting points—the sorrows of thy soul when thou didst expiate thy people's sins. Alas! how little am I affected with this subject! I perceive that he meditates upon thy word, and makes it his food.

This volume constitutes a very valuable addition to the Newtonian Correspondence. It abounds in fine thoughts, affecting touches, pleasing incidents, and displays of heavenly-mindedness, divine simplicity, and Christian love. Having gone through the book with uncommon pleasure, and, we trust, something more, we have selected a few of the gems which are scattered at small distances through its living pages. Many of these are inimitable, tending alike to amuse, instruct, and edify. We have given to each of them such headings as the matter of it required, and doubt not it will be read by tens of thousands with no ordinary gratification, and by many of those who cannot afford to purchase the book for themselves.

The poet Cowper figures to a considerable extent here; and it may perhaps gratify the readers of that illustrious bard to know that he was accustomed, with meek simplicity, to attend a prayer-meeting at Olney, and take his part with the amiable men who carried on that exercise. The following is part of a note on this subject:

What is called the *great house* was an ancient mansion, then unoccupied, and now pulled down, in which Mr. Newton rented a room, where meetings were held for prayer and exposition of the word of God. In this room my father sometimes preached for Mr. Newton. I have by me a list of names, in the hand-writing of the author of these letters, of the persons who engaged in prayer; and it is interesting to observe among them the frequent recurrence of the name of the

poet Cowper, from the year when he came to reside at Olney, to the year 1773, when a dark cloud came over his mind, and peculiar views of himself unhappily prevented him from entering a place of worship to the end of his days. So strictly conscientious was this interesting man, that I have frequently seen him sit down at table when others have risen to implore a blessing, and take his knife and fork in hand, to signify, I presume, that he had no "right to pray." "Prove to me," he writes, in a letter to my father, "that I have a right to pray, and I will pray without ceasing, even in the belly of this hell, compared with which Jonah's was a palace, a temple of the living God."

The following occurs in a letter of Cowper concerning Mr. Bull:

Speaking of Mr. Bull, he says, "You are not acquainted with him; perhaps it is as well for you that you are not. You would regret still more than you do that there are so many miles interposed between us. He spends part of the day with us to-morrow. A Dissenter, but a liberal one; a man of letters and of genius; a master of a fine imagination, or, rather, not master of it,—an imagination which, when he finds himself in the company he loves, and can confide in, runs away with him into such fields of speculation as amuse and enliven every other imagination that has the happiness to be of the party. At other times he has a tender and delicate sort of melancholy in his disposition, not less agreeable in its way. . . . He can be lively without levity, and pensive without dejection. Such a man is Mr. Bull; but—he smokes tobacco. Nothing is perfect!"

Such praise, from such a man, is worth having; and it deserves to be here recorded that the poet was not much enamoured of the pipe: he deemed it not exactly compatible with human perfection.

Mr. Scott, the great Commentator, likewise figures in these pages. The following is an extract from a letter of Cowper to Newton:

Mr. Bull is an honest man. We have seen him twice since he received your orders to march hither, and faithfully told us that it was in consequence of those orders that he came. He dined with us yesterday; we were all in pretty good spirits, and the day passed very agreeably. It is not long since he called on Mr. Scott; Mr. Raban came in. Mr. Bull began addressing himself to the former: "My friend, you are in trouble; you are unhappy; I read it in your countenance." Mr. Scott replied he had been so, but he was better. "Come, then," says Mr. Bull, "I will expound to you the cause of all your anxiety. You are too common; you make yourself too cheap. Visit your people less; converse more with your own heart. How often do you speak to them in the week?" "Thrice." "Ay, there it is! Your sermons are an old ballad; your prayers are an old ballad; and you are an old ballad too." "I would wish to tread in the steps of Mr. Newton." "You do well to follow his steps in all other instances; but in this instance you are wrong, and so was

he. Mr. Newton trod a path which no man but he could have used so long as he did, and he wore it out long before he went from Olney. Too much familiarity and condescension cost him the estimation of his people. He thought he should ensure their love, to which he had the best possible title, and by those very means he lost it. Be wise, my friend; take warning; make yourself scarce, if you wish that persons of little understanding should know how to prize you." When he related to us this harangue, so nicely adjusted to the case of the third person present, it did us both good; and, as Jacques says,

"It made my lungs to crow like chanticleer."

This is a very serious passage; and we cannot allow it to pass without a remark or two. It is clear that the whole allegation had the concurrence of the poet; but from his peculiar temperament and unparalleled shyness, he was likely to go to extremes in the matter of human intercourse. It seems evident from this passage, and others in the history of John Newton, that that good man had too much intercourse with his parishioners: he was not a student of books, but a student of men; and he was unusually companionable. It is therefore just possible that the amount of intercourse he had with his parishioners might, with a rude and ignorant people, operate perniciously on his ministrations; and the fact that mobs of clowns would surround his parsonage, in a menacing attitude, refusing to withdraw till they obtained a sum of money for drink, settles the question, and demonstrates that there was something wrong. But Mr. Scott was not a person very likely to err in this respect. At any rate, he was one of those with whom intercourse could only tend to heighten respect. The whole passage starts a principle which deserves to be followed out, and which especially merits the consideration of those who have a loose and most inordinate idea of what they call pastoral visitation—a thing which may be turned to the best account and to the worst; but which it requires men of extraordinary character—such as we have no reason to expect to exist in large numbers—to turn to the highest account.

The latter portion of this volume contains a large amount of pleasing correspondence in connection with the rise and progress of the Newport Pagnell Institution for the Education of Young Men for the Ministry; and the volume, taken as a whole, reflects a beauty on the character of Mr. Newton which can hardly be expressed. He seems to have been made up of love and simplicity.

But we must no longer detain our readers from the mass of gold which we now place at their feet:

HUMAN NATURE.

My notion of *instincts*, I think, you would not oppose, if I had time to explain it. The term I borrowed from Edwards, in his discourse on "Virtue." Though fallen nature is destitute of spiritual life, and incapable of loving and serving its Maker, we may say as much as Milton of Beelzebub in its favour; it is "majestic, though in ruins." I could give you specimens of such feelings and instincts as you could not prove to originate from self and pride, though self and pride influence and corrupt them, when occasions offer. A natural man is capable of approving and admiring what he cannot imitate, and of feeling the impropriety of his own conduct, though he will not alter it: "Video meliora probroque, deteriora sequor," is the experience of fallen nature. Natural conscience, though blinded and partial, is not quite dead, nor has God given it up. Though all are equally destitute of Divine light and life, there is a difference between Nero and Titus; and though I allow some benevolent feelings in human nature to be extinguished by an habitual course of cruelty and injustice, yet if I can prove that they have no influence upon our conduct towards God, though useful in the present state of society, and have no more real morality than the partial justice and friendship that may subsist among pickpockets towards each other, I apprehend neither Lindsay nor Priestley could gain much advantage by the concession. I believe these were my sentiments before I read Edwards; and hope you will not be displeased that I am a little tenacious of them, since I have seen them supported by so great a master.

REAL REVERENCE.

I call you *dear* because I love you; and I shall continue to style you *reverend* as long as you dignify me with that title. It is, indeed, a pretty sounding epithet, and forms a striking contrast in the usual application. The inhabitants of the moon (if there be any) have perhaps no idea how many reverend, right reverend, and most reverend sinners we have in England. And yet you *are* reverend, and I revere you, because I believe the Lord liveth in you, and has chosen you to be a temple of his presence, and an instrument of his grace.

POOR, BUT PROUD.

I could tell a stranger something about Jesus that would perhaps astonish him. Such a glorious person, such wonderful love, such humiliation, such a death! And then, what he is now in himself, and what he is to his people. What a Sun! what a Shield! what a Root! what a Life! what a Friend! My tongue can run on upon these subjects sometimes, and could my heart keep pace with it, I should be the happiest fellow in the country. Stupid creature! to know these things so well, and yet be no more affected with them. Indeed, I have reason to be upon ill terms with myself. It is strange that pride should ever find anything in my experience to feed upon; but this completes my character for folly, villeness, and inconsistency, that I am not only poor, but proud; and though I am convinced I am a very wretch, as nothing

before the Lord, I am prone to go forth among my fellow-creatures as though I were wise and good.

A HINT TO BIGOTS.

Send me "The Way to Christ." I am willing to be a debtor to the wise and unwise, to doctors and shoemakers, if I can get a hint or a note bene from any one, without respect to parties. When a house is on fire, Churchmen and Dissenters, Methodists, Papists, Moravians, and Mystics, are all welcome to bring water. At such times nobody asks, "Pray, friend, where do you hear? or what do you think of the five points?"

THE INVISIBLE MARK.

You will find Mr. Crawford a man to your tooth, but he is in Mr. Wesley's Connexion. So I remember venerable Bede, after giving a high character of some contemporary, kicks his full pail of milk down, and reduces him almost to nothing, by adding, in the close, to this purpose: "But, unhappy man, he did not keep Easter our way." A fig for all connexions say I, and say you, but that which is formed by the bands, joints, and ligaments the Apostle speaks of: Eph. iv. 6, *et alibi*. Therefore, I venture to repeat it, that Mr. Crawford, though he often sees and hears Mr. Wesley, and I believe loves him well, is a good man, and you will see the invisible mark upon his forehead if you examine him with your spiritual spectacles.

LIKENESS IN THE LION.

Last week we had a lion in town: I went to see him. He was wonderfully tame: as familiar with his keeper, as docile and obedient as a spaniel; yet the man told me he had his surly fits, when they durst not touch him. No looking-glass could express my face more justly than this lion did my heart. I could trace every feature. As wild and fierce by nature, yea, much more so; but grace has in some measure tamed me. I know and love my Keeper, and sometimes watch his looks, that I may learn his will. But, oh! I have my surly fits, too,—seasons when I relapse into the savage again—as though I had forgotten all. I got a hymn out of this lion, which you shall see when you come to Olney, if you please me.

PERILS OF JOURNEYING.

Many go abroad well, but return no more. The affectionate wife, the prattling children listen for the well-known sound of Papa's foot at the door, but they listen in vain. A fall or a fever has intercepted him, and he is gone far, far away. Some leave all well when they go from home; but how changed, how trying the scene, when they come back! In their absence the Lord has taken away the desire of their eyes with a stroke, or, perhaps, ruffians have plundered and murdered their family in the dead of the night, or the fire devoured their habitation.

A CHOICE BIRD.

I am glad I diverted and profited you by calling you a speckled bird. I can tell you such a bird in this day—that wears the full colour of no sect or party, is *rara avis*; if not quite so scarce as the phoenix, yet to be met with but here and there. It is impossible I should be all of a colour, when I have been a debtor to all

sorts, and, like the jay in the fable, have been beholden to most of the birds in the air for a feather or two. Church and Meeting, Methodist and Moravian, may all perceive something in my coat taken from them. None of them are angry with me for borrowing from *them*; but then, why could I not be content with *their* colour, without going amongst other flocks and coveys, to make myself such a motley figure? Let them be angry: if I have culled the best feathers from all, then surely I am finer than any.

LIGHT GOLD.

Is it ever right to look a gift horse in the mouth? If you think it will bear, please to tell Mr. Barton (another business my wise head forgot) that his half-guinea looked well, but when weighed in the balances was found too light—sad emblem, I fear, of the case of too many professors.

WONDERFUL REVOLUTION.

I have been witness to a great and important revolution this morning, which took place while the greatest part of the world was asleep. Like many state revolutions, its first beginnings were almost undiscernible; but the progress, though gradual, was steady, and the event decisive. A while ago, darkness reigned. Had a man then dropped for the first time into our world, he might have thought himself banished into a hopeless dungeon. How could he expect light to rise out of such a state? And when he saw the first glimmering of dawn in the east, how could he promise himself that it was the forerunner of such a glorious sun as has since risen? With what wonder would such a new comer observe the bounds of his view enlarging, and the distinctness of objects increasing, from one minute to another: and how well content would he be to part with the twinklings of the stars, when he had the broad day all around him in exchange! I cannot say this revolution is extraordinary, because it happens every morning; but surely it is astonishing, or rather it would be so, if man was not astonishingly stupid.

Such strangers once were we. Darkness, gross darkness, covered us: how confined were our views! and even the things which were within our reach we could not distinguish. Little did we then think what a glorious day we were appointed to see—what an unbounded prospect would, ere long, open before us! We knew not that there was a Sun of Righteousness, and that he would dawn and rise and shine upon our hearts. And as the idea of what we see now was hidden from us, so at present we are almost equally at a loss how to form any conception of the stronger light and brighter prospects which we wait and hope for. Comparatively we are in the dark still: at the most we have but a dim twilight, and see nothing clearly; but it is the dawn of immortality, and a sure presage and earnest of glory.

Thus, at times, it seems a darkness that may be felt broods over your natural spirits. But when the Day-star arises upon your heart, you see and rejoice in his light—you have days as well as nights; and, after a few more vicissitudes, you will take your flight to the regions of everlasting light, where your sun will go down no more. Happy you, and happy me, if I shall meet you there, as I trust I shall. How shall we love, and sing, and wonder, and praise the Saviour's name!

AN OLD YOUNG MAN.

Last Sunday a young man died here of extreme old age at twenty-five. He laboured hard to ruin a good constitution, and unhappily succeeded; yet amused himself with the hopes of recovery almost to the last. We have a sad knot of such poor creatures in this place, who labour to stifle each other's convictions, and to ruin themselves and associates, soul and body. How industriously is Satan served! I was formerly one of his most active under-tempters. Not content with running the broad way myself, I was indefatigable in enticing others; and had my influence been equal to my wishes, I would have carried all the human race with me. And doubtless some have perished, to whose destruction I was greatly instrumental, by tempting them to sin, and by poisoning and hardening them with principles of infidelity; and yet I was spared! When I think of the most with whom I spent my unhappy days of ignorance, I am ready to say, "I only am escaped alive to tell thee." Surely I have not half the activity and zeal in the service of Him who snatched me as a brand from the burning, that I had in the service of his enemy. Then the whole stream of my endeavours and affections went one way: now my best desires are continually crossed, counteracted, and spoiled, by the sin which dwelleth in me. Then the tide of a corrupt nature bore me along: now I have to strive and swim against it. The Lord cut me short of opportunities, and placed me where I could do

but little mischief; but had my abilities and occasions been equal to my heart, I should have been a Voltaire and a Tiberius in one character—a monster of profaneness and licentiousness:

"Oh to grace how great a debtor!"

A common drunkard or profligate is a petty sinner to what I was. I had the ambition of a Cæsar or an Alexander, and wanted to rank in wickedness among the foremost of the human race. When you have read this, praise the Lord for his mercy to the chief of sinners, and pray that I may have grace to be faithful.

FOUR GRAND POINTS.

These points are always true, and always to be remembered, asserted, and repeated:

1st. That man, by the entrance of sin, is a banished creature, driven far away from God, from righteousness, from happiness.

2nd. That he must have remained in this state of banishment for ever, if God had not devised to bring him home again.

3rd. That these means are worthy the Divine Contriver, full of glory, holiness, wisdom, and efficacy; ergo,

4th. Man, who was far off, is by faith actually restored and brought nigh by Jesus Christ.

Here, for the present, we are reluctantly compelled to stop; but we hope to gratify our readers with some further extracts in our next Number.

Essays, Extracts, and Correspondence.

ON THE USES OF CHRISTIAN PSALMODY.

SUBSEQUENTLY to the appearance of an article in this Magazine on "The Sacred Poetry of Dr. Watts," we have received several communications from ardent admirers of "the sweet psalmist of our British Israel," urging us to farther essays to bring the claims of this Christian poet before the notice of the Christian public; and in the event of the subject not being taken up by an abler pen, we purpose to prepare a paper on the history of sacred poetry and song in the Christian Church, and the obligations under which the Church has been laid by the psalms and hymns and spiritual songs of Dr. Watts. Our object in the present paper is, to suggest some thoughts on the uses of Christian psalmody.

We are constrained to remark at the outset, that it is a matter of painful surprise, that many Christian people are strangely negligent in regard to the solemn and delightful work of praise. They rejoice in the opportunity of attending the ministrations of the sanctuary, listening to the expositions of revealed

truth, and uniting in the solemn exercise of prayer; but they feel comparatively little interest, and take no part, in the delightful work of praise. And this is the more strange, from the fact, that while other religious exercises, however delightful, are more or less associated with that which is painful, the pleasure of this employment is unalloyed with the slightest admixture of pain. It bears a close resemblance to the employments of heaven, and more than anything else gives a foretaste of heavenly bliss. It assimilates the suffering saints below to the glorified saints above—it approximates the worshippers in the terrestrial to those in the celestial sanctuary. In heaven they rest from *confession* because they have no guilt to confess, and from *supplication* because they have no sins to be pardoned, no weakness to be sustained, and no wants to be supplied; but "they rest not day and night" *singing praises* "to Him that sitteth on the throne and to the Lamb for ever and ever." Praise is the proper, and, perhaps, the only employment of the blest in heaven:

"For all we know
Of what the blessed do above,
Is that they sing and that they love."

The prevalent neglect and unskilful performance of this important part of public worship, may arise in part from the fact, that, till recently, the attention of our worshipping assemblies has not been much called to the subject, and ministers have failed to enforce the obligations to this delightful exercise, and to urge its proper performance. It is now generally admitted, that it is incumbent on all Christians, who are not physically incapacitated, to celebrate the praises of God, and so to "teach and admonish one another in psalms and hymns and spiritual songs." The arguments enforcing the duty are numerous and powerful. Nature, reason, and religion combine to enforce the practice. God has constituted man with a capacity of uttering forth sweet sounds, and of combining the highest charm of melody with the loftiest inspirations of thought; and when under the influence of strong emotion, whether of joy or of grief, the mind finds appropriate outlet in expressions of gladness or of sorrow, which naturally assume the form of recitative or chant; and this is especially the case with the Christian, for the first effect of his conversion is to "put a new song into his mouth, even praise unto his God." It would seem from the records of profane as well as sacred history, that music and poetry were at an early period consecrated to religion. The records of patriarchal history clearly show that it prevailed in primitive and patriarchal times. "The service of song" was highly valued by the ancient Jewish church. It held a conspicuous place in the worship of the temple, and was practised by the Jews in private, at their social entertainments and religious feasts, and especially when the tribes went up to the house of the Lord at Jerusalem. Under the Christian dispensation, it is sanctioned by the recorded example of Christ, who, with his disciples, "sung a hymn" just after the institution and observance of his most affecting memorial ordinance; and is specifically commanded by his apostles in terms which indicate the great value and importance of this part of Christian worship. Pagan as well as Christian writers testify that it prevailed among Christians in primitive times. The pious in all ages have resorted to it as a means of fostering piety in their hearts, and of celebrating the praises of

God. And God has put especial honour upon it, by vouchsafing remarkable manifestations of himself in connection with this ordinance, and by rendering it a powerful means of promoting the piety of his people and the advancement of his cause.

In specifying some of the uses of Christian psalmody, it may be remarked, that it is *peculiarly fitted to impress religious truth on the mind*. The power of poetry and song to fix in the memory and impress upon the heart the sentiments which it embodies, has in all ages been well understood and practically applied. The early legislators sometimes caused their laws to be written in verse and sung in public places. Some of the earliest records of primitive history were preserved and perpetuated by the aid of lyric poetry; and it was in view of the power of song, that Dr. Johnson is reported to have said, "Let me write the ballads of a nation, and I care not who makes her laws." In a more important sense it may be said, that he who makes the hymns and spiritual songs of the church, need care little who makes her creeds and confessions; and there is reason to believe, that Christian psalmody has done more to form and perpetuate the doctrinal sentiments of men, than the creeds and formularies of polemics and divines. Be this as it may, sacred song is admirably fitted to enforce the truths which it embodies on the attention of men, and is therefore a powerful means of preserving and propagating the truth.

The great German Reformer appreciated the power of sacred song in propagating the doctrinal truths of the Christian religion, and employed it with considerable skill and success. He was gifted by nature with poetical and musical talents, which were brought under early cultivation; for he was accustomed when a boy to earn his daily bread by singing in the streets of Magdeburg. One of his earliest efforts at reform was to publish a psalm-book, composed and set to music chiefly by himself; and he often alludes in his writings to his encouragement of psalmody as one of the chosen agencies in the work of reformation; and as illustrating his sense of its importance, relates that he was once moved to tears by hearing a wandering beggar under his window sing a hymn, which subsequently became famous, but which he had not before heard. Even his enemies, while reviling the sentiments embodied in his hymns, acknowledged

that they had wonderful influence in propagating those sentiments. And we gather no feeble testimony to the power of sacred song from the fact, that it has at different periods excited the fury and opposition of wicked men, especially of the popish clergy, at the time of the Reformation, when, both in England and France, papists might be distinguished from Protestants by their enmity against this ordinance. It was this which led the clergy to claim the exclusive right of performing the sacred music, and, the more effectually to shut out the people from a participation in this delightful and instructive part of public worship, to sing hymns and chant in Latin, which the people did not understand. They knew the power of sacred music, and thus sought to counteract its influence; and it would be well for us in the present day, to wage with more diligence and skill this mode of warfare in defending and propagating the truth; for we may say of sacred songs, in so far as they embody the great principles of the Christian faith, what our own poet says of the gospel itself:

"These weapons of our holy war,
Of what almighty force they are!"

And Christian psalmody is not only fitted to impress religious truth upon the mind, and so to aid its promulgation, but it is also *eminently adapted to please and to profit*. This is true of much that does not come under the designation of *sacred poetry*. The gifted Coleridge, in speaking of the pleasure he derived from poetry, said, "it is its own exceeding great reward." And another of our poets, who has given us some of the most exquisitely simple and touching strains which poetry can boast, Wordsworth, in acknowledging the obligations under which he had been laid by other gifted minds, says:

"Blessings be with them, and eternal praise,
The poets—who on earth have made us heirs
Of truth and pure delight, by heavenly lays!"

And we have all derived more or less of pleasure, and profit too, from the productions of some of our most gifted poets, and especially when "immortal verse," as Milton expresses it, has been "married" to melodious voice, and associated "with heavenly touch of instrumental sounds." This has been peculiarly the case with religious poetry and sacred song. The hearts of holy men have been excited almost to rapture by the exercise of praise. St. Austin relates of himself

at his first conversion: "Oh, how much have I wept, how exceedingly moved and affected, at the hymns, and songs, and harmonious voices of the church! Those voices pierced my ears, the truth entered my soul, devout affections were raised, and tears flowed." The celebrated Beza, on Psalm xci., remarks, "that when he came into the assembly while they were singing the praises of God, he was suddenly inspired with a Divine warmth; and so strangely affected with love and joy, that the assembly seemed as the gate of heaven, or an entrance into glory."

The tendency of sacred psalmody to promote the piety and devotion of Christians, to administer comfort and spiritual strength, and to inspire with courage for the Christian warfare, has been illustrated in all ages of the Christian church. It was strikingly exemplified in the experience of the primitive Christians. The records of church history tell of the deep interest which the early saints and martyrs had in their sacred songs, and how their simple psalmody confirmed their faith, and inspired their devotions; brought them nigh to God, and armed them with more than mortal courage for the fiery conflict to which they were summoned in defence of their faith. In private as well as in public worship, it inspired their devotions. It was employed at the family board to quicken their gratitude to Him who gave them their "daily bread." It enlivened and sanctified their domestic and social intercourse, relieved the weariness of their daily labour, cheered them in solitude, and brought them succour and comfort under the afflictions and persecutions to which they were exposed. "Go where you will," says Jerome, "the ploughman at his plough sings his joyful hallelujahs, the busy mower regales himself with his psalms, and the vine-dresser is singing one of the songs of David. Such are our songs—our love-songs, as they are called—the solace of the shepherd in his solitude, and of the husbandman in his toil." At a subsequent period, Herder bears a striking testimony to the value of psalmody in the ancient church. Speaking of the earliest hymns of the Latin Church, and after remarking that they possess little poetic talent and classic taste, he says: "But who can deny their influence and power over the soul? These sacred hymns of some hundred years' standing, (and yet at every repetition new and unimpaired in interest,) *what a*

blessing have they been to poor human nature! They go with the solitary into his cell, and attend the afflicted in distress, in want, and to the grave. While singing these one forgets his toil, and his fainting sorrowful spirit soars in heavenly joys to another world. Back to earth he comes, to labour, to toil, to suffer in silence, and to conquer. How rich the boon!—how great the power of these hymns!”

In subsequent times sacred psalmody has been practised and appreciated by the people of God; and there are examples on record of the surprising effects which it has produced on some minds. It is told of the renowned and heroic Luther, that he used to animate himself under the difficulties and discouragements of his noble enterprise, by singing the forty-sixth Psalm, and then challenging “earth and hell to do their worst.” It is related of Henry Martyn, as he crossed the great deep on his way to the field of Missionary labour, that when a dark shadow, from the very greatness of the enterprise, fell sometimes upon his spirit, he was wont to solace himself, to strengthen his faith, and revive his flagging hope, by singing all alone in his berth, or on the evening deck, such hymns as that beginning, “O’er the gloomy hills of darkness,” &c., and his drooping spirits revived, and he went on his way rejoicing.

There are some interesting facts illustrative of the influence of psalmody, in the history of the Moravian Mission to Greenland. So soon as the missionaries obtained converts, they furnished them with hymns in honour of their Saviour, and taught them to sing. A brother,” says the missionary diary, “one morning very early going to let out the sheep, heard uncommonly sweet singing in a tent, and drawing near found it was the head of the family performing his morning devotions with his people. Beckoning to the others to come, we stood still and listened to this sweet melody with hearts exceedingly moved, and with eyes filled with tears. Though these people were only two years ago savage heathens, now they sing to ‘the Lamb that was slain’ so charmingly, that it strikes to the inmost soul!” While this affecting incident shows the value which these converts set on their sacred hymns, it furnishes a delightful instance of the use of psalmody in domestic worship, which, it is to be feared, is falling out of practice in the present day.

Other facts in abundance might be adduced to illustrate the power of Christian psalmody, and the interest which Christians have felt in the service of song. It has administered comfort to many a sorrowful spirit, support to many a weak, and courage to many a fainting one. It has made the feeble strong, and enabled the timid to do and to dare for Christ; yea, it has oftentimes fired the spirits of the departing with a zeal and love which have fitted them to exchange the praises of earth for the higher and nobler praises of heaven, and made them even desire the change; and thus the spirit of many a dying saint has soared away in songs to be perpetuated in sweeter and nobler strains above.

It is of the utmost importance that this part of Christian worship should be so conducted as to secure, in the happiest manner, the devotional ends of sacred music; and we propose, in a future paper, to suggest some considerations on this subject. A. E. PEARCE.

Pendleton, Manchester.

JAMAICA—ITS COMMERCIAL, SOCIAL, AND RELIGIOUS DESOLATION.

To the Editor of the Christian Witness.

SIR,—The state of affairs in the “land of springs” seems destined to furnish a subject for editorials, letters, and newspaper paragraphs, for some time to come. Exaggerated statements of our distressed condition will appear as things of course; and even these will fail to convey adequate ideas of our actual circumstances. All interests, religious, mercantile, and planting, are suffering severe depression. As regards the planting interest—and, however it may have happened, whether from the petidity of the British Government, as the planters aver; or from their own reckless improvidence and wrong-headed obstinacy, as many believe; or from the failure of the seasons, and the loss of credit in the English money market, which all admit as concurring causes—the fact is, that ruin and the dread of ruin, ruin imminent and ruin accomplished, hold divided empire over this once flourishing colony. Estates which cost their proprietors many tens of thousands of pounds sterling, do not now command a “bid” when exposed at public outcry! As a consequence, the men are desperate, and look only to desperate measures for relief in their distress. Hence the disgraceful scenes so oft enacted, and the more disgraceful language so freely used during the late session of the House of Assembly. “You are a brute,” is the polite apostrophe of one honourable to his fellow; and “You are a d——d brute,” is the “quip modest” in reply. Poor men! one of the two, not many years ago, paid thirty-three thousand pounds for coffee properties, which would not realise the odd three thousand to-day. Can we wonder that men who have suffered such sad reverses, and who, overlooking all other causes, attribute them solely

and only to the acts of the British Government, should dream wildly of the re-establishment of slavery, and the transference of their allegiance to America, as the only means of escape from the abyss which yawns before them?

In the mean time, the falling revenue is found quite inadequate to the support of our magnificent establishments in Church and State; and the cry is loud and general for revival and retrenchment. To secure the passing of the desired measure—which, however, has not yet been shaped and embodied in a “Bill”—our reformers (they call themselves “the Country Party”) have stopped the supplies. The King’s House Party—placemen that is, and the expectants of place—fight stoutly, of course, for their salaries. “To lower a peg their social station,” is as little to their taste as it was to Sir Edward Knatchbull’s; and in their attempts to stave off the “sad privation,” they are as unscrupulous as the rankest Tory among you. The Imperial Parliament may have to settle the *hash*, and your “public” to settle the *bill*.

Let us now turn to the state of religion in Jamaica; and if, in giving utterance to my views and convictions on this important subject, I am compelled to speak unwelcome truth, I hope I shall not on that account be refused a hearing, nor condemned without “examination had.” I have this advantage over those who spoke and wrote the same confessedly disagreeable things a few years ago, that whereas their statements and opinions were vehemently controverted, and themselves very bitterly assailed as accusers of the brethren—disappointed, envious, and malicious men; there is now a general admission of the *fact*, however variously it may be accounted for, that evils of no ordinary magnitude abound in the churches. While I utterly disclaim the wish or intention to disparage the labours of other men, I am nevertheless impressed with the conviction, that the cause of Missions demands a calm, dispassionate, and searching investigation of the *actual results* of Missionary operations in Jamaica. To originate and aid such an inquiry, is my present aim; and in the hope that the “offence” of such statements as I may be compelled to make has “ceased,” I shall freely adduce such facts and illustrations as I believe to be both true and pertinent to my purpose. Should it appear in evidence that “gross darkness” still covers this land, which was lately represented and regarded as “filled with the knowledge of the Lord,” British Christians must remember that they willingly lent themselves to the illusion, and fostered and rewarded the statements on which it was founded. Here, as everywhere else, the demand *will* create the supply.

The first remark I would make on this subject, as having the most important bearing on the whole question, refers to the *impurity of the churches*. This is a stale charge, but it is not the less true, and moreover it is generally admitted. It applies more or less to all denominations, but more especially to the Baptist churches. The reason is obvious: they as far exceed the other Dissenting churches in numbers, as they were more hastily gathered, and have been more lazily superintended. A minister who has admitted six or seven hundred members in one year, and has as many as three or four thousand persons connected with his stations as members or inquirers, cannot pretend that he

has exercised very great discrimination in admitting to the fellowship of the church, or that his pastoral superintendence is very close and watchful. He may have done, and may now be doing *all he can*; but that *all* is manifestly and fearfully inadequate to the exigency of the case.

While the Baptist Missionaries deny the charge of culpable *carelessness*, they admit that they have been bitterly *deceived*. Mr. Clark, of Brown’s Town, who, in connection with Mr. Dutton, baptized in one year *seven hundred and twenty-nine men and women*, now publishes in the *Baptist Record* that “*MULTITUDES*” of *unconverted persons* have been received into their churches. The old charge was that their baptisms were “multitudinous and indiscriminate,” the admission of the accused goes beyond it. You may conceive, sir, that it is a stern necessity which has compelled such an admission; but the undisguised and daily-increasing immorality among their adherents, *together with the failure of the money contributions*, has dissipated all delusion on the subject, and revealed the truth in all its fearful magnitude. Large numbers of the members of the churches have ceased their attendance on the means of grace; the tickets are left unrenewed, the shilling being otherwise wanted; the “table” (admission to which was once the goal of the negro’s fondest wishes, the “*ultima Thule*” of his religious aspirations) is now neglected; and excommunication from the church, or “reading out,” as it is called, is so far from being viewed with dread, that it is welcomed as a glad release from an intolerable burden. “It has happened unto them according to the true proverb, ‘The dog has returned to his own vomit again; and the sow that was washed, to her wallowing in the mire.’”

Some time ago I preached in one of the largest Baptist chapels in Jamaica; a place capable of seating 2,500 persons, and which, together with the adjoining school-rooms and Mission-house, *cost hard on twenty thousand pounds of sterling money*, as the minister himself informed me. The number of church-members is 2,000, besides inquirers and occasional hearers. On the occasion of my visit, the numbers present did not approach 1,000; and I believe, as a general rule, the chapel is seldom more than half-filled, except on “table” day, when the members come in from the country. After the service the conversation turned on the state of religion in the island, when the minister summed up by saying, “I hope there are a few good persons in the church under my care; and that is all I dare affirm.” “Ah!” replied Mr. W. Whitehouse, (who, you may remember, was once pastor of the Baptist church at Mount Charles, but was cut off from his connection with the Baptist Missionary Society for bearing his public testimony against the leader and ticket system,) “I told you this many years ago, and you would not believe me, and now the painful truth can no longer be concealed. I could never understand nor believe in a Pentecostal outpouring of the Spirit, which was marked by none of the Spirit’s fruits.”

Many of the Missionaries continue to regard the state of the churches as one of *religious declension*. Hence their sermons and special services have all a “revival” character. But it is obvious to remark, that where piety has never existed it cannot be revived, and that rousing appeals to backsliders cannot cure evils which

demand the exercise of faithful discipline. The knife of excision must be used, though with a trembling, yet with an unsparring hand, ere true prosperity can visit many of the churches of this land. "A most painful reaction," says a well-informed writer in the *Falmouth Post*, "has taken place. What was founded on *feeling* has been dissipated, and the number of consistent Christians that remains is comparatively small. We speak not of one denomination but of all, when we confess our sorrowful conviction, founded as it is on close and lengthened observation, that were the scriptural test of holy obedience, growth in grace, and self-denial, applied to no small proportion of their members, they would be found awfully deficient." * * *

"It would be wrong, because untrue, to say that the gospel has effected no good; but it is a humbling and a painful truth, that that good has been grievously limited, far too much overrated, and most uncommensurate with the Christian agency and means employed."

Six years ago, and in the very midst of the public discussion of this question, the Baptist Missionaries in Jamaica sought and obtained a complete severance of all official connection with the parent Society. They pronounced the native churches under their care competent, from their numbers, piety, and liberality, "to sustain, without further aid from England, the entire expenses of the work of God amongst and around them." Whether the dread of a deputation, armed with authority to investigate on the spot the charges preferred against them, had any influence in leading to so important a step, is best known to themselves. This only we know, that when the thing was first talked of, they scouted it, in their newspaper, as a kind of *Presbyterianism* to which they would never submit; and that since the period of their separation from the Society, they have publicly blamed the authors of the "Exposition" of their system as the cause of their present desolate condition.

Let us now inquire what that condition is. And here the first thing that meets us is the "great fact," that under the self-supporting regimen the number of their agents is *less by twenty* than when they were supported by the Society.* One Missionary has two, three, and even four churches under his care; and some are vacant. On this subject, a correspondent of the *Baptist Record* for last July writes: "Without help our schools must be abandoned, agency lessened, and, I fear, some brethren will be compelled to return home. There is little but distress and gloom around us. The following things seem to be necessary to the existence of our Mission: 1. The supply of vacancies occasioned by death, or the loss of health; 2. Provision for the widows and orphans of Missionaries; 3. Help for schools; 4. Assistance to those brethren whose stations cannot maintain them. Without this assistance, the work of God *may* go on—he may raise up help from some other quarter, or by the faith of his servants, by privation and distress,—but so far as human foresight can extend, unless our friends at home hold out a helping hand to us, the fruit of the expenditure of wealth, energy, and life, for the last thirty

* This diminution is not peculiar to their Body. The London Missionary Society, in the attempt to render their Mission self-supported, has reduced their agency by *one-half*, within the same period. In 1843 they had six European Catechists in Jamaica: now they have not one. The Wesleyans are also reducing the number of their agents.

years, will to a great extent be lost."—"These," says the editor, "are painful facts,"—and so he leaves them to the "kind consideration and aid" of his brethren. In the meantime the men are suffering severe privations, without the prospect of the smallest relief. The larger churches may be able and willing to provide a decent and comfortable maintenance for their ministers at least for a time; that they will *continue* to do so is to be desired rather than expected; but of the large majority of their churches it may be confidently predicted, that if left to themselves, charged as they are with the elements of their own destruction, and which, though now quiescent, a slight event may call into fearful activity, they will soon become extinct. They are strictly and truly "organized hypocrisies;" and so long, and only so long, as their ministers refrain from interfering with the hypocrisy, may they be tolerated: let them dare to meddle with it, and their fate is sealed. They could teach a lesson in the art of "starving out" to the most experienced church in Britain.

It was my intention to give illustrations of these statements; but I have already occupied sufficient space, and experimented long enough on the patience of your readers. The conclusion of the matter is, that unless the Baptist Missionaries have their salaries guaranteed from home, so as to be put in a position to deal effectively with the corruptions in the churches, which they now see and deplore, the whole Mission sooner or later will be involved in irretrievable ruin. The writer in the *Post*, quoted above, observes: "When the fearful amount of vice of every form, and kind, and degree; the general and admitted indifference to religion; the mighty contrast between the past and the present with regard to its power and prevalence; are all considered, it will be but too evident that Jamaica is as much a *Missionary field as ever*: and that, instead of supporting her own Missions, and sending the gospel to the 'regions beyond,' she is still under the necessity of seeking continuous aid from Home Christian Societies." There is not a Missionary in Jamaica who will not corroborate this testimony.

But to these and all similar representations, there is one reply from home: "Enough has already been done for Jamaica." In some respects more than enough has been done. Far too much money has been expended on buildings and wasted in extravagance: but if the proper function of a Missionary Society be to dot a country all over with stations, and to support a minister and teacher at each until converts be gained in sufficient numbers, and so perfected in knowledge and virtue as to be able to support the gospel among themselves—then I answer, the half has not been done; and if the different Societies are to stop now, they might as well never have made a beginning. But they seem to commence their operations on one theory, and to close them on another, or else to act without a theory at all.

Is it not then desirable and important, under all the circumstances, that the causes of this sudden, prolonged, and ominous eclipse of our so-called religious prosperity, should be accurately investigated, as well for the guidance of the directors of our Missionary Societies, as with the view to stem the mighty torrent of iniquity which has overspread this land?

I am, Sir, yours, &c.

W. MILNE.

Four Paths, Clarendon, 17th January, 1849.

List of European Agents of the Baptist Missionary Society who have died or left Jamaica since 1843; and whose stations are either vacant, or are supplied by schoolmasters and others, WHO WERE THEN IN THE ISLAND:

Revs. Knibb, Burchell, Lloyd, Barlow, Nash, W. Whitehorne, Kingdon, Evans, Lynch, Francis, Woolley, Dutton, Abbott, Ilume, Taylor, and one whose name I forget, who was at Port Maria—in all sixteen ministers. The Rev. — Tunley sails in March—not to return. Rev. — Wood is in England—return doubtful. Revs. Rouse and Armstrong are going home—perhaps to return to Jamaica. Messrs. Bloomfield, Thos. Knibb, and some other European teachers, have died or returned home, leaving no successors.

THE AUTHORITATIVE CLAIMS OF THE MISSIONARY ENTERPRISE.

THERE are few subjects on which more has been ably said and written than the theme of Christian Missions to the heathen; indeed so much has been written and spoken in advocacy of its claims, and illustration of its practical working, and the proceedings of the various Societies constituted for carrying it into effect, have been so open to public observation from their first formation, that it is astonishing ignorance concerning its nature and paramount importance should exist, or that, where knowledge of the subject is possessed, any hostility to it should prevail. Yet it is too certain, that this ignorance and hostility do exist to a very great extent, and that in quarters where the former, at least, would hardly be supposed to find a place: there are persons of intellectuality, with ample means of acquiring knowledge, and who, on almost any question of science, literature, or even of religion, would blush to be found deficient, who either seem to regard this subject as beneath their notice, or manifest a determined opposition to its claims; many of these individuals, moreover, being professed followers of Christ, and members of his church.

To the candid and serious attention of such, the following considerations of this important subject are respectfully and earnestly submitted, as a humble effort to induce them to be of a better mind.

Prior to enforcing the claims of the Missionary enterprise, it may be well to take a rapid glance at the past religious history of the world, in relation to Missions to the heathen.

Scarcely had men begun to multiply upon the earth after the flood, than they again corrupted their way, and, leaving the pure worship of Jehovah, "changed the truth of God into a lie," adoring the "host of heaven," and ere long the works of their own hands, rather "than the Creator who is blessed for ever;" who, they not liking to retain him in their knowledge, justly gave them up to follow out the devices of their own reprobate minds. Soon was the earth filled with idolatry, and all its impure, debasing accompaniments, till but one nation only retained the uncorrupted knowledge and worship of the true God. During nearly two thousand years the darkness of heathenism remained unbroken. Empires rose and fell; nations the barbarous and rude were refined by philosophy and literature, and knowledge was increased; but the only change effected was, that despising the

uncouth gods and simple rites of their fathers, men called to their aid the talents of the sculptor; and by replacing the shapeless block with the life-like image, and throwing around their mythology all the charms which poetry, art, and "the pomp and circumstance" of gorgeous ceremonials could bestow to render it attractive, sought, to use the words of Pliny, to "give a new motive to religion." Or, if some were sensible of the worthlessness of their divinities, and the inefficiency of their sacrifices to purify the conscience, they pronounced all religion the imposture of a designing priesthood; and fondly hoping the universe destitute of a Supreme Creator and Governor, and man void of accountability, were, while rendering a formal homage to their national religious rites, atheists in heart.

The Jewish nation, during this long period, were the sole depositaries of the truth of God; but they, alas! on too many occasions, must have been rather cause of stumbling than of enlightenment, to the heathen around them; neither does it seem ever to have been intended, that by personal efforts they were to seek the recovery of the Gentile nations; at least they do not appear to have received any Divine command on the subject: still the pious Jew was not left without hope—to that recovery at a future day gave the Psalms and the Prophets witness. He knew that the heathen were to be given to Messiah "for his inheritance;" that the kings of Tarshish and of the Isles were to bring presents; that Ethiopia should soon stretch out her hands unto God; that from the rising to the setting of the sun incense and a pure oblation should be presented, &c., &c. But through what a dim obscurity must this glorious consummation have appeared to him. Blessed be God, it is otherwise with us on whom the latter days of the world are come. We look not for a Messiah to come, but to one already come; one, who having "finished the work given him to do," fulfilled the law and made it honourable, and wrought out an everlasting salvation for all who should believe upon him, to the end of time, through the "sacrifice of himself," ascended to his Father, giving that commission to his servants as he departed, by which the great work is to be accomplished, "Go ye into all the world, and preach the gospel to every creature."

In obedience to this command, the first Christians, "not counting their lives dear unto them," went to the most distant and barbarous climes to make known the message of salvation, with such effect, that Christianity ere its seventieth year had penetrated even into the palace of Cæsar. Notwithstanding the fiercest fires of persecution, the true religion everywhere advanced; the idols were everywhere overthrown; and, at length, the Emperor Constantine embracing the truth, the doctrines of the sect that at no distant date had been everywhere spoken against, became the religion of the Roman empire. Even our British and Saxon ancestors, with their bloody rites and time-riveted superstitions, were baptized in the name of Christ.

Thus would the work have progressed till the earth had been filled with the knowledge of the Lord: but as persecution ceased, the church declined in zeal; and giving that importance to ritual observances which belonged alone to spiritual worship, adopted one human device after

another till little save the name of Christian was left her; and she at length sunk under the soul-deluding superstitious and despotic tyranny of Rome, the equally unscriptural tenets of Greece, or yielded submission to the votaries of the false prophet.

During the darkness of the Middle Ages, the Missionary spirit (with every other spirit save that of a wild fanaticism, or as wild a chivalry, which delighted rather in the destruction of men's bodies than the salvation of their souls) was well nigh extinct. True, after the discovery of America by Columbus, the Church of Rome formed a Mission to the Indians of that country; many of whose agents, though erring, were zealous, humane men, who, whatever might be the defects of their spiritual instructions, were the best friends of the unhappy Indian, and oft interposed between him and the cruel oppressor. But after the Reformation that church became fully awake to the importance of Missions to the heathen, not only from the desire of proselytizing, but because obedience to the command of Christ in this particular, gave her one of the marks of the true apostolic church which was not then possessed by her Protestant opponents. It is indeed strange, that our forefathers should have so long prayed "thy kingdom come," without making those active personal efforts, which the command of their Lord should have taught, the success of the apostles encouraged, and the example of the enemies to the truth stimulated.

But if we except the "Society for the Propagation of the Gospel in Foreign Parts," and the efforts of the simple-hearted and zealous Moravian brethren, little was done to stem the tide of heathenism till the commencement of the eighteenth century. Then our Baptist friends began that work whose praise is now in all the churches. Maritime discovery again giving an impetus to the awakening spirit of Missions, the London Missionary Society, the leader of many similar institutions, was established; and from that time to the present period, the great Head of the Church has crowned the self-denying efforts of his servants with success; giving them power to overcome and translate his Word into the most barbarous languages, and accompanying the message of his mercy with the power of his Spirit to the heart of the most apathetic and savage idolator; and the Missionary characteristic of an apostolic church is no longer singly possessed by anti-Christian Rome.

Thus, it is no new, untried cause which we urge upon your attention; neither is it one that it is optional for you to acknowledge or resist; its claims are authoritative, and should be recognised as such by every professed disciple of Christ; among others, on the following considerations:

1. *A principle of obedience to the command of Christ.*—"Ye are my friends if ye do whatsoever I command you," said the Saviour to his disciples; and what he said to them he says unto all; had he then given no promise of success, it were still the duty of his followers to obey his last command—to instruct those destitute of the knowledge of him. Yet in this thing many of you who profess to honour him, and say "Lord! Lord!" seem to think yourselves justified in disobeying him. Obedience to what he requires is the least proof you can give of

the sincerity of your profession; if you can be influenced by no higher motive, simple obedience should lead to a ready submission to this with every other obligation he has seen fit to lay upon his followers.

2. *Love and gratitude to the Lord Jesus for what he accomplished in your own behalf.*—Obedience is, however, the lowest consideration by which we would seek to influence you; little thanks are due to, and little comfort can be felt by, that individual who does his duty either to his Maker or his fellow-men, simply because he knows he must do it. So would not we have you act: we would have a principle of heartfelt gratitude for the mercy manifested to yourselves, and of ardent love to Him whose love to you rose above the tortures of the cross, and could not be quenched by the dark waters of death, make you willing to render a cheerful acquiescence in this his own appointed method for regenerating the world. Are you conscious that he left the bosom of the Father, and that bright throne which he had filled from eternity, tabernacled in a feeble body like your own, endured an agony of which you have no conception, and suffered an ignominious and cruel death, that you might be eternally saved from that perdition to which you were justly liable, and yet do nothing to advance his kingdom; but unmoved alike by obedience or love, or the example of almost the universal church, suffer millions to perish without feeling called upon to interpose an effort, a word, or the least pecuniary sacrifice on their behalf? A third motive by which we would enforce this subject is,—

3. *Compassionate regard for the perishing heathen themselves.*—You know something of the value of the human soul—you feel that a world would be worthless compared with the value of your own—many of you believe it has been saved with an everlasting salvation,—should not this lead you to consider the spiritual condition of the heathen nations, whose souls, as precious as yours, are perishing daily without hope. Experiencing, as you do daily, all the advantages and delights of civilization—soul-elevating knowledge, the sweet endearments of the domestic hearth, and social comfort; enjoyments of which they are wholly destitute,—should you not care for their temporal welfare? Let, then, your past indifference and opposition suffice; now feel that compassion towards your heathen brethren, which shall lead you to desire, and by every means that Providence has placed within your power to labour for, their rescue from the darkness and degradation in which they are plunged. A. M.

Glasgow, January, 1849.

ON THE DUTY OF CULTIVATING A MISSIONARY SPIRIT.

Read at a Meeting of the — College Missionary Association.

IF I rightly understand the object contemplated in these papers, it is this, to suggest topics of conversation, to give a tone to our meetings, and to elicit the views of the brethren upon various points connected with Missions. No subject suggested itself to my mind, as being more appropriate for the commencement of such a series of papers, than the one selected. We

proceed, therefore, to lay before you a few thoughts on the duty of cultivating a Missionary spirit.

We lay some stress upon the cultivation of a *Missionary spirit*, because it is a point which has, we fear, been too much overlooked. It has been thought a duty to attend Missionary meetings, to contribute to Missionary objects, and occasionally to remember Missions in our prayers; but the careful cultivation of a Missionary spirit has not been so constantly and so prominently kept before our minds as it should have been. And yet this is by far the most important point of all. It bears the same relation to the other duties we have named which the sap does to the fruit, or the cause to the effect. *This* cannot exist without producing *those* as its results, although they may sometimes exist in a *sickly* state, where this is absent. The Missionary spirit is the only solid foundation on which the superstructure of Missionary operations, in all their moral glory, and all their vast results, can be securely and permanently built up. If this be the case, then the most natural, the most philosophical mode of procedure, is to begin with the cultivation of such a spirit. And as the most natural and the most philosophical method, it is the method most likely to be successful. Take care of *this*, and funds, and men, and prayers, and success will quickly and surely follow. And, to our own mind, it is because this point has been so much lost sight of, that so decided a check has been felt by our Missionary Societies. They all seem to feel that new plans must be adopted, and new agencies called into operation, to prevent farther retrogression. For some time past the machinery had been working on by the force of its previously acquired momentum, which was, however, being rapidly exhausted, whilst the *spirit* of the fathers and founders of Missionary operations seemed to have died with them. But it is utterly impossible, in such a state of things, that real, and lasting, and growing prosperity can be secured. There may be the spasmodic convulsions of a corpse under the influence of galvanism, but not the healthy, the vigorous, the continuous action of the living body. Any amount of Missionary contributions, or attention to Missionary intelligence, or customary attendance on formal Missionary prayer-meetings, which does not proceed from the Missionary spirit, is only like leaves and fruit artificially fixed to a tree, instead of being naturally produced by it. The result must be, that even if they retain their freshness for a while, yet they will ultimately wither and die. This will suffice to explain what we intend by the cultivation of a *Missionary spirit*.

We bring this forward as a *duty*.—Christian men, and especially Christian ministers, should ever act from a sense of duty—from high and manly *principle*. They ought in all things to recognize *authority*—the authority of their Master. A servant ought not merely to do what may be right for him to do, but he ought to do it because it is his master's will. By following his own judgment, by seeking his own convenience, by yielding to his own inclinations, he may do what is right; but he will be decidedly to blame if he regard not his master's authority. If duty lie parallel with our inclinations, if it be subservient to our real interests, if it accord with our sympathies, it is well. This will render duty more delightful. But even then we

must remember it is *duty*. We ought, in short, ever to act from principle, rather than from feeling. Principle is not fluctuating and changeable. Principle will rise above discouragement, persevere in the face of difficulties, conquer opposition, and command success. And not only so, but it is insufferable arrogance for a Christian man to claim credit for sympathy and benevolence, when he is merely performing a bounden duty. Let us first discharge our obligations to Him who has redeemed us, let us first fulfil the commission he has given us to evangelize the world, before we make any parade of our charity and our sensibility. And although in pleading the cause of Missions before the merely benevolent, it may be allowable to rest our appeals on their sympathies, on collateral benefits, on social or commercial results, yet in pleading with Christians we ought not to descend from the high and proper ground of duty—duty which is binding upon all, and may be evaded by none. Whatever we do as Christians, let us do all in the name of the Lord Jesus, as a duty owing to him, and not as an action prompted merely by our sympathy and our benevolence. If we give but a cup of cold water, let us give it in the name of a disciple, in our characters as disciples, for then only can we expect a disciple's reward. And the cultivation of the Missionary spirit, apart from any results, has strong claims upon us, arising out of its exalted, its God-like nature. The Missionary spirit! It is but another name for that Divine sympathy which cannot look upon misery, the eternal misery of an immortal soul, without rushing to its relief and its rescue. The Missionary spirit! It is the spirit of Christ. He manifested it when he wept over Jerusalem, and in strains of pathetic eloquence poured forth the inmost feelings of his heart. He manifested it when in the garden of Gethsemane he said, "Not my will, but thine be done;" when on Calvary he exclaimed, "It is finished;" and when, standing on the Mount of Olives, about to ascend to his Father, he gave his disciples his parting commission to "go into all the world, and preach the gospel to every creature, beginning at Jerusalem"—the scene of his sufferings, his indignities, and his death. The Missionary spirit! It is but another name for that expansive spirit of benevolence which is the glory of the Divine character, or, according to John, the summing up of the Divine excellences, seeing that "God is love."

It ought to seem strange to speak of the cultivation of such a spirit as a *duty*. But it is a duty of which we have need to remind ourselves, for it is one which we are prone to forget. Yet it is a duty closely connected with our own happiness. Like all the commandments of God, in keeping it there is great reward. Obedience itself constitutes the highest felicity. Strange, indeed, it ought to be that we should forget such a duty. But it is as true as it ought to be strange.

As men, therefore, we ought to cultivate a Missionary spirit. As members of one family, we are bound to every man by ties of relationship and of duty, which we cannot sever. Every man should be to us as a brother. If a heathen could say, "*Homo sum, nil humanum alienum a me puto*," can we say less? We are not men if we are strangers to the feeling of sympathy with human misery, or regardless of seeking to alleviate human woe. Let us, then, either

cherish and cultivate a Missionary spirit, or cease to call ourselves men.

As *Christians* this is also our duty. We profess that if any man have not the spirit of Christ he is none of his. The Missionary spirit is the spirit of Christ. To look with indifference on the souls perishing around us; to say by our conduct, "Am I my brother's keeper?" is not the spirit of Christ, but the spirit of Cain; or, rather, it is the spirit of Satan. As partakers of the benefits of redemption, it is our duty to seek to bring others to the participation of the same benefits. Christ has sent us into the world, as his Father sent him into the world, namely, to bless the world. And to do this we must cultivate a Missionary spirit. As Christians, then, beholding the misery and danger from which we have been rescued; realizing the dignity and happiness of which we are already made partakers; contemplating the weight of glory, exceeding and eternal, with the things inconceivable and unutterable which are prepared for us in heaven; listening to the accents of entreaty, as they are wafted from every shore, "Come over, and help us;" recollecting the parting commission of our Lord and Master, "Go ye into all the world, and preach the gospel to every creature;" beholding the Saviour sitting on the right hand of God, in the attitude of expectation, waiting till "he shall see of the travail of his soul, and be satisfied;" meditating upon the present condition of every unsaved sinner, as he passes into eternity, exclaiming, "No man cared for my soul;" looking forward to the day of account, when we shall appear before the Judge, either with our garments red with the blood of souls, or to hear the plaudit, "Well done, good and faithful servant;" as Christians, with all these considerations resting upon us, can we hesitate as to our obligations to cultivate a Missionary spirit, or delay to seek with earnestness the possession of such a spirit in a large degree?

As *Christian students*—as those who are to be examples to believers in all things, this is our duty, by way of eminence. If the churches are to be thoroughly imbued with this spirit, it must commence anew with the ministry. The precious ointment must be on the head of the priest, so that, running down upon the skirts of his garments, it may shed its perfume on all around. The conversion of the world, the prosperity of the church, and the glory of God, demand especially from us, as candidates for the ministry, a far greater attention to this duty than we have been in the habit of giving to it. Brethren, the church is looking to us to lead the way, that she may go up to possess the land. Let us, then, whilst we confess past shortcomings, seek afresh baptism of the Spirit of God; let us realize our responsibilities; let us seek Divine assistance in this and in every other duty; and let us never forget that "to him who knoweth to do good, and doeth it not, to him it is sin." P. E. R.

A BRIEF SKETCH OF THE LIFE AND LITERARY LABOURS OF THE LATE REV. G. PAYNE, LL.D., &c.

DR. PAYNE was the son of a good man, a Baptist minister in Northamptonshire. He went to school at the town of Northampton. In his master he found a teacher—a thing not to be met with in every school at this day, but less

frequent then; and he taught him to think, and the lessons of Northampton were fresh in his memory at the close of life. Not only was George Payne in the habit of thinking then, but he liked much even when a boy to know the thoughts of others—he read. He read much to the close of life, and he "inwardly digested," and that thought must be very hard which he could not digest. Although the son of a Baptist minister, he embraced Pædobaptist views. This was the result of thinking. Desiring the office of a bishop, he entered Hoxton Academy, in order to furnish his mind and discipline his heart for that "good work." This was in 1802. In the year 1804, he went to the college at Glasgow, for the purpose of further culture and higher discipline. There was no university in England that would have admitted a student with a mind like his. If he wished to enter one of these he must have been content to have thought in rut, but as he dared to use the whole breadth of the road of thought, he travelled northward. The senate of that college declared him, after the usual examination, to have become in less than three years master of his art, so he was now George Payne, M.A. Having passed through the course of study prescribed at that seminary, he was invited to minister in holy things to the church then under the pastorate of the Rev. Edward Parsons at Leeds. But his stay at Leeds was short. His next sphere of labour was Hull. The Rev. G. Lambert was the spiritual overseer of the good flock at this time meeting at Fish-street chapel. In 1812 he left Hull, and became the pastor of the church meeting at Thistle-street chapel in the city of Edinburgh. He taught them, and watched over them, and did them good. He was to them a blessing from God; and when his Master directed him into another line of service, they thanked the Lord of the vineyard for his labours, and he did not go away without proofs himself of their gratitude. In the year 1823, the committee of the Lancashire Independent Academy invited him to succeed the late Dr. Fletcher as theological tutor. Here he remained till the committee of the Western Academy, then removed to Exeter, invited him to take the Divinity tutorship and residency of that institution. In 1829, the Senatus Academicus conferred on him the honorary degree of LL.D.; he therefore resided nearly twenty years in the west. On the 19th of June last he entered his rest, declaring on his departure, after all the vicissitudes of life, and in his case they were many, all but literally with his last breath, that "God was love."

Such is a brief account of one of the best men of his age; and the following is a list, approximating to accuracy, of his literary labours. It is not perfectly complete; but there is no publication of any note or magnitude that is not included:

1. Editorship of the *Christian Herald*. This became ultimately the father of the present *Scottish Congregational Magazine*, and then expired.

2. "A Sermon on Sanctification." Edinburgh.

3. "An Exposition of Rom. ix. 6—24; designed to illustrate the Doctrine of Divine Sovereignty." 1816.

4. "Remarks on the Moral Influences of the Gospel upon Believers, in Opposition to the Glassite and Sandemanian System." 1820.

5. "Elements of Mental and Moral Science." 1828; last edition, 1845; pp. 456. Gladding, City-road.

6. "A Lecture on the External Evidences of Christianity." Exeter.

7. "The Church of Christ considered in Reference to its Members, Objects, Duties, Offices, Government, and Discipline." 1837. The most complete treatise on the Congregational system we know.

8. "A Manual Explanatory of Congregational Principles." An abridgment of the preceding.

9. "The probable Influence of the Separation of the Church from the State on Episcopacy in this Country." [We are not quite sure that we have given the *exact* title of this pamphlet, as we have not a copy of it by us.]

10. "Lectures on Divine Sovereignty, Election, the Atonement," &c., &c. Third edition, greatly enlarged; with an Appendix, containing "Strictures on the Statements of Dr. Jenkyn on the Doctrine of Divine Influence." 1846.

11. "Elements of Language and General Grammar."

12. "A Letter to the Editor of the *American Biblical Repository*, containing Remarks upon a Paper of Professor Stuart on *Original Sin*."

13. "The Response of the Church to the Promise of the Second Coming of the Lord." A discourse delivered on the occasion of the lamented death of the late Mr. Hendebourck of Taunton.

14. "Strictures on certain Portions of Dr. Marshall's late Work on the Atonement."

15. "The Question: Is it the Duty of the Government to provide Means of Education for the People, Examined?"

16. "The Doctrine of Original Sin; or, the Native State and Character of Man Unfolded." The eleventh series of the Congregational Lectures. Pp. 454.

Besides the preceding, he wrote a few pamphlets at different times, and many reviews in various magazines, besides a variety of contributions to their general contents. Sometimes he appended his name to these pieces, but often did not. The works, however, by which he will be known in ages to come are those numbered in the preceding list 5, 10, 16. Few men of his own age wrote books of equal value with those three volumes. Several exceeded him in the quantity of letter-press they issued; but, for the most part, it will be found that their productions were more ephemeral than these volumes, which we beg to recommend to all who can appreciate profound examination of the most important topics that can occupy the thoughts of man—viz, *the mental constitution of man: his native condition in a spiritual sense; and the mode by which he can be redeemed.* We beg to intimate that we think this is the order in which Dr. Payne's works should upon the whole be read; and any man who has made himself master of these three volumes, we unhesitatingly say, whether he adopts the various opinions and theories of Dr. Payne or not, that he is prepared beyond most men for the examination of any theory in morals or theology. We urgently, therefore, recommend candidates for the Christian ministry, and all our younger ministers, to possess themselves of these works, and master their contents.

This is not the place to examine Dr. Payne's

mental character, nor to criticise the productions of his pen—the latter, at least, has been done often; but it will be obvious to all, that he must have been a laborious servant of his Heavenly Master; and he was, let it be known and remembered, as humble and devout as he was penetrating and profound. He was eminently a man of God as well as a man of thought.

E. D.

JUVENILE CRIME AND DESTITUTION.

SIR,—Much has been said of late in respect to "Juvenile Crime and Destitution;" many suggestions offered—many palliatives propounded—many plasters proposed. To me it appears that some people, earnest as they may be and sorrowful at the aspect which human affairs present, yet overshoot the mark, and fly away from the *cause*, while all their energies are spent in inventing cataplasms for the moral sore. Thus when crime—juvenile crime especially—is rampant, we have proposals for drafting off the criminals to our Colonies, or other places, it may be, for their reform, or for the colonists' pollution; but all such proposals as these seem rarely suggested to the mind till *prison doors have closed on the victims of society's neglect*, and prison association has rendered those victims almost impervious to better influence. This is meeting the effect rather than the cause; and to a certain extent this is all that can be done. But it is not right, nor just, nor Christian, thus to get rid of weighty responsibility, by treating moral maladies as if they were of mysterious and undefinable origin; and then quieting our consciences by administering the plaster, or exhibiting a palliative. We ought to look, we must look to the *cause*, and here statistics may be of service in thus viewing the matter. By the Census of 1841, there were, in the United Kingdom—

Publicans	68,325
Brewers	10,442
Distillers and Rectifiers . .	713
Pawnbrokers	2,693
Billiard-keepers	121
Play-actors	1,563
Prostitutes*	100,000

183,857

This may be taken as the numerical power of the direct influence at work to debauch and corrupt society—the numerical power of the *cause* to produce a certain effect.

What does the same Census give as the counteracting influence to this moral malaria? What power, so far as the Census shows, does Religion bring to bear against it? Just this—

Clergymen or Ministers . . 23,543

It may be said, "Ah, but this is not all the influence religion exerts; there is the example of its professors." True; but while there may be the "burning and shining lights" of Christianity, we must not forget that there are also the burning and blasting examples of the 183,000 and their victims.

* This number of Prostitutes is not derived from the Census. There were, in 1835, 50,000 Prostitutes in London alone; and if we double this number, as for all England, we fear the truth lies very much above this estimate.

Again, what does Education do? This:

Schoolmasters, Mistresses, As-	
sistants, Tutors, or Govern-	
esses	54,787

Does Literature oppose to it any equivalent, not to say preponderating force?—

Authors	167
Paper Manufacturers	7,160
Stationers	3,320
Printers	18,313
Booksellers, Bookbinders, and	
Publishers	13,355
	42,315*

Does the Police bear any proportion to the rioting influence here at work?—

Police-officers, Constables, and	
Watchmen	15,162

Would the Army be equal to its physical-force annihilation?—

Army	40,033
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What force does *Law* oppose to its lawlessness?—

Attorneys, Solicitors, &c.	14,657
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And how is Medicine prepared to meet the plague which Egypt never more deserved?—

Surgeons, &c.	18,658
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If we should combine the forces of Religion, Education, and Literature, and bring them all to bear together on the enemy, what, numerically, would be our position? This:

Evil Influence	183,857
Opposing Force	120,645
Preponderating Evil	63,212!

Then, what is the state of the social disease, as exhibited by the Census returns only? It appears that there were—

Almspeople, Pensioners, Pau-	
pers, and Beggars, (100,529	
in Workhouses)	164,886, or 1
	in 114 of the population;

In Gaols (besides 957 Convicts	
on board Hulks)	22,330, or 1
	in 843 of the population;

And Prostitutes	100,000, or 1
	in 188 of the population;

to say nothing of 10,448 in Hospitals, and 11,218 Lunatics.

Then, besides the vast preponderance of numbers on the wrong side, there is this fact to be remembered, that, of the 183,000, *they are all "earnest" in their calling.* The publican lets no opportunity slip, and the brewer and distiller without fail produce all that the former retails. The pawnbroker must be checked in his zeal by Act of Parliament, or from mere babes he will take the pledge and wring the interest. And to the other classes the same remark equally and terribly applies. But what shall we say of the 23,500 ministers or clergymen? Are they, indeed, "an earnest ministry?" With respect to some of them, and in reference to the church to which they are attached, might they not as well be altogether deducted from the amount, and sent over to the "goat" side of the account? And then the educators: is it according to our experience, that *they* have first

* How much of this power shall be deducted for the production of polluting literature?

been taught? In how many cases does dire necessity alone "qualify" for the office of teacher?—and, even where there is a decent amount of intellectual culture, how altogether absent is the *knack* of training the youthful mind? While, as to the producers of Literature, how many are but (directly or indirectly) panderers to ignorance, or something worse? On the whole (numerically considered) the odds are fearfully against virtue, and on the side of vice. Here, then, is the point—that *there is a deficiency of agency for moral purposes.* Shall I be told not to despair; that God is all-sufficient for these things; that Christianity opens wide her arms, and will cast out none. It is admitted; but God works by means, and Christ's Gospel has to be carried: these are no days of miracles—the indolent alone look to direct interposition for the cure of these evils. The evil is great, and the power to crush it must be greater. Man demands to be treated, not so much as a nuisance when he has become steeped in crime, but as a brother around whom society should throw its protection while yet he is worthy of it. That is a pitiable, a melancholy spectacle, the young criminal at the bar of his country. He imbibed poison at his mother's breast; he drained the glass after his parent; his education was in the streets; his recreation was in the penny theatre or "saloon;" there he formed his companionship; means were wanting to satisfy appetites thus acquired; stealth assisted him to what indolence denied,—and there he is a prisoner, and as such, and *only* such (too much) society views him, calls him a vagabond, and treats him with a scowl. Such a picture is not overdrawn, nor are the instances few in which it has its reality. But, naturally, there was in that infant much that would respond to a mother's love, and take its cue from a parent's better example; but the fountain was poisoned, and the stream only too well answered to its source. We must go to the cause—parental thoughtlessness or neglect among the working classes. To illustrate this point, the point to my mind, would occupy too much space for one letter; in another communication, if allowed, I will present some statistical and other illustrations of this state of things; one demanding to be fully looked at, and energetically met by such agency as I have spoken of.

Yours, &c. CIVIL.

POPERY OPPOSED TO LIBERTY.

SIR,—As an acknowledged champion on Christian principles of the rights of man, I think you will not deem the following facts unworthy of publicity. They suit, it is true, the meridian of Italy rather than the centre of England; and are such as, I believe, the men who have lately thrown the overtures of the Pope and the cardinals' hats into the Tiber would be ashamed of.

In December last, the visitors of a benevolent Society in Birmingham, formed for the relief of the sick poor, and supported by many of the friends of the Evangelical Alliance, were called to a distressed case of an afflicted man in New Summer-street; he was suffering from cancer, and was in deep poverty. The Society administered to his wants. On making inquiries respecting his religious views, he was observed to be reserved, and under deep emotions, which he struggled to suppress, and refused to answer

their inquiries. Subsequent visits had a more desirable effect; he expressed, and evidently enjoyed, a deep interest in hearing the Bible read, and often responded to the prayers of the visitors. There was a deep anxiety to obtain the knowledge and love of God, and reason to think he was an anxious inquirer after salvation. On the eighth visit they found matters were entirely changed. While in the act of kneeling as before, much secret and convulsive feeling exhibited itself. Lifting up his hands, and floods of tears running down his manly cheeks, he begged the visitor to desist, adding, "I hope, dear sir, you will not be grieved when I tell you, that since the visit of the last sabbath, the priest came to see me, and has forbidden me to allow any one to pray or to read the Scripture in my hearing. I am sorry for it; but it is the order of my church, and I must obey."

A similar act of intimidation was some time before this, brought before one of the superintendents of Ebenezer chapel sabbath-school. A poor boy had received the reward of a Bible in the school for good behaviour; but, dreading the priestly anathema of the church, for his father was a Catholic, and his mind had been impregnated by the doctrine of servile obedience to the authority of man, brought the Bible back; and the reason extorted from him by his teacher was, that he was afraid to be seen reading it, and was unwilling any longer to keep it in his possession.

You have lately inserted in the **BANNER** another case, that of burning the Bible; analogous to one recorded in Jeremiah, where it is said Jehoiakim concurred in Jehudi's act of cutting the prophecy of Baruch with a penknife, and casting the roll into the fire. The priests in our town have put out a printed disclaimer against this presumptuous act of impiety, and disown, what they cannot deny, with many apologies. But still the opposition to the truth goes on; and is connected with such unheard-of excesses of arbitrary power, as quite amaze us, and oblige us reluctantly to appeal to the press with an earnest inquiry, to know how long man's inalienable rights and liberties are to be trampled on.

Not far from Carr's-lane lives a poor woman, formerly identified as a Roman Catholic. She was induced to hear the gospel from the lips of the Rev. J. A. James; and was a short time since visited by some of the members of his congregation in the time of affliction. One sabbath afternoon, while confined to her bed, and hearing the Scriptures read to her, she was alarmed by hearing the foot of her priest on the stairs, and in haste concealed the Bible; a corner of which unfortunately appeared from beneath the counterpane. The book was discovered, and immediately removed with severe denunciation, as unintelligible, indecent, and not proper for a woman to read. Suspecting her fidelity to Rome, the next day her two children, on whom she depended for a scanty livelihood, were removed from her by the priest and sent several miles from home, that they might not be corrupted by the heretical teaching of their parent.

Believing that facts like these show the necessity of an Evangelical Alliance against infidelity and superstition,

I remain yours, truly,

P. S.

AFTERNOON SERVICES.

SIR,—I read with much concern the remarks of two correspondents in the last number of the **WITNESS**, with respect to the want of afternoon services in our chapels. With their views I most fully concur, and trust the subject will receive that candid investigation which its importance demands. That it may not be wholly lost sight of, I am induced to keep it before your readers by relating the result of my own experience and observation; and I do venture to hope, that in some places at least, where we have now to deplore the most lamentable neglect of public worship, the experiment may be tried of returning to the good old plan of three services in the day.

The present system of opening our chapels but twice on the sabbath, is a comparatively modern innovation, and one which carries on its face a retrograde aspect, not only as it respects our denomination, but in the cause of God. Would our zealous forefathers, think you, have dreamt of thus restricting the hours of labour in their Master's vineyard? We know of many who were wont to preach from twelve to twenty sermons a week at all times and places—anything for souls; theirs was, indeed, an "earnest ministry," the want of *our* times. Of course we have some happy exceptions; but it does appear that this *new fashion* of dropping the afternoon service is gaining ground, and is being adopted in the face of facts which strongly condemn the alteration. Just that service is given up which is likely to be attended by the greatest congregations; that which accommodates especially the mother of a family, the aged and feeble, servants and working-people generally, with whom, it is well known, the afternoon is considered their leisure time. But my object is not to repeat the excellent arguments and Christian-like appeals of the writers I have alluded to, I would simply ask leave to relate my own case, which illustrates forcibly, I think, the correctness of their opinions.

The Independent interest with which I have been connected in church-fellowship for nearly forty years, has been prosperous; and, until recently, *three services* were regularly held every sabbath: that in the *afternoon* being almost invariably the best attended, and for that reason always selected for Sunday school and Missionary sermons. But the old minister dies, and with the new pastor comes a new proposal, apparently induced by the prevailing custom, to omit altogether the afternoon service. Various reasons were alleged for the change—such as the inability of the minister to preach, and of hearers to *digest* more than two sermons: the church meets, and the matter is severely debated; the alteration is felt by many to be most objectionable, but the *ministerial* proposition is carried by a bare majority, and, of course, the service is discontinued. What is the consequence?—the attendance at the remaining services immediately diminishes; the galleries become almost deserted. Now many of those who used to be in the house of God, may be seen on the sabbath afternoon walking and taking their rides, or, if at home, are desecrating the day in frivolities which it is painful to refer to; and all this, moreover, in a populous district, where, as a matter of fact, it is known that thousands who ought to unite in public worship,

never enter any sanctuary: and to meet this state of things, (will it be believed?) a project was seriously entertained by some of *reducing* the dimensions of our chapel, in order that it might be *filled*! Such a novel and, I had almost said, *ludicrous* procedure was not, could not, be tolerated; the very stones of the building, as it were, cried out against it. No, we say, rather let the efforts of pastors and churches be redoubled, to "compel" the people to come in while yet there is room. Much as I esteem the Christian minister for his work's sake, and desire to love the brethren, I must, in justice to my conscientious convictions, say that I deeply

lament the unwise, unscriptural, and uncalled-for restriction of our public services.

Men and brethren! test the matter in the light of the gospel. Will it bear a close and searching examination? Can we satisfy ourselves that a *blank interval of six hours and a half* is really required, or even *justifiable*, after our morning's service, either for the minister's *rest* or the people's *reflection*? And are *three hours* all that should be devoted to the service of the sanctuary, or the Lord's-day? "I speak as unto wise men, judge ye what I say."

AN AGED DISCIPLE.

Bury St. Edmunds, March 6, 1849.

Review and Criticism.

The Life and Times of John Calvin. Translated from the German of Paul Henry, D.D., a Minister and Seminary Inspector in Berlin. By HENRY STEBBING, D.D. Two Volumes, 8vo. Whittaker.

THIS is emphatically, on all subjects, the age of review. It is sitting in judgment upon the proceedings of the past as to men, events, and institutions; and, if we may judge from appearances, it is in a fair way to disturb conclusions, and to reverse decisions, never hitherto questioned. In our own country we may instance the case of Cromwell, to whom Carlyle has done incalculable service, bringing to light the hidden virtues and noble attributes of that greatest of Englishmen, for which a reckless and heartless world had not given him credit. The publication of the life of Calvin, by Dr. Henry, on the Continent, is an event of exactly corresponding character, for which there was but little reason to look in that direction. Whether we regard the spirituality of Calvin's personal religion, or the nature of his theological system, or his scheme of church polity, we stand alike amazed that he should have found a biographer in the Seminary Inspector at Berlin. Nor is this all: it was not less an unlooked-for and remarkable circumstance, that a work of such a nature should have found a translator among the clergy of the Church of England, and especially in Dr. Stebbing, who is, we believe, not considered to rank with the evangelicals. That that gentleman should have given Calvin and his biographer the benefit of his highly-accomplished pen is another of those events that baffle calculation. But this is not all the wonder: Dr. Stebbing says,

With regard again to matters connected with church government and discipline, the Translator desires to state that, while reporting the sentiments of many parties on these subjects, he has learnt to love, more and more, the church to which it is his happiness and privilege to belong. Much as he desires to see some improvements in the practical working of its system, and truly as he deplores the abuses which prevail in ecclesiastical patronage, he is fully persuaded that no church has ever more closely approached the Apostolic model, or been more generally adapted to imbue a nation with the knowledge and the principles of the Gospel, than the Church of England.

Strange doctrine this to be found upon the same counter with the book of Mr. Noel; and still more strange will it appear when it is recollected that this is the self-same Dr. Stebbing who, a short time back, addressed to Lord John Russell one of the most able, searching, truthful, powerful, and appalling letters on the present corrupt state and utter inefficiency of the Church of England that ever came before the British public! According to the picture there drawn, "the apostolic model" is one of the greatest and most unmixcd and unredeemed abominations the world has seen: whether viewed religiously or politically, in the light of justice or of expediency, there is nothing in the history of human society to be compared with that very model—the Church of England. Compared with this, all other ecclesiastical deformities appear beauty itself. How Dr. Stebbing can persuade himself into the belief that it is "a happiness and a privilege to belong" to such an ecclesiastical corporation as he has described briefly, and the Hon. and Rev. Baptist Noel more at length, is to us utterly incomprehensible. We should deem location on such a continent of corruption much more allied to calamity and dis-

grace than to honour and privilege. This, however, may be matter of taste, but the Doctor is equally at fault as to facts. Speaking of its unsurpassed "adaptation to imbue a nation with the knowledge and the principles of the Gospel," the matter becomes very serious, and awakens less of pity than of stronger emotions. Dr. Stebbing ought to know better; but if his knowledge on this point is at fault, he has only to read the book of his late co-presbyter, Mr. Noel, to see that the English Church, so far from being the chief promoter, has been the prime hindrance to the evangelization of England.

But we must stop: this may suffice as a homage to conscience, which compels us thus to speak, though in an article in which such matters have no right to appear. A statement of the Translator, on which it is founded, was wholly out of place in such a work, and its introduction quite unworthy of a man of his spirit, genius, and learning. It is really insufferable that ministers of the Church of England—none more than the Evangelicals, who scarcely ever appear upon the platform to promote any good cause of religion or humanity—cannot translate a work from a foreign tongue, or pen a preface to a publication by a writer of another community, without virtually swearing a sort of Chancery affidavit, to the effect that "this deponent maketh oath and saith that he is from head to heel, heart and soul, inside and out, all over a Churchman—a true Churchman; and that he is not by this his present act and deed to be understood as entertaining, approving, or patronizing any sentiment or measure at variance with the said Apostolical Church!" Thus, we contend, the general course and conduct of the clergy is contemptible, disgusting, insufferable to all men of sense, self-respect, and dignity, and far from complimentary or honourable to the so-called Apostolic Model herself. These things were quite unknown in Paul's days. We should really be ashamed of a connection with a community which stood like an old Canaanitish city—ramparted off from the universal church of God, and which hated most those portions of that church which were the purest, and hated them only because they were pure. We entertain a very strong respect for Dr. Stebbing; but even in him we cannot suffer such a course to pass without animadversion: for our minds are made up to spare it in no man; and we shall, without fail, denounce and expose it wherever it may

appear. There is none of that insolent absurdity to be met with, we are happy to say, in any other portion of the church of Christ in these realms.

Dr. Henry's Preface is a very valuable production, full of truth and discrimination. He considers that the history of Luther is more suited to rouse religious feeling than that of Calvin; but that Calvin's is "much more fitted to sharpen the spirit and excite the love of great undertakings in modern times, and to ground men firmly on the rock of faith, that is, Jesus Christ."

It may contribute to inspire confidence, that the volumes contain something worthy the attention of the British nation, to be apprised that the work has occupied its Author the greater part of twenty years. Dr. Henry is deeply alive to the fact that the world—the religious world, so called—has done nothing like justice to one of its very greatest men. He says,

The genius and solid merits of this Reformer have rarely been estimated according to their value. It is only of late years that attention has been drawn to his talent as a commentator. We may also mention it as a singular fact, that while the world is so ready to censure the ignorance of former times, it should still have so generally retained its prejudice against Calvin. While this is shown by particular criticisms directed against him, it is equally evident from the circumstance that not a single complete biography of this remarkable man has appeared, many as have been the memoirs written of the other less important actors in the time of the Reformation.

There is no spot on the face of the globe where the merits of Calvin, both as a man and as a writer, are so thoroughly appreciated as in Scotland—a fact to be accounted for by the circumstance of Knox's intimate relation to him; and which shows the power which one man may exert upon the mind of the whole nation. Next to Knox, the most revered household word throughout Scotland's families is the name of Calvin—a name frequently mentioned in the South, mainly for purposes of reprobation—mentioned by those who have seldom read one line of his works, and who hardly know one fact of his history. The Methodists, both of the Old and other Connexions, have done this best and greatest of men all but irreparable injury; and the Church of England has fully played its part. The bulk of the clergy have ever been the adversaries of the Gospel, and, therefore, of Calvin, and what they called Calvinism; and they found, at length, a meet expositor in the spiritless, spongy,

godless production of Bishop Prettyman, who sought glory by what he called its "Refutation;" but a glory which was short-lived, inasmuch as he, his book, and his system, have been utterly demolished by the great work of Thomas Scott, the Commentator, in reply.

It will be observed from the title, that these volumes present, not simply the life, but also the times of Calvin; and hence the vast volume of historic matter which is here opened up. We consider that Dr. Henry has performed a service to true religion almost too great to be estimated. It is, indeed, incomparably the best production of the kind that has appeared for the last two hundred years upon the Continent; and he that reads these volumes thoroughly, and digests the matter contained in them, will be one of the best-informed men upon such subjects of the present age.

It is unnecessary that we should extend our criticism, which would be out of place in our pages. This must be reserved for the large *Reviews*. Having thus, therefore, introduced the subject, we shall now present our readers with some specimen passages, in themselves full of instruction and interest. But, even here, we must pass over much that is admirable, and which we had marked for citation. We shall, therefore, proceed at once to the man, and give a view of his literary labours:

LITERARY LABOURS.

It is impossible to look without wonder at the literary labours of the Reformers, Calvin, Melancthon, and Luther. None of them was far advanced in years, but each had written remarkable and masterly volumes; and amid what cares, distractions, and struggles! All three were employed as academical instructors; two of them as ministers and preachers. Luther brought up seven children, and Calvin had to contend with the most distressing bodily sufferings.

Calvin's whole life was spirit; the bodily element was greatly subdued in him. But notwithstanding the shortness of his life, he lived more than many whose course is long, since he lost no time in useless sleep, of which, like other extraordinary men, he required but little. When the day had been wholly occupied in business, the quiet hours of the night remained to him, and, allowing himself a brief repose, he would continue his labours. In his later years, his spirit was not in the least degree troubled or weakened, as was the case with Luther in the last weary years of his life. Calvin's weak bodily element was at last almost consumed by the inward fire of his soul. To form some idea of his activity, let us look at the letter which he wrote to Farel from Strasburgh: "I remember no day in this whole year in which I have been so pressed with such a variety of occupations.

When the messenger was prepared to take the beginning of my work with this letter, I had about twenty leaves to look through. I had then to lecture and preach, to write four letters, make peace between some persons who had quarrelled with each other, and answer more than ten people who came to me for advice. Forgive me, therefore, if I write only briefly of things."

In addition to his literary employments, he had, in Geneva, the customary engagements of which we have spoken,—the business of the court of morals or the consistory, that arising from the assembly of the clergy, and his connection with the congregation. Three days in the week he lectured on theological subjects, and every alternate week he preached daily. His excellent memory was a great help to him in all these labours. It is reported that he never forgot anything which pertained to his office, however much disturbed on all sides, or oppressed with applications. When writing a work, he could suspend the labour, devote some hours to the duties of his office, and then resume the thread of his discourse, without being obliged to read over what he had written.

An enemy to long speeches and useless words, he had, by the help of his lively genius, which was sharpened by study and the habit of dictation, acquired the habit of giving quick, brief, conclusive, and dignified answers, and of speaking generally not much otherwise than he wrote.

As one of the watchmen of Israel, he was in perpetual conflict with secret and open enemies, so that Wolfgang Musculus compared him to a bow always strung. He carried on a correspondence which extended over all Europe, and still found time to translate most of his own learned works himself. He formed and sent forth preachers. The council charged him with numerous weighty affairs. He had frequent journeys to perform, and was consulted on all important subjects. These various occupations he continued to the end of his life, and even undertook occasionally the duty of his brother ministers, if the necessities of the church called them to a distance. He was never happier, according to his own statement, than when he was obliged to do many and important things. That he also took his share in the concerns of the city itself, we learn from the zeal with which he exerted himself during the plague; and afterwards, when the city, in 1559, feared a siege, he set an example to the citizens by uniting with the professors and preachers in labouring at the fortifications. Let us add to all this, the consideration of his extraordinary faithfulness in the discharge of his pastoral duties; and how, for instance, he would not absent himself from his charge, even while his wife was lying on her death-bed. It was but seldom that he complained of the excessiveness of his labours, and he was always ready to do all for his friends. If they sent him their works to look through, he would find time, he said, to do it in the long nights. And yet, impressed with a feeling of duty, he speaks of his little labour; and in the discourse which he addressed, while dying, to the council, he refers with great humility to his exertions. He seems sometimes, at an earlier period, to have had no feeling of his activity, because he was sensible in himself of having still more force, and greater energies,

than he had occasion to employ. He worked with great rapidity, as he shows in his statement respecting his treatise against Sadolet: "I have not been able," he says, "to complete the translation of my address to Sadolet, for it was the labour of a whole day." It appears, however, that he was not always in the same humour for every kind of work; some things, therefore, would lie a long while unfinished.

CORRESPONDENCE.

Epistolary correspondence was with Calvin so much a duty and necessity, that he would sometimes, in the midst of pressing business, expend a whole day in writing to Farel from Strasburg, to inform him what news he had learnt from various parts of Europe. Hence he would upbraid his friends if they proved negligent in their correspondence. Instances of this occur in many of his letters to Viret and Farel. "Your negligence will not be easily pardoned," he says. To Viret's excuse he answers, that he ought simply to have pleaded for forgiveness. He often wrote without any particular reason, but simply to keep up his correspondence with Farel, who wished it, and whose desire in this respect Calvin was so glad to satisfy.

But Calvin's numerous correspondence strikes us as so much the more remarkable, when we think of the difficulty and expense with which it was carried on. Every letter which he wrote had to be conveyed by a special messenger, upon whose fidelity much depended. The messengers thus employed frequently travelled on horseback; they were also often detained at the place to which they carried the letters, waiting for the answer. During all this time they were living at the expense of those who sent them, and the reformer had not rarely to meet the charges out of his own scanty means. We read in his letters, how he was often broken in upon in the midst of his labours by some messenger, who was anxious to set off on his journey, and for whom he was obliged immediately to prepare his letters. Many letters were lost, and even whole works, which had been committed to the charge of strange travellers.

Calvin's style is not to be disregarded, as illustrative of the practical tendency of his character. It was with him not nature only but principle, to think and to write clearly, in short intelligible sentences. He scarcely ever indulged in long periods, which would have been difficult to the comprehension of a popular assembly. The report circulated by some of his admirers, that he read the works of Cicero through once a year, is certainly false: no trace exists of his having done so. His sententious style, moreover, is formed rather on another model, as on that of Seneca. That he was well acquainted with the literature of the ancients, though he but rarely cites them, is proved by his Latin style. The Latin language was to him, as to all the scholars of his time, almost his mother-tongue, and he seems to have been more perfect in it than in the yet unpolished language of his fatherland. In the former he moves with elegance and grace, and breathes forth his thoughts in harmony with the language; while in the latter he is often harsh and perplexed. That tact, that delicacy of taste, which genuine cultivation alone can give, Calvin possessed in a far higher degree than our Luther; but still he was greatly excelled in this respect by Melancthon. Dignity

of expression was peculiar to that remarkable man, as we see it exhibited sometimes even by unlearned writers—as, for example, by some of the New Testament writers, who, enlightened and exalted by the Holy Spirit, avoided all that rudeness and superfluity of sentiments which are so opposed to a good style. In profane literature, the Greek tone and spirit, which affected, without mastering Calvin, have the closest analogy with this noble style of the Holy Scriptures.

Calvin's style, even in his correspondence, is almost always classical through its very simplicity, and this notwithstanding his carelessness and occasional misuse of words. The character of a man may be commonly discovered in his style; this at least was the case with Calvin. In his mode of writing we recognize the same simplicity and candour which he shows in his inward and outward life. As he wrote without circumlocution, so spoke he in his life; and this beautiful simplicity of his style appears still more striking, when it is compared with the coquetish, pompous style of the writers of the following age. We have here also another proof of the truth, that the greatest genius is always the most simple. No witticisms, no play of pretty antitheses, no superfluity of words can be found in Calvin; his only object is to make his subject, his thoughts known, and he always finds the right word for this. But his correspondence, the moment of trusting confidence, the season of repose, exhibits most remarkably that clear simplicity of thought which formed the groundwork of his whole being. With the same simplicity he greeted the two little daughters of his friend Viret, and spoke clearly and tranquilly on the important affair of Servetus; as if the one was as weighty a matter as the other, the least thing having with him as much worth as the greatest, all being in his eyes equally great and equally little. One feeling only governed him, the feeling of duty: for this alone he lived, and this was the ground both of his greatness and his repose. A certain degree of irony, a tendency to sarcasm, is discoverable, not in his letters, but in his polemical writings: instances of this may be found in his work against Westphal, and even in his sermons on Job. In his purely theological writings, the depth of his thoughts, his penetration, and the ardour of his convictions, render him eloquent. He extemporised in the Council with irresistible fire; and it was here that he found the most frequent incitements to oratory. His personal influence must have been rendered powerful by the circumstances already related; but that he did not study or exercise rhetoric as a common art, may be easily understood from his character. He was much too honest for this, and had too great a contempt for all that merely dazzles, to employ useless phrases. Of his love of brevity, he himself says, in the "Institutes," "I am by nature fond of brevity, and I could not probably attain to it even were I to endeavour to acquire a more prolix style. Though it might be more agreeable to the reader, I could not employ it; the work which I have undertaken requiring a pure and simple doctrine delivered with the greatest brevity. And as philosophers lay down certain principles, from which they derive all particular duties, and the whole chorus of virtues, so also has Holy Scripture its mode of teaching, which

is infinitely better and safer than that of the philosophers. But there is this distinction—the latter are wholly influenced by ambition and vanity, and have no other end in view but the display of their skill and the subtlety of their understanding. They have accordingly endeavoured to give lustre to their works by a careful use of method and arrangement. The Holy Spirit, on the contrary, who teaches without adornment or affectation, has not always followed this strict order and method. Since, however, he has in some cases done so, he has taught us thereby that we are not wholly to despise them."

PREACHING.

As preaching is the chief element in the Protestant Church, it was natural that the homiletic art should be highly cultivated in it. But the Catholics afterwards became the rivals of the Protestants in this respect, and surpassed them. Calvin knew nothing of that kind of preaching which was subsequently practised in France—of that species of artificial discourse which it soon became the indispensable duty of the preachers in the Reformed Church to deliver: This species of preaching among the Protestants reached its highest degree of perfection in Saurin, who was celebrated for the force of his reasoning and his admirable and eloquent applications. The fashion thus introduced still prevails, and it seems as if the gospel could only be proclaimed in this form. In Calvin's time also, the French language, in respect to eloquence, was far behind the German. The reverse was the case at a later period, and pulpit eloquence reached its perfection in France; while in Germany, after the death of Luther, by whom it had been so successfully practised, it proportionally declined. The arrangement of the sermons of these times has been found fault with, and the mode of delivery continued to be heavy and monotonous up to the present age; in which the poets, having given a new character to the language, and Luther's pithy writings being again read, the French have been frequently surpassed. Homeletics did not exist at the time of the Reformation: the art of speaking, or speaking as an art, was utterly despised, and the inspired word only was desired. This must be carefully borne in mind, to form a proper notion of Calvin's method of declaring the gospel. We cannot assert of those times that the preachers were confined to a little circle of doctrines, consisting of the mere elements of the faith; that books of sermons treated simply of belief and confession, and that the same materials were again brought forth in the treatment of morals. Such an assertion would certainly not be supported by a reference to Luther's sermons, which abound in original, awakening, and practical ideas. Still less could it be defended by an appeal to those of Calvin, who always avoided the excess of dogmatic teaching, and practical in all things, he was especially so in preaching. Taking Scripture for his guide, he follows its example, and insists continually on action. He was also, for the most part, attentive in his sermons to order and arrangement. Luther, on the other hand, observed no particular form, but allowed himself perfect liberty both in the plan and language of his discourses; sometimes speaking scholastically, in short sentences, and in an artificial

order; at others neglecting all order, and pouring out his thoughts like a stream; sometimes calmly instructive, at others impetuous and angry; sometimes with, sometimes without a text; often very long, as frequently very brief, in his sermons; affording, indeed, a true image of his excitable, fiery, rule-defying nature. Calvin was far more orderly in his discourses; he was always full of thought, and often exhibited a delicate criticism, with uniform depth of judgment and solidity of learning. No less conspicuous are the warmth and originality of his ideas and expressions; and though a smile is sometimes provoked, one cannot follow without surprise and delight the course of his striking and powerful argument. Great *naïveté*, and with it ingenious, satirical applications, intended to render disbelievers ridiculous in their own eyes, characterise his sermons. His style is remarkably simple, his method not synthetic; such at least is the case with his discourses, which commence with a proposition, from which he derives all the rest, generally by way of analysis; while he runs through whole books of Scripture, explaining a certain number of sentences in an instructive manner, and closing the whole with a prayer.

Several of his sermons, however, are on definite subjects. Calvin's pulpit exercises were generally weightier and more solemn than those of the German reformer; more impressive by the force of their inferences and striking sentences. Luther often unfolded his text dogmatically, and returned to it. Calvin kept his hearers, and objections which might be urged, more closely in view, and frequently wandered far from the text to answer the arguments of adversaries. That which gives a certain appearance of heaviness to his sermons is, perhaps, the manner in which they are usually read; those who peruse them rarely considering the discourse from beginning to end, or flying over the whole as it were in spirit, but employing themselves at every step with some weighty, striking thought. But every one who reads him must say, as was said of Demosthenes, "This man is right." However the pompous rhetoricians under Louis XIV. might ridicule his *naïve*, simple manner, the time is come in which his rough, powerful style is preferred far above those regular, rounded, ornamental periods, which were so long regarded as the model of eloquence, but which, instead of awakening, only weary and depress the soul.

Calvin preached extempore; it is nowhere mentioned, at least, that he ever wrote a sermon. He himself says expressly, in an unpublished letter: "I did write the twenty-two sermons on the eighth psalm; but they have been printed simply as they could be gathered from my mouth in the church. You there see our style and ordinary mode of teaching." He frequently also declares, that the power of God could only pour itself forth in extempore speech; and he expresses himself very distinctly and beautifully, in his letter to Somerset, against the reading of sermons. "The people," he says, "must be taught in such a manner that they may be inwardly convinced, and made to feel the truth of what the apostle says, that the Word of God is 'a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' I say this

to your highness, because there is too little of living preaching in your kingdom, sermons there being mostly read or recited. I understand well enough what obliges you to adopt this habit. There are few good, useful preachers, such as you wish to have; and you fear that levity and foolish imaginations might be the consequence, as is often the case, of the introduction of a new system. But all this must yield to the command of Christ, which orders the preaching of the gospel. And this preaching must not be dead, but living, and, as Paul says to Timothy, 'for doctrine, for correction, for edification.' So that when a Christian enters the church, he may be moved to penitence, and be inwardly convinced, and so feel himself led to give honour to God. You know also, how the apostle speaks of the life of the Word in the mouth of the true and faithful servants of God. They ought not, then, to wish to shine in the ornaments of rhetoric, or to effect great things thereby; but the Spirit of God should be echoed by their voices, and so give birth to virtue. No possible danger must be permitted to abridge the liberty of the Spirit of God, or prevent his free course among those whom he has adorned with his graces for the edifying of the church."

On the power of eloquence, Calvin says: "You must take care, as far as possible, to have good trumpets, such as may penetrate deepest into the heart; for you are in danger of not reaping much fruit from any part of the Reformation which you have effected, however good and holy the work, if this power of preaching be not more and more unfolded. It is not said without reason, that Jesus Christ 'shall smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips.' This is the means by which the Lord will bind and destroy all his enemies; and hence the gospel is called the kingdom of God. Although the edicts and laws, therefore, of princes are good auxiliaries for the support of Christianity, God will make his dominion known by the spiritual sword of his Word, proclaimed by his ministers and preachers."

The four sermons against the Nicomedites, before cited, are grounded upon four texts, which seem to have been thoroughly considered; the discourses themselves, which are of moderate length, manifesting a clear progress of ideas. So, too, the 150 sermons on the Book of Job, which were delivered without preparation, are with few exceptions far from long. We may hence conclude, that he found it expedient to exercise caution in this respect, and that he rarely preached more than half an hour. With a slow delivery, one of the above-mentioned four sermons might occupy three quarters of an hour. His practical discourses on the twelve minor prophets, and his sermons on the Epistles are, with some exceptions, still shorter. Luther also has spoken very distinctly, and with originality, on the value of brevity.

CONGREGATIONAL PREACHING.

He considered certain regulations necessary for ministers, it being contrary to his system to leave anything to the caprice of individuals:—1. The congregational preaching introduced by him, must have been in the highest degree conducive to the religious instruction of the people. It consisted of a discourse intended for the edi-

fication of the grown-up portion of the congregation which assembled on a week-day (Friday); and after the sermon any one who pleased was at liberty to come forth, to make his observations, and discuss them with the preacher. This gave rise to a higher species of catechising, through the utter absence of which in our churches many of the people live in the grossest error, without its being suspected by their clergyman. Calvin seems to have found it useful to let the people enter into conversation with the minister, to awaken their interest in the subject of his discourse. From the same principle, the public catechising of the children was established; in this, as is still the custom, the children answered the questions of the minister aloud in the presence of the congregation. The preaching of which we have spoken also afforded Calvin the opportunity of admonishing the people. Thus it is said, that following the advice of some of the brethren, he warned the community, by stating it in the congregation, that two heretics had arrived in Geneva, who taught that he only is a Christian who is perfect; and that the forgiveness of sins is a deliverance effected for us by Jesus Christ, that we may enjoy this perfection.

CHARACTERISTIC NOTICES.

Notes on the Prophecies of the Apocalypse. By HENRY FOSTER BURDER, D.D. 8vo. Ward and Co.

THE uniform characteristics of Dr. Burder's intellectual emanations are clearness, intelligence, devotion, and practical bearing; and such exactly are the distinguishing features of the book before us—features very seldom impressed on commentaries on the Book of Revelation. The work may be described as a popular view of the Apocalypse—as popular, at least, as it is well possible to make it; and it strikes us, that Dr. Burder has succeeded in producing the best popular manual of the sort that has yet been published. It will furnish a valuable introduction to the volumes of Mr. Rogers, and the larger works of a popular character, for those who desire to prosecute the study, while it comprehends all, we presume, that the larger number will be disposed to read. It is not impossible that these "Notes" will even increase the number of students of prophecy, which, when once fairly embarked in, is one of the most alluring of all studies. These brief, clear—and, from that very clearness, seeming superficial—pages will probably win to the subject not a few who have heretofore shrunk from it; and, indeed, we consider that they who, even with a guide, so gentle, so considerate, so moderate, and so skilful in the work of simplification as Dr. Burder, still hold back, must be given up as hopeless. Such persons have no chance of coming in for any portion of the blessing promised to the reading and the understanding of the book. The Dissent of Dr. Burder stands boldly out here; and he has done excellent service on the subject of modern Millenarianism, which he has discussed at great length; and to his disquisition on this point we refer as a specimen of his power of clear and convincing argumentation. The work cannot fail to be popular, and it cannot be extensively diffused without corresponding usefulness.

Lectures on the Book of Revelation. By the Rev. GEORGE ROGERS. Vol. III. 12mo. Snow.

WE doubt not that a large number of intelligent Christians will, with ourselves, rejoice in the appearance of this the *third* volume of Mr. Rogers's Lectures, which, we are happy to say, is in all points equal, and in some superior, to its valuable predecessors. Mr. Rogers seems to gather vigour as he advances; perhaps the marvellous times which have been passing over us may have had some share in firing his spirit and calling forth his energies. Be this as it may, the volume is one of a very telling character. There is a desirable compactness about it, and also an arrangement which gives it an impressive unity. It is based upon Chapters XI., XII., XIII.; and hence it is entirely devoted to the exposure of the corruptions, doctrinal, political, and spiritual, of the Romish church. It will readily appear, that a very wide field is thus opened up, and inspection will show, that Mr. Rogers has, according to his own views, laboriously traversed that field. On a Scripture so "vexed," it is too much to expect, that the disciples of schools so numerous and diversified, will or can consider that he has always found the exact truth of any given text according to their conflicting theories; but we think few men of sense and piety among them will deny, that he has generally stated truth, if not the truth of a particular passage, and stated truth of the highest importance with clearness and force, and in a spirit congenial with its character. It is, therefore, a book which all may read with instruction and edification; for its tendency is to promote prayer rather than speculation; and this is surely the greatest praise that can be bestowed upon the commentator. But while the book is popular, it is, nevertheless, elaborate, and indicates no small share of acquaintance with the erudition of the subject; so that, where Mr. Rogers differs from his predecessors, that difference is to be set down as proceeding, not from ignorance of their views, but disapproval. Mr. Rogers has achieved a very considerable undertaking. Whether he means to proceed to the close of the book, is not stated. Perhaps this may depend upon the reception given to this his third volume, which, we trust, will be such as to induce him to go on.

The Poetical Works of James Thomson; with a Life of the Author. By P. MURDOCH, D.D. With Notes, by Nichols. Royal 18mo. Tegg.

THIS volume comprises all Thomson's pastoral, dramatic, lyrical, and didactic poems, with a few of his juvenile productions, and forms the completest edition of his works we have yet seen. Wherever the name of Nichols appears, both as a printer and editor, it is a guarantee for whatever the case requires. He is one of the most pains-taking and accomplished editors of the day; his rule clearly is, not how little may be done consistently with keeping to the letter of the contract, but how much may be needful to the perfection of the enterprise. In the present case, not satisfied with Notes, interspersed throughout both the *Life* by Murdoch and the several pieces of which the volume is composed, we have a large body of erudite and very valuable Notes prefixed, which will greatly aid the intelligent study of the magnificent effusions of the Bard of the Seasons. Nothing

more surely need be said to the lovers of true poetry to recommend the volume. It is only to be hoped the success will be such as to encourage Mr. Nichols to continue the exercise of his talents and learning in a direction for which he is so eminently fitted.

Recollections of a Beloved Sister. 18mo. Foster.

AN affecting narrative of the salvation, suffering, and death of a very interesting young person; peculiarly suited to move the hearts and feed the minds of youth.

Joy in Departing: a Memorial of the last Days of A. J. Clarke. By J. G. DECK. 18mo. Hamilton and Co.

THIS tale is soon told. Augustus Clarke was born at Bangalore, in the East Indies, in the year 1813; and, in 1835, he finished his course on the earth, dying in the faith and hope of the gospel; presenting a most lovely specimen of the power of the grace of God. It is meet for the Family Library, the Sunday-school, or a present to youth.

The Sleeper Aroused: an Appeal to Christians to seek the Conversion of Sinners to Christ. By A. E. PEARCE. 32mo.

COPIES of this very striking Address might be placed, with high probability of usefulness, in the hands of all persons engaged in the work of Tract Distribution and Christian Instruction. Zealous persons might also do well to carry about a few of them in their pockets, giving one to such friends as they may occasionally meet, and who, they have reason to believe, are not duly alive to this great duty of seeking the salvation of men; but it is not less adapted for presentation to lost souls, whom, instrumentally, it is exceedingly fitted to awaken.

The Light of Prophecy let in on the Dark Places of Popedom. By A. HISLOP. 18mo. Longman.

MR. HISLOP has chosen, as the basis of his exposition, 2 Thess. ii. 3—12: a text on which Dr. Samuel Clarke was willing to rest the whole argument for the truth of Christianity. The subject is here wrought out in seven chapters, well-written, well-reasoned, and well-applied. The book is a valuable addition to a class of works on the Popish controversy, much fitted to do execution in leading people to see the true character of Popery. It has our very hearty recommendation.

The Happy Art of Winning Souls to Christ, exemplified in the Life and Ministry of the late Rev. M. Jones, of Trelech, Carmarthenshire. By J. J. BENYON. 18mo. London: Snow.

THIS is a very interesting story of a very worthy man—highly eulogistic, but, it appears, the eulogy was not unfounded; for, allowing for the exuberance of friendship, much still remains which merits notice, and entitles the memoir of Mr. Jones to consideration. Mr. Benyon has performed his task in a spirit of filial reverence, and acquitted himself very respectably. The volume cannot fail to prove acceptable in Wales, and wherever the subject of it was known, as we believe he was in the metropolis itself. It

is here stated, that "during his ministry he received upwards of 2,400 hopefully converted persons to the fellowship of the churches under his care." Happy the man concerning whom such a fact could be recorded! His ministry appears, without being deficient in the attributes of the head, to have possessed in it a vast amount of the heart. It would seem that his success was, at the same time, furthered by his respectability in point of worldly circumstances. He married early; and the object of his affections was a person of considerable means, which, after all, appeared to be her least recommendation.

Remains of the Rev. Philip Henry; extracted from Unpublished Manuscript. By Sir John BICKERTON WILLIAMS. 18mo. Tract Society.

THIS is a beautiful edition to the golden pots that have manna, of which so large a number adorn the shelves of the Religious Tract Society. Philip Henry, most of our readers are aware, was the father of the celebrated Commentator, Matthew; and the father, like the son, was noted for delight in the exercise of his pen, although, according to his descendant, Sir J. B. Williams, "owing to extreme modesty, published nothing." Fragmentary portions of his manuscripts, to a considerable extent, have already been published by sundry of his descendants; but the rich mine is not yet exhausted, and a desire to render his labours still further subservient to the good of men, has prompted the present exhumation. The three names thus brought into conjunction—that of Philip Henry, Sir J. B. Williams, and the Tract Society—are enough to command public confidence, which examination will show to have been every way deserved. Had the book appeared even without such names, it must ultimately have commanded general attention among people of spiritual discernment.

Brief Memoir of Sir Thomas Fowell Buxton and Elizabeth Fry. 12mo. Gilpin.

JOHN FOSTER truly said, "it is an humbling thing to be a man;" and who has not, a thousand times over, been ashamed of his species? Such men and women, however, as those whose names are inscribed in this title-page, contribute to mitigate shame and reconcile one to human relationship. This comprehensive and pleasant sketch will be useful to multitudes who cannot afford a more expensive volume; and it can be read by none without profit.

Hymns and Thoughts for the Sick and Lonely. By a Lady. 18mo. Nisbet.

THE origin of this book, as set forth in a modest preface by which it is introduced, shields it from the severity of criticism. The thought of its publication arose in the midst of solitude and suffering; and pages so originating hold forth the promise, that the materials comprised in them are kindred to the feelings which gave them birth. The rhymes and verses here presented, are pervaded by good sense, right feeling, and a strong current of pure devotion. By persons circumstanced as the writer, the book may be read with pleasure and profit.

Comfortable Words for Christian Parents bereaved of Little Children. By JOHN BROWN, D.D. 12mo. Edinburgh: Oliphant and Sons.

THESE are, indeed, very "comfortable words," exceedingly suited to the case of those whose hearts are bleeding under the wounds of recent bereavement. The writer's theme was dictated by his own suffering; and thus these three most excellent discourses were worked out under the influence which personal experience alone can produce. The discourses have a special value to families in like condition.

Biography.

MRS. LONG, OF CLAPHAM PARK.*

ON the roll of female Christian biography we remember none, inscribed in the course of the present century, to be compared, in point of puritanic lineage, with the late Mrs. Long. Personally, her claims were great; relatively, prodigious. In the second chapter of the work her descent is clearly traced up to the immortal John Rogers, the proto-martyr—a man who reflected honour upon human nature, lustre on the Christian faith, and of whom the world was not worthy. The introduction to the work sets forth some very curious facts, from the Commentary of Albert Barnes, relative to the descend-

ants of the martyr in New England. The Commentator, remarking on the animating words of the prophet, (Isa. lix. 21,) "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," goes on to say:

"There is no promise of the Bible that is more full of consolation to the pious, or that has been more strikingly fulfilled than this. And though it is true that not all the children of holy parents become truly pious; though there are instances where they are signally wicked and abandoned; yet it is also true that rich spiritual blessings are imparted to the posterity of those who serve God and keep his commandments. It is well known to all who have ever made any observations on the subject, that the great majority of

* "Memoir of Mrs. Long, of Clapham Park; with Interesting Notices of a Pious Ancestry, Descendants of the Proto-Martyr, John Rogers." 12mo. London. Hamilton.

those who become religious are the descendants of those who were themselves the friends of God. Those who now compose the Christian churches, the world over, are not those generally who have been taken from the ways of open vice and profligacy: the church is composed mainly of the families of those who trained their children to walk in the way of pure religion."

He adds, "The Secretary of the Massachusetts Sabbath-school Society made a limited investigation, in the year 1838, for the purpose of ascertaining the facts as to the religious character of the families of ministers and deacons, with reference to the charge so often urged, that their sons and daughters were worse than common children. The following is the result: in 268 families which he canvassed he found 1,290 children over fifteen years of age. Of these children 884 were hopefully pious; 794 have united with the churches; 61 entered the ministry; only 17 were dissipated; and about half only of these became so while with their parents. In eleven of these families there were 123 children, and ALL but seven pious. In fifty-six of these families there were 249 children over fifteen, and ALL hopefully pious. When and where can any such result be found in the families of infidels, of the vicious, or of irreligious men? Indeed, it is the great law by which religion and virtue are spread and perpetuated in the world, that God is faithful to this covenant, and that he blesses the efforts of his friends, to train up generations for his service. All pious parents should repose on this promise of a faithful God. They may and should believe that it is his design to perpetuate religion in the families of those who truly serve and obey him. They should be faithful in imparting religious truth; faithful in prayer; faithful in a meek, holy, benevolent example; they should so LIVE THAT THEIR CHILDREN MAY SAFELY TREAD IN THEIR FOOTSTEPS; they should look to God for his blessing on their efforts, and their efforts will not be in vain. They shall see their children walk in the ways of virtue, and when they die they may leave the world with unwavering confidence that God will not suffer his faithfulness to fail; that he will not break his covenant, nor alter the thing that is gone out of his lips."

"It is a fact, too," he continues, "that comparatively a large proportion of the descendants of the pious become themselves, for MANY GENERATIONS, true Christians. Some of the most devotedly pious people of this land are the descendants of the Huguenots, who were expelled from France. A very large proportion of all the piety in this country has been derived from the 'Pilgrims,' who landed on the rock of Plymouth; and God has blessed their descendants in New England and elsewhere with numerous revivals of religion."

"I am acquainted with the descendants of John Rogers, the first martyr in Queen Mary's reign, of the tenth and eleventh generations. With a single exception, the eldest son in the family has been a minister of the gospel, some of them eminently distinguished for learning and piety; and there are few families now in this land, a greater proportion of whom are pious, than of that family."

It may be doubted whether any family, in the whole history of Gentile churches, ever produced so striking an illustration

of the text as that of this self-same John Rogers. He had, in no ordinary manner, honoured God; and in his famous line he realized the glorious promise, "Them that honour me I will honour." Early in the reign of Mary, John Rogers preached at St. Paul's Cross the sermon which prompted the proceedings that ultimately led to his martyrdom. At the instigation of that born sovereign of savages, Bishop Bonner, he was soon sent to Newgate, where he was placed among common felons in that vast and gloomy mansion of guilt and sorrow. However, he was not idle, nor did he leave himself without a witness to his Christian love and apostolic compassion for suffering humanity:

While in Newgate, he proposed that himself and his companions should have but one meal a day, still paying the whole expense, that the other meal might be given to the needy prisoners. He left, in his own handwriting, full particulars of his various examinations, throughout which he maintained the truth with great constancy and firmness, and this important record was remarkably preserved. He petitioned to see his wife, but was denied; and having renewed the petition just before his execution, was again denied. On the way to execution, the sheriff asked him if he would recant his opinion. He replied, that "what he had preached he would seal with his blood." The sheriff said, "Thou art a heretic;" to which the unshaken hero of God replied, "That shall be known at the day of judgment;" and on the sheriff saying, "I will never pray for thee," he answered, "But I will pray for you." He repeated the 51st Psalm by the way, the people, who attended in great numbers, rejoicing at his constancy. His wife met him, with his ten children, and the eleventh at the breast, but this affecting sight could not shake his resolution; and when, just before his burning, his pardon was brought if he would recant, he utterly refused it; and, in the presence of a great number of people, he was burnt to ashes, washing his hands in the flames as he was burning. He suffered, February the 4th, 1555. A great search had been made in the prison for his papers; but his wife and his son Daniel coming there after his death, the latter spied a small black case, half concealed, which proved to contain his own account of his examinations, the particulars of which were thus happily preserved.

The blessing of God on a martyr's seed at once appeared. One of his sons, Richard, was a "divine of incomparable worth:" he laboured, during the space of forty-six years, at Weathersfield, in Essex:

He was an admired preacher; and, it is said, the Lord honoured none more in the conversion of souls. Bishop Kennet says of him, that England hardly ever produced a man who walked more closely with God. Indeed he was

commonly styled the "Enoch" of his day; and he used himself to say, "I should be sorry if every day were not employed as if it were my last." He was always remarkable for seriousness and gravity in all kinds of company. A gentleman of respectability once said to him, "Mr. Rogers, I like you and your company very well, only you are too precise." "Ah, sir," he replied, "I serve a precise God."

He was the author of a large work, highly esteemed and still extant, entitled, "Seven Treatises on Scripture Directions Leading to Happiness."

Daniel and Ezekiel Rogers, both eminent Puritan divines, were his sons. Daniel was a man very famous in his day, and had the honour of being severely persecuted by that meek and gentle successor of the Apostles, Archbishop Laud :

He was a man of great abilities and great grace; though his natural temper was such that Mr. John Ward used to say, "My brother Rogers has grace enough for two men, but not enough for himself." He received the high applause of all who knew him; but always discovered a very low opinion of himself. He often said, as infirmities came upon him, "To die is work of itself;" but, as his end approached, he became serene and happy, and exclaimed, "Oh, glorious redemption!" He died in 1652, at eighty years of age. His fame and usefulness were great in his day, and he classed among the learned writers and fellows of Christ's College. There is a portrait of him in the library, Redcross-street.

We now arrive at the renowned grandson of the martyr, John Rogers, of Dedham, Essex—one of the most surprising instances of the power and sovereignty of Divine grace upon record. As a child of the devil, and an enemy of all good, he had no superior; while, after his conversion, among the sons of God, and those of his servants who show unto men the way of salvation, he attained to equal eminence—he was second to none. He appears, as to power, and pathos, and histrionic tastes and capabilities, to have been the Whitefield of his times; as varied, as violent, as captivating, as playful, as melting—a very magician, as a public speaker :

He was at first so addicted to vice that he sold his books and spent the money. His uncle procured him a fresh supply of books, and sent him again to Cambridge; but he continued profligate, and sold his books and spent the money as before. His uncle would now have cast him off, but was persuaded by his wife to give him another trial: he therefore sent him a third time to the university with books; and the grace of God changing his heart, he became an illustrious ornament to his college, and a man of most exemplary piety. Mr. Richard Rogers used to say, "I will never despair of any man for John Rogers's sake."

He became vicar of Hemington, in Norfolk,

in 1592; and minister of Haverhill, in Essex, in 1603. Afterwards he removed to Dedham, and continued there the rest of his days. He was a grave and judicious divine; and delivered solid truth with a peculiar gesture and elocution, so that few heard him without trembling at the word of God. He was a most popular and useful preacher, and God blessed his labours remarkably in awakening careless sinners; he was, indeed, one of the most awakening preachers of his age. Bishop Brownrigge used to say, "John Rogers will do more good with his wild notes, than we with our set music." His congregation on lecture days was collected from all the country round, his church thronged, and surrounded by such as could not gain admittance. Yet his great usefulness could not screen him from those suspensions and deprivations which were the portion of the Puritans in those times, when the most useful and laborious preachers in all parts of the country were buried in silence, and forced to abscond from the fury of the High Commission. He was at first induced to subscribe, but endured great distress of mind in consequence. How severe were such trials to men with large families!

Mr. Rogers was a thorough Puritan, but of a most humble and peaceable behaviour; he loved all who loved Christ, and was greatly beloved by them. In 1629 his lectures were suspended, for refusing obedience to the impositions of Laud; which was a great affliction to holy Mr. Rogers, who used to say, "Let them hang me up by the neck, if they will but remove these stumbling-blocks out of the church."

Of his peculiar and impressive manner of preaching, we have the following instance, related by the great Mr. Howe, when preaching on the Divine authority of the Sacred Scriptures; the circumstance was related to Howe by Dr. Thomas Goodwin :

Dr. Goodwin being in his youth a student at Cambridge, and having heard much of Mr. Rogers of Dedham, purposely took a journey to hear him preach on his lecture day; the lecture being then so frequented, that to those who came not early there was no possibility of getting room in that very spacious church.

Mr. Rogers was at the time on the subject of the Scriptures; and, in the course of his sermon, he falls into an expostulation with the people about their neglect of the Bible. He personates God to the people; telling them, "Well, I have trusted you so long with my Bible; you have slighted it; it lies in such and such houses covered with dust and cobwebs; you care not to look at it. Do you use my Bible so? Well, you shall have my Bible no longer!"—and he takes up the Bible from the cushion, and seems as if he were going away with it; but immediately turns again, and personates the people to God, falls down on his knees, cries and pleads most earnestly: "Lord, whatever thou doest to us, take not thy Bible from us; kill our children, burn our houses, destroy our goods, only spare us our Bible!" And then he personates God again to the people: "Say you so? well, I will try you a little longer; and here is my Bible for you: I will see how you use it; whether you will love it more; whether you will value it more, and live more according to it!" By these actions the congregation were remarkably affected; the place was a mere Bochim; the people generally were deluged with tears;

and Goodwin himself, when he got out, and was to take horse to be gone, was fain to hang a quarter of an hour upon the neck of his horse weeping before he had power to mount; so strange an impression was there upon him, and generally upon the people, on having been thus expostulated with on the neglect of the Bible.

Mr. Rogers died October 15, 1636. He was the author of several excellent treatises, particularly an exposition of the first Epistle of Peter; an edition published in 1659 has a portrait of him; and Sidrach Simpson, the editor, says: "His name is a sweet savour poured forth, and his praise among the saints is in all the churches; his words were as sparks of fire; and he was both a Boanerges, a son of thunder; and a Barnabas, a son of consolation."

One of the earlier exiles, or Pilgrim Fathers, was the Rev. Ezekiel Rogers, son of Richard:

Foreseeing the storms likely to burst upon the English church, many prudent men, and among them Mr. Rogers, thought of taking refuge in New England, where he arrived in 1638, and formed a settlement, which he named after his parish in England, Rowley, not far from the residence of his relative Nathaniel Rogers, at Ipswich.

Being chosen on one occasion to preach at the court of election at Boston, the ability he manifested rendered him well known throughout the country, while he was much respected and very useful in his own church. He had an intimate knowledge of the human heart, and the effect of his prayers and sermons was such, that his people were often surprised by his faithful representation of the state of their minds, and were ready to say, "Who has told him about us?" His conversations with the young were particularly useful, especially with those whose deceased parents had recommended them to his care; and he was always ready to impart instruction to the children, who came to his house in considerable numbers, when he would examine and counsel them privately one by one. He was very successful as a peace-maker, and in preventing quarrels among his people.

During the latter part of his life he was the subject of much affliction. He buried his first wife and all her children; his second he was quickly deprived of, with her child; and on the night of his third marriage, his house was burnt to the ground. He rebuilt his house, but had shortly afterwards a fall from his horse, which deprived him ever afterwards of the use of his right arm; upon which he learned to write very ably with his left hand. God enabled him to bear his troubles cheerfully, and to rejoice in his tribulations. Though of a weak constitution, by a prudent attention to the rules of health, he lived to his seventieth year, and died January 23rd, 1660. He gave his library to Harvard College, and his house and lands to the town of Rowley, for the support of the gospel.

We must pass over a number of golden links in the Roger lineage, to get at Thomas, whose history may afford encouragement to some that need it:

Though early disciplined and trained by his pious parents in wisdom's ways, yet, to their

great grief and anxiety, he manifested a propensity to every kind of wickedness. But it pleased God to recover this youthful wanderer from the error of his ways in a singular manner. After the commission of some act of delinquency, Thomas had been sent to bed by his parents at an early hour. Wishing to know what they would say of him, he crept slowly down a back flight of stairs, and placed himself close to the parlour-door. There he overheard his anxious mother pouring out the bitterness of her soul to the pious partner of her joys and sorrows, and expressing a fearful apprehension that Tommy would come to the gallows at last! The gallows was a dreadful sound in Tommy's ears; and it sank the deeper into his heart, from the perfect assurance that, as they were ignorant of his overhearing their conversation, they gave utterance to nothing more than the conviction of their minds. His guilty conscience became alarmed; a marked change of principle and conduct followed; and, through Divine grace, he became as remarkable for his dutiful submission to his parents and his God, as he had been for disobedience to both. Thus were answered the many anxious prayers which had been offered for an undutiful son, and answered in the exercise of parental authority. Had either prayer been restrained, or correction withheld, little good might have resulted. It was to the union of both that success was granted. And perhaps this incident may prove instructive and consolatory to some unhappy Christian parents, whose children are a grief to them; and encourage them to persevere in the due exercise of parental authority, mingled always with a prayerful dependence upon God, whose grace can effect, even by the most unlikely means, that change of heart, which human efforts and moral suasion fail to accomplish.

While a student at Cambridge, Mr. Thomas Rogers formed a society of his fellow-students, who met alternately at each other's rooms, for reading the Scriptures, religious conversation, and prayer. They also took a lively interest in the condition of the unhappy prisoners confined in the castle. Mr. Rogers took a respectable academical honour; but was ambitious rather of becoming a useful minister than an eminent scholar. With a mind, therefore, well furnished, and with no ordinary talent in opening and expounding the Scriptures, and a heart deeply imbued with the love of Christ and the love of souls, he prepared to enter on the duties of his high calling. Having entered on a curacy, he seldom preached less than three times on the Lord's day, and frequently once or twice in the week. In his estimation, life was too short, and his work too momentous, to admit of idle hours; and so indefatigable was he, that his aged father, who was himself a laborious man, and by no means disposed to set narrow bounds to the exertions of his son, or to deter him from either the afflictions or the labours of the ministry, thus wrote to him: "I would not have you engage yourself to preach so often; you will certainly repent it another day. We are sure that by all our overplus labours we cannot add one cubit to the stature of Christ's body, we cannot add one to the number of the redeemed."

Mr. Rogers had a mind elevated above the blasting influence of narrow and bigoted sentiments; and respected, yea, loved piety, when-

ever and in whomsoever he saw it. He found it quite possible to live on terms of perfect amity with Christians of different sentiments, and at the same time to maintain, with perfect consistency, and without any compromise, his own views and principles.

Passing along the line, we at length reach Miss Rogers,—daughter of the late John Rogers, pastor of the Independent church at Tisbury, where he finished his course in 1815,—who was born April 5, 1802; was married to Mr. Long, Dec. 28, 1825; and died, Dec. 20, 1847. During that considerable period she sustained the high relationships of wife, mother, and mistress of a large household, in a manner every way worthy of her lineage and her religion. So far as we can gather her character from the very modest—the almost blameably modest—narrative of her husband, it was solid as beaten gold, while it beautifully, and in the happiest proportions, blended the numerous virtues by which it was constituted and adorned. We doubt whether Mr. Long has not been restrained, by an over-delicate sense of propriety, from doing full justice to the virtues of his admirable companion. We think much more might have been made of two-and-twenty years' society of such a treasure, by a writer whose modesty did not restrain the utterance of truth. Then, there is appended to the volume the substance of a sermon on her death, by her much-loved pastor, the Rev. James Hill, of Clapham, which does very little

to mend the matter. It just serves to complete the blunder. We are at an utter loss to comprehend what business it has here. It is, to be sure, consolatory, elegant, and orthodox, and would have stood very well in a volume of evangelical discourses; but this is a biography, and yet, throughout the discourse, the name of Mrs. Long, or the fact of her death, is not once, either directly or indirectly, mentioned or referred to. The author tells us that the biographical facts are excluded from the sermon because they are found in the volume. Good: but was not this a sufficient reason for not adding, but entirely excluding, the sermon itself? Had it contained a delineation of Mrs. Long's character, this would have formed a very good reason for excluding the more doctrinal part, and inserting the delineation; but to do as is here done is in every view preposterous. In the Second Edition, which will, doubtless, soon be called for, the sermon ought to be excluded, the body of the book severely revised, and wholly re-cast. The Table of Contents ought to be enlarged some twenty or thirty-fold, so as to give the reader some idea of the rich materials of the work. This, in these days, is no minor consideration. It would be worth Mr. Long's while to call in the aid of some skilful hand, to assist him in perfecting the monument he has reared to the virtues of such a wife as it is the privilege of few to possess, and the calamity of few to lose.

Church Affairs.

THOUGHTS ON A BISHOP.

We are not enough versed in ecclesiastical diction to know why bishops are called *ordinaries*. We presume it is all right: we take it as a sly hit. It is a sign that, the expense of palace-building excepted, there is little that is extraordinary about them. But Henry of Exeter we claim as an exception. Only think of styling so outsized and unique a worker as Dr. Philpotts an "*ordinary*!" It is enough, despite her manifold sorrows, to put Mother Church in merry mood. We feel moved to defend the English language against so strange a misusage. He is, may he ever remain, an *extraordinary*!

We have got into the habit of coupling His Lordship, in our thinkings, with the

man whose shake of the hand was so unmercifully energetic, that his friends never left him without tears in their eyes. We cannot have a neater and yet more full-bodied expression of the melting force of Exeter's episcopal grasp. There are eyes that overcharge at once at the mere remembrance of his extraordinary good-byes.

His Lordship was born seven centuries, at least, too late. There is a mistake somewhere. His natal day should have been in the iron age of episcopal power. Hildebrand and he would have been rare college chums, and would have held on as staunch cronies to the end. Bishops are now rather ecclesiastical hulls laid up in ordinary, than manned for active service. We scarcely look for movement in

the brethren of the lawn sleeves. Theirs is no go-ahead profession. They seem most in keeping at rest on their episcopal pedestals, as ornamental embellishments of the "venerable Establishment," carved after an antique model. The times are out of joint for prelatial power. Quietude is now the true element of the mitre: the least-said-the-soonest-mended maxim the wisdom of its wearers. But His Lordship of Exeter is proof against all such prudential thinkings. He is plainly among the "quick." The whole bench, Sodor and Man included, puts its admonitory finger to its lips in vain,—he will have his say. He has a lover's fondness for a fray. If you want to find him, just inquire for the very thick of the fight, and there he is sure to be. What minds he if the old house falls rattling about his ears? "Dig away," he cries to the wielders of the ecclesiastical implements, "right in upon the foundations; batter down yon uncanonical rafters; level that evangelical partition wall; we'll have the old thing, or none at all."

Are preparations making for writing His Lordship's life? What a rich treat an autobiography would be! As the thing could not but pay, and as financial improvidence has never been one of Exeter's evil besetments, more improbable turnings-up are there than this. At any rate the public should hold some Boswell in hire. It is a point of national consideration, that no scrap of so eventful and beacon-light an existence should be lost.

"Industry," says the proverb, "is as marrow to the bones." Truly, then, the ossific structure of Dr. Philpotts cannot lack the marrowy element. He has work enough on hand for half a dozen bishops, and yet his industry is a match for it all. Who ever knew him flinch or flag? The Daily Press, which would go down without him, has of late been one standing record of his militant propensities. There he was, in the very heat of the recent St. Sidwell's surplice riot, cheering on the offending priest, or succouring him with cordials when prostrate. How heartily did he welcome the yet later embroilment with his dear evangelical cleric and lay brethren of Plymouth, into which his semi-Popish chaplain so cleverly, and, it is said, by prearrangement, drew him. The floors of Lambeth Palace have just resounded with the heavy tread of angry remonstrants against His Lordship, and the very throne is threatened with a kindred

invasion. There, too, are the Ecclesiastical Courts, which are quite renewing their strength under his auspices, with their sleeves tucked up, and hard at work for him, in the Shore and Gorham affairs. He does not confine himself either to age or sex, as the Sisters of Mercy citation proves. Was there ever such a cluster of controversies? He is a perfect prodigy of labour. Talk of damage from too many irons in the fire! "It is a vulgar error," says His Lordship; "the more the merrier."

There is a certain innocent fiction which sets forth the see of a bishop under the quiet similitude of a fold; the crosier, or pastoral crook, giving unction to the allusion. But, in the case of Exeter, we must in conscience demur to this poetic license. Dr. Philpotts a gentle shepherd! This is carrying the joke too far. Figure has no right thus to outrage fact. Parody is allowable only on the rule of some resemblance to the original. For "fold," then, please read "field," with the word "battle" prefixed.

Do the bishops hold prayer-meetings? If so, on what a ticklish thread must devotion hang, if "Exeter" be present! What a crowd, for instance, of pleasant recollections must come in upon his brother of Hereford!

His Lordship was born in the same house as Whitefield. The very spirit of contrast had its eye on that dwelling. We think it is an hostelry called the "Angel" at Gloucester. It ought to have changed its name to the "Griffin," or "The Blue Beard's Head." It is a fountain sending forth sweet and bitter waters.

What a generous friend is His Lordship to us Dissenters! We ought to build him a monument, or, at least, have him photographed after a large scale. His mitre is a tower of strength for us. His crosier (no sedative wand) points us right onward. He is a fifty-horse power, to say the least of it, on our side. His Shore and Gorham cases are among our aptest illustrations. His doings are out-and-out Anti-State-Church arguments—living tracts—tracts for the Million, dedicated to the nation, copied into the *Times*, and, what is best of all, costing us nothing for the printing. His special mission is to rectify mistakes about us; to apprise all people that we are, after all, shrewd and sensible folks; quite right when we say that "ecclesiastical tyranny is indigenous to State-Church power."

Bristol.

H. J. R.

Poetry.

MR. CREASE, whose "Child of Poverty, and other Poems," we have already had occasion to commend, has just issued another piece of considerable magnitude, and superior merit,—*"Sabbath in Edinburgh,"*—a production strongly marked by intelligence, devotion, and sorrow. In strain and spirit it greatly resembles the Bard of Olney, in the more depressed and grief-stricken passages of *"The Task."* It is a poetic deliverance of a heart filled to overflowing with the things a poet sees and the reflections to which these things have given birth. It is a prophet's survey of Modern Athens. Towards the end of the piece he pays merited homage to the Sabbath-school and the work of Missions, in the following passages :

SABBATH-SCHOOL.

'Tis wise betimes to train the youthful mind
To fear and honour God, to bend the knee,
Duly, at early morn and falling eve—
T' impress the heart with pure religious zeal,
Ere yet the world, with ruinous intent,
Her vile allurements offer. Hence, inspired
With zeal for God, and for the overthrow
Of Satan's kingdom, at the holy hour
Of sabbath's close, in his appointed place,
The humble teacher of the truth divine,
Surrounded by a youthful band, and glowing
With love towards the young immortals, sheds
The truth of God upon the opening mind;
And, with an earnestness befitting well
The glorious cause, invites them all to come
To God, before the freezing breath of sin
Hath chilled their young affections; and withal,
Warns them of Satan's wiles—for his efforts
Are, with untiring zeal, aided by large
Experience, chiefly levelled to subvert
The youthful traveller, as he enters on
Life's dangerous road. And were it not for those,
Who, with all willingness, devote themselves
To the important task of pouring on
The mind instruction's fructifying stream,
When life is in its spring; and chasing far
The mists of ignorance that overcloud
The soul—rending the veil opaque in twain,
Which intercepts truth's ray from breaking on
The mind, and darkens and bedims the path
That winds through life's entangling maze—the
gloom

That shrouds the prospect, and the dimming mist
And darkness of the soul, would darker be,
And better fitting his intentions who
Delights to lead the young astray, and plunge
Them deep in misery's vortex, where, without
A mighty arm rescue them, all escape
Is hopeless. Blessed may his labours be,
Who weekly round him draws the youthful group,
And, with a father's feeling, by the hand
Leads them to where life's crystal current rolls
Its healing waters; shows them with what love
The all-benignant Saviour stretches out
The hand to welcome them from slavery,
To happiness and freedom—from the realms
Of sin and darkness to the glorious light
And holiness of heaven. Who can tell
Th' amount of good these zealous-minded men
Accomplish?—who can estimate the worth
Of their unheeded labours? Many a son
Of genius and of intellect has first
Inhaled the soul-transforming spirit there,
And shone in after years, and thundered forth
The truths of God to thousands, o'er the vast
And isle-bestudded sea.

CAREY AND WILLIAMS.

Not few have gone
To glowing India's benighted shore,
Where he of name illustrious—and whose works
Of faith, and love, and patience follow him—
Stood forth the champion of the cross, and with
His few associates, fit compeers, diffused
The light of truth, and down the hidden mine
Descended—knowing well that it contained
Jewels of priceless worth. Upon the day
When mankind sisted stand before the Judge,
Then 't will be known how many owe their
heaven

To CAREY's pious labours under God.

Yes, when the day arrives, which all who love
God and his righteous cause long to behold—
Then shall appear the happy fruits of those
Delightful sabbath hours, when many met
To drink instruction from the messenger
Of mercy, who, devoted to the task
Of setting Christ, with all his graciousness
Before the soul—which, naturally prone
To loathe the bread of life, yet, when convinced,
Yielded, and straight forsook the husks on which
It greedily fed, and gladly turned to seek
The precious bread that cometh down from
heaven—

Of which who eats shall never die—and thus,
Made strong and fearless, boldly takes the field
Against the common enemy, and fights
Nobly the battles of the Lord: like him,
Th' undaunted WILLIAMS, who, when life was
young,

Forsook the enemy's camp, and ventured forth,
Strong in the strength of Him he loved, to raise
The standard of the Cross in heathen lands,
And make the ever-blessed NAME renowned
Throughout the fruitful isles which basking lie
Amid the ocean's solitude. And there
Pursuing, with a fire and zeal unknown
To the cold-hearted formalist, the work
On which his soul was bent, of making known
The SAVIOUR in his power and love—fell there
A martyr to his burning zeal, and from
The shore of Erromanga's isle went up,
A sanctified and happy soul, to heaven.

MOFFAT.

And thou, too, MOFFAT!—thou who nobly dared
To brave the dangers and the ignorance
Of savage Africa—unfurling there
The flag of hope, and rearing midst her scorched
And lonely wilds salvation's ensign, that
Her poor benighted children may descry
Truth's heavenly light; and, turning from the
paths

Of ignorance and sin, betake themselves
 To Him who stands with open arms, and bids
 The most degraded of the sons of men
 Welcome, as sharers in his boundless bliss.
 Well hast thou done thy work, demolishing
 The barriers interposed betwixt the poor
 Blind heathen and the glorious light of truth !
 Oh ! is there one of all the numerous sons
 Of Freedom but rejoices that the mists,
 Which blinded Afric's children, rolling flee
 Before her piercing ray !—and soon, we trust,
 The shadows of their long dark nights shall pass
 Away, and morning's splendour burst in full
 Efulgence on her free and happy sons.
 Oh ! much has been accomplished in that land
 Of darkness, by th' intrepid band who, filled
 With Christian zeal, denied to self, and bent
 On the emancipation of the soul
 From Satan's slavery, left home and friends,
 And braved the dangers which beset their path,
 That they might bid the heathen "know the love
 That passeth knowledge." Happier days are yet

In store for Ethiopia. Even now,
 Where once the dock and nettle rankly sprang,
 The tall tree lifts its green and branchy head ;
 And where the thistle grew, upsprings the rose,
 And lily, glittering with the dews of heaven ;
 And where the thorn, the stately palm-tree
 waves

Her leafy honours 'neath the cloudless sky.
 The wilderness rejoices, and the brown
 And parched desert blossoms far and wide ;
 And where the din of war was heard, the song
 Of praise is gently wafted up to heaven.
 There is a highway now, where once the wild
 Untrodden plain stretch'd round ; and in that
 way

The traveller is safe : no lion there
 Roams for his prey, no ravenous beast is there ;
 The way is holiness ; and by that way
 The ransomed of the Lord shall yet return
 To Zion with songs of joy ; and time's long, dark,
 Disastrous night shall pass away, and all
 Eternity be filled with hymns of praise !

London Missionary Society.

A FRIEND has kindly furnished us with the following letter, addressed to the Chairman of the Meeting held at the London Tavern, in May, 1820, which is so characteristic of the admirable writer that we are sure the friends of Missions will read it with pleasure, especially the few of his contemporaries who still remain on earth :

SIR,—This is the first time, since the formation of the Missionary Society, that I have been absent from any of your public meetings. Should the term of my recovery to health be protracted beyond the month of May, I will endeavour to solace myself in the consideration of the many pleasing opportunities heretofore enjoyed among you ; and should I never more be indulged with a place in your assemblies in this vale of tears, I will send you my heart, and offer up my prayers for your growing prosperity.

The Missionary cause most truly belongs to Jehovah Jesus, and all who profess relationship to him should belong to it. How can I reasonably expect to see God with comfort in heaven, if I feel but little concern to spread the gospel of his grace on earth ? or how can I look to be welcomed by disembodied saints to a participation of their celestial joys, if my best energies have not been employed in this world to add to their happy numbers ?

Our only hopes of eternal glory rest on the infinite merits of Jesus Christ. How ardent, how unwearied should I and all our brethren and sisters be to diffuse

the savour of his knowledge in every nation, in every clime ! Did he shed his precious blood for dying souls, and shall we not shed tears over them ? Did he bestow his life, and shall we refuse our pecuniary aid ? Having loved his own which were in the world, did he love them to the end ? And shall we, his professed disciples, grow weary, and decline any future assistance in his holy and merciful labours of love ? But what am I doing ? where am I running ? Do not you, Sir, preside in the midst of a band whose hearts God has touched, and who have assembled round you this night with their hearts brim-full of compassion for poor Pagans ? Well, God not only make them brim-full, but also to run over, not only for this evening, but during their whole lives !

One circumstance, dear Sir, affords me peculiar pleasure, which is, that, generally speaking, I find no abatement in the Missionary ardour of my own immediate connection. I am happy to inform you, and the company about you, that our Tabernacle contributions have not fallen short of their last year's amount. Nay, our Male Branch has exceeded, our Female Branch has exceeded, the dear charity children have exceeded, and the dear Catechetical-school has exceeded their last year's subscriptions ; and I doubt not but my brother Hyatt will give you a good account of things at Tottenham-court Chapel Societies. As I have been shut up four months, you

will conclude that our friends have not had my goad in their sides, but have their hearts in the work; and this you will consider a pledge of their attachment to the cause when my remains are lodged in Bunhill-fields, and when my spirit is basking in the beams of my God and Saviour in glory. Believe me to be, dear Sir, yours sincerely in our dear Redeemer,

M. WILKS,

Treasurer to Tabernacle Auxiliary.

Males' Committee . . .	£228	4	7½
Green's Prayer-meeting . . .	1	6	6
Tabernacle Charity-school . . .	23	0	0
" Catechetical-school . . .	21	7	5
Female Committee . . .	80	7	0
Mrs. Harris's Band . . .	2	10	0
White Bear Sunday-school . . .	2	0	0
	£858	15	6½

The Civilizing Power of Christianity.

THE paramount object of the Missionary work is to bring the heathen to Christ, and to exalt his name in the salvation of multitudes once perishing for lack of knowledge. No kind or amount of success inferior to this would satisfy the yearnings of Christian compassion; and the friends of Missions, confiding in the power and promises of Jehovah, cherish the certain hope of its ultimate achievement: "In his name shall the Gentiles trust."

But while the Missionary work, or, in other words, the Gospel of Christ, appears in its most commanding aspect, and renders its richest fruits, as the instruments of eternal blessings to our fallen race, every benevolent mind will rejoice in the salutary influences it exerts on the interests of the present life. Not only does it bring the soul into fellowship with God, and light its way to heaven, but, by awakening the mental faculties, and nerving the hand to industry, it ameliorates the condition of society, and adorns it with the arts and institutes of civilization.

The progress of secular improvement, concurrently with the work of spiritual regeneration, is at this moment in vigorous operation in various parts of the Missionary field; and numerous instances might be adduced to prove the temporal benefits which have actually followed in the train of the gospel among heathen and barbarous nations. Suffice it, for the present, to take only two examples, both of recent date—the one derived from the history of our Missions in the islands of the Pacific; the other from Southern India.

The island of Manjaia was first visited by the lamented Williams in 1823. He attempted to land native teachers, but the people robbed them of their property, treated their persons cruelly, and compelled them to take refuge in the Missionary ship still lying off the island. A second attempt, however, proved successful; and the teachers were just suffered to remain at the peril of their lives. The island never enjoyed the advantages of a resident European Missionary till the arrival of the Rev. George Gill, in the month of July, 1845; but the labours of the native evangelists were largely attended

with the Divine blessing; and out of a population of 3,560 on the arrival of our brother, there were upwards of 500 of the natives in church-fellowship. The congregations were also large; the schools well attended; and the avowed followers of heathenism few in number.

In March, 1846, during a period of high prosperity, and amid the most joyful anticipations of still greater good, an awful storm swept the island as with the besom of destruction, and the work of years was destroyed in a few hours. The various settlements suffered terrible damage, and the people lost nearly all that they possessed. But the affliction was manifestly sanctified to the sufferers; and so far from discouraging them in their industrial pursuits, it rather seemed to infuse fresh strength, and stimulate them to undertakings demanding increased skill and labour. Abundance of evidence to this effect will be seen in the following communication addressed to the Foreign Secretary by a member of his own church, the Rev. George Gill, containing a full view of the history of the island and the Mission, from the period of the hurricane already mentioned, to the date at which it was dispatched to this country:

"It is my pleasing duty (writes Mr. Gill) to acknowledge the receipt of your communication, under date of September 30, 1847, brought by the Missionary ship, and to express my obligation for your kind and Christian sympathy with me in my labours. I trust that the influence of the rich spiritual blessings which you so fervently implore on all spheres of Missionary labour will ever cheer and animate me: thus shall we realise the hallowed privileges of Christian communion by one Spirit through Jesus Christ our Lord.

"In the review of past years of labour among the people of this island, amidst much that has called for anxious solicitude, there have not been wanting cheering tokens of success. As upon my arrival in their midst they gladly welcomed me, so now the general mass still manifest a warm and encouraging attention to the means of instruction, and are walking in harmony and love among themselves, and in accordance with their name and profession.

"The dreadful gales of 1846 are still remembered with humility and thankfulness. Our people are, in some degree, just recovering themselves from the desolating effects of those hurricanes on their plantations. Much time has been necessarily spent by them in planting and improving their lands; and we hope, by the end of 1848, or early in 1849, to rebuild the three chapels and schools in their respective settlements.

"We have had rather heavy gales this year, especially in March last. We were compelled to watch the whole of one day and night, taking every possible precaution to secure the roofs of the houses by ropes and logs of wood from the cocoa-nut trees. I rejoice to say no damage was done. At midnight I walked into the settlement to observe the state of the natives; and was much cheered to see here and there a group of men standing near the beach, or watching their houses, and to hear them singing in their own language the hymn,—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high."

"At present the mass of the people are dwelling in very inferior and unhealthy buildings; their time and labour, as I have just intimated, having been so fully occupied in cultivation. Lime has, however, been prepared for the chapel at Oneroa, my own station; and we fully hope soon to begin again.

"In building the chapels, and making other arrangements at the respective settlements, we shall be greatly encouraged by the supplies of cloth and tools which have been received from England. The prayerful sympathy and generous help of the British churches can never be forgotten, nor will they fail to produce real and lasting benefit. Our people are surprised and delighted with such liberal donations, and cease not to implore the richest heavenly blessings on their benefactors.

"They continually talk of the Society; it is a word of great pleasure and interest among them; and, in the anticipation of the last Annual Meeting in May, they determined to give some substantial proof that their interest and gratitude were sincere. For the year ending in the month of May, the contributions amounted to £73; they also paid £5 towards the expenses of my return from Rarotonga; and, in addition to this, paid for their copies of the Scriptures printed at Rarotonga, and the New Testament printed in England, £50 1s. 6d. They prize the written Word of God, search therein daily, and cheerfully pay for all their copies. At present I have disposed of all the British and Foreign Bible Society's New Testaments, as well as of all Scriptures printed at Rarotonga. The people are greatly rejoiced to learn that Mr. Buzacott is to remain in England, to revise and print, under the auspices of the Society; and they are all but impatient to receive the whole Bible complete.

"At the close of the annual meeting held on the 31st of May, the total amount of contributions was £120. The money contributions are small; but the amount of personal and individual labour expended in the manufacture of the arrow-root and the fishing-net, gives a pleasing proof that they love the cause of Christ, not in word only, but in deed and in truth. Freely have they received, freely do they give. These contributions are from a poor and destitute people whom God has honoured the churches of Britain to bless, and who now rejoice to do a little to help the great interests of the Society in the name of Him who has so richly loved them, and who, though so rich, for our sakes became poor.

"We have just completed a great public work, by carrying good paths and roads around the whole island and through the settlements. Formerly the paths were very narrow, and, in many places, almost impassable to any but the natives, who can go through water, mud, or mire with ease and facility. You may remember Mr. Williams, in his narrative, gives no very pleasing account of his walk through one of the island stations. We have log-bridges over all the water-courses, and firm stone-paths through the two plantations.

"The inland station, Tamarua, was formerly located around the swampy and unhealthy courses of water passing through the Taropatches; it is now removed to a more healthy spot on a site originally suggested to the people by Mr. Williams. A temporary chapel has

been erected there, and a dwelling-house for the native teacher. The people are now removing their houses to the new settlement, which we hope to arrange in a neat and healthy manner.

"The people of this village are very solicitous for a European Missionary. I have told them that I have written, and also told them your reply; and they say, 'Write again!—ask again!' The governor of the settlement said to me last month, 'Write again, and ask the Society how much property we shall send to England to buy a Missionary? for,' said he, with great energy, 'I think we can buy him, and feed him, and pay him.'

"On the 12th of May the 'John Williams' arrived at Mangaia. I have to acknowledge, with unfeigned gratitude, the very kind and liberal supplies then received. The wood will be of great value and service in our contemplated new buildings, and in finishing our own dwelling-house. This land is remarkably poor in wood, and such a grant as your kindness has supplied is really invaluable.

"The people had long anticipated the Missionary ship with a desire to enjoy a public service with the captain and the brethren who might arrive. It was in the afternoon of the Saturday when the goods were all landed, and the wind not being favourable for Rarotonga, the urgent and pressing desire of the people that the vessel should remain over the sabbath was gratified. Information was forwarded to the two inland stations, that the churches might assemble at the principal village for the services of the day. Many as soon as they heard of it came immediately, and others arrived at midnight, rejoicing to hold fellowship with our Christian friends.

"It was a lovely sabbath; the ocean calm, so as to allow the vessel to lie on and off in safety. At an early hour Captain Morgan, with our brethren and the boat's crew, came on shore. Captain and Mrs. Morgan, Mr. and Mrs. Schmidt and Mr. Ella, with Mamoe, his wife, and the crew, were received by the people with much joy. The morning services were conducted as upon ordinary occasions. I preached from 'God commendeth his love towards us in that, while we were yet sinners, Christ died for us.' In the afternoon the captain first addressed the people, giving a very interesting account of the ship's voyage to England, and of the continued interest and sympathy of British Christians towards Polynesia. Messrs. Schmidt and Ella also followed in warm and animating addresses. Mamoe electrified the people with his description of all he had seen and heard. The wonders of England, and the love of British Christians, as he had seen them manifested, were themes upon which he dilated with feelings of unspeakable joy and gratitude. When unable fully to express himself in language, he was content to use gesticulations. We could all understand what he meant and what he felt when he pointed to the circumference of the horizon, intending to give us some idea of the greatness and extent of the love of British Christians.

"Several interesting remarks were also made by the members of the churches. One old man, the principal deacon, of whom I have formerly spoken as being the first to receive the gospel in the commencement of the Mission, addressed us with tears of joy, saying, 'Behold what man-

ner of love the Father hath bestowed upon us, that we should be called the children of God. Here we all are—never has the land seen such a thing until now, that we should see so many English Christian brethren with us. We have had fellowship with them before in prayer and in thought, but this day it is with the body too. I think I now understand the meaning of John, where he says, "Truly our fellowship is with the Father and with his Son Jesus Christ:" because we and all Christians are his children. There is no difference—they and we are the same; we and they are children. It is this little thought of mine that makes me wish to die soon, that I may see my brethren who have died even from the time of Moses; for we and they, and they and we, are children of our Father who is in heaven. My heart is large when I look at my brethren and sisters from Britain. I shall only see them to-day. I shall soon die, and then I shall see them again with Abraham, and Isaac, and Jacob.'

"The services of the afternoon were also interesting, from the fact that four young men and their wives bade farewell to their friends, to enter the institution at Rarotonga to be trained as teachers for the islands to the westward.

"It is a pleasing reflection to the churches of Mangaia, that among the first pioneers and native teachers taken by the honoured Williams to Samoa and the islands westward, were young men from their number; and that we have sent to the isles of these seas many who have, through God, magnified their office. I find, that, up to the present time, nearly thirty young men and women have devoted themselves to the work of teaching and evangelizing their brethren around them.

"Early on the Monday morning the church-members made presents of food and other supplies to the ship and the brethren, and sent them on their way rejoicing. This visit of the vessel has done us much good."

The general civilization of India, compared with that of the barbarous tribes of Polynesia or Africa, appears of no mean order, though it presents a very inferior aspect when contrasted with that of the western nations. Much consequently remains to be accomplished in this respect among our Indian subjects; and Christian Missions will continue to lend, as in former years, their powerful aid in elevating the social condition of this interesting country, until it reaches, as we would hope, a level with our own.

The annexed statement from the Rev. J. M. Lechler, of Salem, in Peninsular India, will show what has been done, and the efforts still in progress at that station, to advance the native Christians in their social and secular interests; though it will also be observed, that the successful progress of the Mission is by no means confined to such results, however important and desirable, but also embraces a large amount of that better fruit which grace produces and heaven will treasure:

"On my journey last month (writes Mr. Lechler) into various parts of this district, I had the pleasure of baptizing thirty-three persons, small and great, in three villages—Muteloor, Aruloor, and Samathanapooram. Amongst them were some whole families. Most of these

individuals are the fruit of several years' hard labour, and, it may be hoped, the beginning of a future church. Considering the depth of ignorance, vice, and misery, from which they have so recently emerged, they have made creditable progress in Scripture knowledge, and evidently exercise a simple and steady faith in the Redeemer. I was particularly cheered and edified by the language of a widow woman who very lately lost her husband and two of her children. I had first some fear that she would not be able to stand her trials, but might be induced by her numerous relatives to go back to heathenism. But the Lord has been better than my fears; she manifests an humble and strong faith in Jesus Christ, which it is very pleasing to witness. 'Had I remained in ignorance of Him,' she said, 'what should I have done? I should be without hope and comfort, like other heathen; but now I know that this affliction came from the Lord; I know he sent it that I should give my whole heart to him.'

"Most of the candidates evinced similar simplicity and confidence in the Saviour. Much of the good work, no doubt, must be ascribed to the instrumentality of their native teacher. He has lately very much improved himself, though he regrets that he does not know a useful trade in order to be, in this respect also, an example to the people. I observed with great satisfaction, that he and his wife (the latter brought up in our school) have been active and faithful in their Christian labours.

There were among the candidates for baptism two children, brother and sister—the one about ten, the other twelve years of age; whose parents are residing in the Christian village, but are yet unbaptized, not having given evidence of a change of heart and conduct. As it is not generally my custom, under such circumstances, to baptize young children in the presence of their parents, I wished to let these two children wait until their father and mother, by the Lord's grace, might come with them; but their beseeching looks, and the testimony of their teacher, made me change my plan. It appears they often unite in prayers for their parents privately and with their schoolfellows; and when they see their parents doing wrong, they tell them of it, and repeat the text of the Bible which they have learned on the subject at school. Their parents also wished them to be baptized. May the lesson which their young children have thus taught them not be in vain!

"When I left the village, the boy just mentioned prevailed upon his parents, though the eldest of five children, to let him come with me to Salem, that he might obtain more knowledge and learn a trade.

"Last sabbath, after administering the Lord's supper to thirty persons at the morning service, in the afternoon I baptized a widow whom Mrs. Lechler and myself brought in from the above villages some years since. She was then in a state of great wretchedness, but soon increased in knowledge and industry. Her activity and honesty (qualities certainly not common in India) made her a complete Pharisee among our people, whom she thought (though erroneously) she far surpassed. The Lord has brought down her pride, and she is now as humble and amiable as she was before proud and scornful. Two ear-jewels and a nose-ring which she had worn, she took off on Saturday,

saying, 'Give them to the Missionary Society, I do not want them any more.'

"We held two annual meetings last week. The subjects of the first were our little Bible and Tract Association, and the efforts which have been made among us in collecting money and in distributing tracts and Scriptures. Some of the readers gave an account of the Bible and Tract Societies, and the means required for their advancement; and showed, that it was the duty of Christians to support them. Some interesting statements were also made by our lads, of the benefits they had received from the Word of God, and of their conversations with the heathen when at their work, or while engaged in distributing tracts. The meeting was truly interesting and edifying; the speeches simple and to the point, and superior to those we ever had before.

"Our second meeting, though of a more secular nature, was likewise interesting. The subjects were, our Industrial Engagements, or what we used to call the Philanthropic Society, and our Savings Bank. The former was originally designed to set up poor farmers in the three Christian villages, and to assist them by loans, &c. We have found, however, that those who have not been brought up and trained as Christians, should seldom, if at all, be intrusted with money; and that the safest, and perhaps only way of improving them, is to induce them by the Word of God and example, to become active and industrious, and bring their children up in the same way. As it is we have some very pleasing fruits from this little Society, which more than compensate for the disappointment, trouble, and expenses connected with it.

"About a Savings Bank I never thought, or even wished to do so, before I came to India, and particularly to Salem. The custom of the poorer classes is to spend all, whatever their income is, little or much; or to make up their savings into jewels, at a very great loss, at least one half. So it was with the few Christians I found here; and not only so, but some were deeply in debt. It was about two years before I could get them out of debt, and then the Savings Bank was set on foot. At first, very few availed themselves of it—some were disinclined to relinquish their former habits, and others suspected this novelty altogether. Perseverance, however, and the example of the few, wrought a favourable change. Some of the teachers, and those who had the smallest pay, have now a little money in this bank, and are able to render some assistance to the Lord's cause; while the capital of the whole, though still small, is in the hands of a dear native Christian, who was thus set up in business, and at the same time enabled to spend at least one half of his time in distributing tracts, selling Scriptures, and speaking the word of truth to those who came to him, without being dependent on European support.

"But to return to the public meeting. The people, and especially our school-children, were greatly animated. One of the lads arose, and said, with much feeling, and with tears in his eyes, 'When our minister first commenced these various institutions amongst us, I thought it was all for his own profit, but of late I have seen that it is all for us; I therefore publicly ask his pardon and the pardon of all present.'

This as well as the rest of his short speech was said in evident sincerity, and made a deep impression. He is the son of a carpenter now dead, with whom our industrial school originated.

"Another of our lads, who learns bricklaying, came to my room after the meeting, saying, 'When you first told me to work I was much displeased, and for a long time I did not like my trade; but now I see the advantage of it, and feel truly thankful. In future I will always do as you tell me.'

"One of the teachers who addressed the meeting said, somewhat in these words: 'Friends and children, when our teachers first introduced these trades among us, I did not like it: I thought it was wrong, because it is not done so in other Mission-stations; but now I see that it is not wrong—I see a spirit of activity and industry diffused among us—I see that, in some measure, our large school of nearly seventy children is supported by your work, and you may support it still more. When I think of the apostles and our Saviour himself, how they at times supported themselves; how the apostle Paul, by means of his trade, found an entrance for the gospel in Corinth—when I think of Mr. Williams, of the South Sea Islands, how he introduced the gospel there, and how he sent forth native teachers,—I feel grieved and ashamed because I know no trade. If a famine were to take place in Europe, or if a war should break out, what would become of us who have hitherto lived on the bounties of the London Missionary Society, and of other children of God in distant lands? We have got up upon their shoulders, and are carried by them. It is high time that we should use our own legs, and show to them and to the people of this country, that Indian Christians have learned to stand and walk alone. Let us be thankful for the many great mercies we have received from the Lord through our kind friends of the Society, and let us obey our minister, and cheerfully co-operate with him. They have done all they could for our temporal and eternal welfare—let us mind this, and go and do likewise.'

"From the few facts I have stated, you will observe that this station is gradually acquiring some new features, which, in the course of time, and by the blessing of the Lord, may prove important. You must not, however, think that we give all, or even our first attention to secular concerns. The preaching of the word of life to small and great, and the education of the young, is my chief and dearest work, and I trust ever will be. The elder of our lads, with the school-masters and readers of the station, study the Bible, theological lectures, &c., with me, two hours a day. Nearly every one of the boys who learn trades, has either joined the church, or is a candidate for church-fellowship. Their studies keep pace with their work. You will be able to form an idea of this improvement in knowledge, when I state that some of the old readers show reluctance to preach before our eldest lads because they feel them to be their superiors. Should the Lord open more effectual doors before us, as we hope he will, one of these young men is ready, and others are preparing, to go forth with the Bible in one hand, and their carpenter's adze in the other, to be witnesses for Christ.

"You will say, it is very natural that I should be sanguine regarding my own plans and ways:

I can truly say that I never sought or even thought of teaching trades; all was put in my way, and, I trust, by a wise Providence. We have boys of our own training, who, with their masters, are competent to undertake the building of a house, and make furniture for it. This, I believe, has never been done in Southern India, though it is by a friend of mine at Agra, and much more extensively. A few days ago a gentleman of the civil service paid me a visit, and commended the plan of the brethren at Mangalore of introducing trades in that station,

from which he had just come. I told him that we had done so here for the last six years, and he expressed himself highly gratified.

"From what I have seen in India of the work of Missions, I feel convinced that something material is wanting, and I believe it is *civilization*. We want such men as your Williams and Philip to show us the way. The climate certainly is not in our favour; still the Indians must be roused from their native lethargy, and be more instructed in the beneficial effects of physical energy and practical Christianity."

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

ANNUAL MEETINGS OF THE UNION, AND OF ITS AFFILIATED SOCIETIES.

MAY approaches—that important and interesting annual period for all our religious and benevolent institutions. Then we report progress, examine into affairs, take our bearings, and forecast for the future. This is always of great consequence. Each successive year it seems of more importance than ever before: so it is now. The present is a period of languor, not unminged with dejection; but this disposition should be resisted and corrected. Hopes and fears are alike prone to be excessive. At one time we are borne on by extravagant expectations; at another we are cast down and enfeebled by exaggerated fears. We ought to build and act on the more stable basis of faith—faith in God, faith in truth, faith in goodness. On this ground we shall be strong and steadfast. Fluctuations in affairs, and changes in appearances, will not then so much move us. A bright day will not flatter us into the hope that we have done with difficulties; nor a cloudy day deject us, as if light were extinguished instead of being only overshadowed. But the present is, indeed, a time for prayer, for courage, and especially for wisdom: that is, for careful thought what we can do, and what we cannot do; how we can beat down what is within our power; how best divide labour, employ resources, and proportion effort to various objects. Guidance is wanted, perhaps, more than impulse. We "lack wisdom," let us then "ask it of God."

A brief sketch of the objects embraced by the Union and its affiliated Societies, may now be of use. It may assist us to see our way through the series of our approaching meetings to the best advantages:

THE NINETEENTH ANNUAL ASSEMBLY OF THE UNION being now at hand, let us notice—

1. Its finance. Herein there is hopeful improvement. Church contribution annually, as the basis of membership, is extending—slowly, indeed, but still it does proceed. It cannot be hoped that the current year will realise a contributed income equal to the expenditure; some draft on the profit of publications, however un-

desirable, must still be resorted to; yet it is not too late to obviate this necessity. The financial year of the Union is now made to end with October. At the next Autumnal Meeting it would be, indeed, gratifying were the Committee able then to announce "the contributed income of the Union has equalled its expenses." This might be accomplished with ease, and would be still within the compass of hope, but for the extreme slowness with which our churches are brought to act together, and induced to do the same thing.

2. The Magazines of the Union; their profits; the funds derived from them for aged ministers, and for aiding insurances for deferred annuities to assist ministers in their declining years;—of all these a good account can be given. But these most valuable works, and the interests founded and dependent on them, demand care and zeal. Labour to circulate the Magazines is a good and necessary work.

3. The two Morning Meetings of the Union, on Tuesday, the 8th, and Friday, the 11th of May. These are golden opportunities for promoting the prosperity of our body, and for attending to our own proper affairs. All brethren should resort to them in a spirit of prayer and thought. They are not meetings for popular excitement and popular speaking; but they are occasions for grave, frank, considerate counsel. There should, indeed, be impulse; but then that deeper impulse imparted by thoroughly thinking out our position and our duty. The matters that will claim attention are eminently practical, and such as pertain to ourselves, our own duties, and our own interests. Such as, first, our British Missions, to which the attention of the assembled brethren ought to be called in the most distinct, emphatic manner. Secondly, our movements in General Education, which deserves and requires a similar attention. Thirdly, efforts for the better support of our pastors: on this subject, it is proposed to present a paper, appealing to the deacons and members of our churches with all earnestness and respect. Fourthly, practical measures for the revival of religion in our churches. These probably ought not to partake greatly of the nature of excitement, or to consist in new and unusual means, or in numerous and multiplied public meetings; rather the need is of personal improvement, of augmented closet devotion, and of greatly-improved preaching and conduct of public worship. And our denomination, in com-

mon probably with all other Evangelical bodies, needs greatly such renovation. Life and power seem at present to animate error rather than truth; to pervade superstition more than scriptural truth and piety; to attend Romanism and its kindred systems, in preference to purely Protestant truths and churches. Our ministers, our churches, and our societies, need a new impregnation of energy. The want is not of new truth, or of new measures, or of new organizations, but of the old and genuine spirit to pervade our present unexampled scope of opportunity, freedom, and activity. Means and objects are now rather in excess than in deficiency as compared with the spirit to animate them, without which they will be a dead form and a powerless bustle. Now it ought to be in the heart of every enlightened Congregationalist at such a time to bear his part, not so much in complaint as in effort, or in complaint only for the sake of effort, evils being discovered and exposed only that they may be remedied. And the Congregational Union was designed and is adapted for denominational improvement. This was its primary idea and purpose. The churches and pastors were to unite for mutual counsel, help, encouragement, and impulse. They were to meet in order to "provoke one another to love and good works." Their meetings were to secure attachment to vital truths and principles; to consider how best we may contend for them amidst the varying aspects and difficulties of the times passing over us; to inquire how the strong may help the weak, and how both strong and weak may become stronger by felt and visible union. These ends it has steadily pursued, and in some good degree accomplished. The same course is still needed. The decay, the lapse from sound doctrine, the forsaking of the cause of Christian liberty, of the Congregational churches of England at this juncture, would be equally disgraceful and disastrous. Even to abide by these great interests committed to its trust feebly and coldly, will be hardly less injurious; therefore ought the Annual and Autumnal Assemblies of the Union to be times of mutual cheering and admonition.

4. The two Evening Meetings connected with the Union no less require unanimous support and vigorous management than those of the two mornings. These occur on the same days as the two forenoon meetings. After the morning meeting of Tuesday, May the 8th, in Crosby Hall, is the evening meeting of British Missions in Exeter Hall; and after the morning meeting of Friday, May the 11th, follows the evening meeting for General Education, both in Crosby Hall. Now the objects for which these two evening meetings will be held, are of vital importance in themselves and to the denomination; and the meetings are of the utmost importance to the objects. How can we permit our British Missions, or our Educational movement, to languish without equal discredit and disadvantage to our whole body? How can these great interests but languish if brethren show no interest in them; absent themselves from their annual meetings; and render those meetings, which ought to be occasions of cheering excitement, seasons of depression and discouragement?

These intimations of the proceedings awaiting us in May, now so near at hand, are given to call up, by a Divine blessing, the thoughts, the purposes, and the prayers needful to render

our approaching meetings all that the most zealous or the most anxious can desire.

CONGREGATIONAL BOARD OF EDUCATION.

In the last Number reference was made to a Model-school in Jewin-street, under the auspices of the Board, in which the male pupils, now in course of training, may have the opportunity of practice in the art of teaching.

On Wednesday, February 14, the inaugural opening took place. The assembly was numerous and highly respectable.

Samuel Morley, Esq., the Treasurer, occupied the chair; supported by members of the Board and other friends.

The Rev. W. J. Unwin, A.M., delivered a discourse on the principles of training, and the mode in which those principles should be carried out. The discourse was replete with sound philosophical principles, pervaded with a high tone of moral and religious feeling; and contained an examination of the practices of teaching by different systems, a review of which led to the conclusion of combining the excellencies of each in the methods to be adopted in this model-school.

In a few weeks this school will be in an organised state, and then may be viewed by any friends who desire to witness the plans which are recommended, and which will then be in operation.

The discourse which was delivered by Mr. Unwin is now in the press, and it will form a manual for study as well as for reference. It will contain particulars of the Board; its rules; the mode of admission for candidates into its Normal schools; with some plans of school-houses and school-fittings. This book will be valuable for every teacher to study.

Several members of the Board have visited schools in and about London where teachers have been appointed who have been educated in its Normal school, and have been highly gratified with the reports that have been given of the character and efficiency of its esteemed pupils, and of witnessing the beneficial results of the training which has been given them.

The Board is planning arrangements for deputations to visit and interest the friends of Voluntary Education in and about London and the provinces; and in these and similar ways is intending to pursue its course, by which the members will become acquainted with what has to be done, and how to do it.

The Board is in want of money, not merely to carry on the two Normal schools, but to be in a position to supply school materials to the schools which are associated with it; and more especially that it may be able to aid, by small grants of money, or of school materials, schools in poor, and destitute, and deserving districts. The applications for such aid are numerous and pressing; even the small sum of £5 would, in some instances, prevent a school (otherwise going on well) from being broken up.

Only let the Board have the hearty sympathy and aid of its friends, and the good that will be effected when it is once in full operation, will be diffused far and wide.

The Board rejoices in the work in which it is engaged; it cannot, however, work alone, its friends must do their part to help it on.

Theology.

DIRECTIONS FOR READING THE GOSPELS.

THE unsophisticated and genuine simplicity of the Gospels makes it necessary that we examine them with a kindred spirit, or that certain qualities of the heart be added to suitable intellectual attainments. If we reflect deeply on the subject, we shall perceive that there are three principal things pertaining to the personage presented in these histories,—his *doctrines*, his *actions*, and the *events and issue of his life*. These are, indeed, distinct subjects; and yet they are so intimately connected, and so closely interwoven in the writings of the evangelists, as to constitute a whole, which possesses an interest and produces an impression to be found nowhere else. Each of these three topics deserves particular attention; and yet everything depends on their being viewed in their mutual relations and dependencies.

We here meet with *doctrines*, or instructions, in various forms, isolated and connected, in parables, in discourses, in conversations, and in replies to captious inquirers. Everything has its natural and special occasion. Even subjects that are in their nature general are treated in connection with the peculiar wants and circumstances of the times. We find our Lord, at one time, in confidential intercourse with his chosen disciples; at another time, employed with a numerous train of followers; and again, thronged with a mixed multitude; now teaching in the synagogue, now in the temple, and next in the streets; at one time discoursing with the leaders of religious parties, then sitting in the house of a publican, or reclining at the table of a Pharisee, or communing with a private friend. We see him directing the attention of his followers to some important occurrence; or engaged in discussion with the disciples of other religious teachers; or in an interview with some man of distinction, or with a relative, or with a stranger; bestowing his benediction upon children, or replying to those who would make him arbiter between them.

The evangelical history furnishes a rich variety of matter to occupy the intellect and the heart. We need but to keep the eye and ear open, in order to see and hear divine wisdom on every side. We not merely become acquainted with Jesus as a teacher of religion and virtue in general, but we follow him in peculiar situations, where his instructions are more definitely characterized, and specially adapted to different classes of individuals. Being desirous of observing something more than vague lamentations over corrupt morals, and general commendations of virtue, we shall be studious in examining his notions of God, of religious worship, and of other similar subjects, as compared with those of the Pharisees and Sadducees. We shall see him vindicating right reason, divine commands, and Scripture passages, from miserable perversions; humbling the pride, and exposing the ignorance of his opponents by the cutting reproof, "*Have ye never read?*" and setting in the clearest light the absurdities which they imposed upon the credulity of the people. We should observe how indulgent he is towards innocent prejudices, and those false opinions which soon correct themselves.

In considering the *instructions* of Christ, we are not to limit ourselves to his precepts and didactic discourses, but should attend particularly to the *spirit* with which the whole subject of morals and religion is treated. The general spirit and tendency of his instructions were, to ennoble the heart, to purify the affections, to establish sound principles; to inspire, at the same time, sentiments of humility and magnanimity, to sweep away the petty, cobweb distinctions of the Pharisees, to present new views of the approaching kingdom of heaven, to explain the true nature of virtue and religion, as not depending

on outward acts and ceremonies, but as inward principles and feelings conformed to his own, and to found everything of a religious nature on faith, hope, and love.

And how many things are to be observed in regard to our Lord's *manner of instruction*: the ease, freedom, and nature, which were at such an infinite remove from the pedantic airs and stiffness of the Jewish teachers; the spirited and piercing manner in which he assailed the heart; the pregnancy and power of his maxims and imagery; the skill with which delicate or offensive sentiments were so clothed, that they could be understood only by those for whom they were designed, or were wrought up into such a form as to disarm opposition. With what inimitable wisdom did he correct, by degrees, the false religious notions of his times! Sometimes he spoke abruptly and briefly; sometimes obscurely, so as to let into the mind only so much light as it could then bear, reserving the rest till the way should be prepared for it. On many occasions, if he had proceeded but a step further, he would have hastened on his apprehension and crucifixion prematurely; if he had said less, he would have failed to scatter that degree of light which gave such power to his actions and sufferings.

But the evangelical history presents to us the *actions* as well as the instructions of Jesus. Important as these are in themselves, they are still more so in their relation to his instructions, and to the vicissitudes of his life. They are twofold,—*moral*, and therefore imitable, and *miraculous* in the strictest sense. Some of his actions appertain to common life, and are interesting as setting before us his human character in a clearer light. His conduct is, indeed, a model for our imitation, but not merely so; it is, at the same time, indispensable to the other objects of his mission. He who was to restore first his own nation, then all other men, to God, and whose life and death were to have an indescribable influence on the well-being of mankind, must himself be innocent, immaculate, and separate from sinners. Without a life of perfect virtue, his instructions would have been powerless, and his whole career would have been an enigma, rather than the beginning of an everlasting kingdom.

In order rightly to estimate the character of our Lord from these scanty records, we must view it also in its *negative* aspects. We must notice the circumstance that he is never said to present an offering in the Temple, or to make a vow (so customary with his nation), nor to have the least intercourse with the Essenes. It is evident that he designedly avoided many such things, because they are, in most instances, falsely regarded as the essence of religion. All this accords perfectly with the freedom of action and of thought manifested by him on various occasions.

In regard to his *miracles*, I can here only remark that *they are always to be viewed in connection with his instructions, and the other objects of his mission*. Certainly, the evangelists did not regard them as of a subordinate character; they gave them too conspicuous a place in the writings, to allow of such a supposition. In fact, they are not merely miracles; they are also moral actions and displays of power, exhibited not simply because they are inexplicable by the laws of nature, but because they are, aside from this consideration, *noble and good*, and so dignified and becoming the Deity, that they deserve, for this reason, to be called *divine*. Besides, they have a direct bearing upon the appropriate and main business of a *deliverer from sin and death*. Miracles were frequently performed in immediate connection with the forgiveness of sin; that is, not only moral evil, but physical sufferings, brought on by sinful indulgences, were all removed at the same time. At one time the Saviour wished to manifest, by some striking act, that he was sent to deliver from death, and to resuscitate the whole human family. At another time, it was proper to reward extraordinary confidence in him, and thus show men

what a mighty deliverer God had given them. Rarely shall we find a miracle that was performed merely to excite *wonder*. Some other quality or excellence will mark them; they will contain some exhibition of God's love to mankind.

Entertaining these views, we shall be equally free from the danger of an undue love of the wonderful, and of a disgust for it. We shall neither regard Christ as amusing the multitude by useless miracles, nor degrade his magnificent displays of divine power, by pronouncing them a mere catering to a depraved Jewish taste. Both extremes are equally to be deprecated. Jesus accomplished his work as Messiah no less by his miracles than by his instructions, or any other part of his labours. They cannot be removed from his history without essentially marring the whole. If they had been nothing but the sport of the imagination, interesting only because wonderful, and destitute of any innate beauty and worth, they could be set aside by us, without affecting the substantial character of the Gospels. But they unquestionably served to advance the general work of the Redeemer, presenting him in a grandeur and power which had attended no man before him, and consequently forming an important part of his life. It was, indeed, an error on the part of the Jews, that they regarded these miracles in a partial light, by magnifying what was wonderful, and by undervaluing what was morally exalted and divine. But it would betray the same weakness in us, to depreciate what is mysterious in them, and overlook their important connection with the great objects of our Lord's mission.

So soon as we regard them in their true light, we shall cease to wonder at the great number of miracles which are attributed to him. We shall perceive that to such a person as Jesus it is as natural and as becoming to perform many such stupendous acts, as it is for any good man to perform many virtuous acts. He who spoke in God's name could, with equal propriety, act, and frequently act, in his name. He who could say, with authority, "Thy sins are forgiven thee," could, for the same reason, and with the same propriety, say, "Rise up and walk." Thus the misgiving which some persons feel on account of the great number of our Lord's miracles, is found to be without foundation. They were as much his every-day work as common actions are the daily business of other men. The design of his life was to make it manifest that there was no kind of human suffering, no sin, nor malady, nor death, which he could not overcome, whom God had declared to be his Son, and to whom he had given all power.

These observations will tend to guard our minds against the notion, that in healing demoniacs, Jesus accommodated himself to Jewish superstitions. The instructions and actions of Christ, so far from confirming superstitions, were uniformly directed against them. Even when he spared the prejudices of men, it was those which were not directly religious. Nothing stood more in the way of truth than the superstitions of the times, and nothing was attacked with more unsparing severity. Such an accommodation would be contrary to his ordinary course of action, would be a hindrance to his cause, and would poorly correspond with the noble simplicity of his character.

The more we study the life of Jesus, the less shall we find that it is arbitrary, ambiguous, or enigmatical. We shall perceive increasing evidence of a well-digested and consistent plan, and we shall see that every word and action have a direct bearing upon his great design. Nor shall we regard him as an ordinary sage, originating everything within his own mind, and turning existing circumstances to the best account; but we shall see him acting under a previous plan, completing the developments of Providence, and fulfilling ancient predictions.

[THE POWER OF GODLINESS.]

"Denying the power thereof," 2 TIM. iii. 5.

GODLINESS, strictly taken, is right worship; but in general the word is employed to denote the whole of practical religion. The right worship of God is the effect of internal godliness; the public profession of it to the world one of its appropriate manifestations. Godliness consists in a right state of the heart towards God; and of course, if the tree is good, the fruit will be good also. The heart of man, in a state of innocence, was right: the moment he disobeyed his Maker, it was evident it was wrong. This was seen in his conduct, Gen. iii. 6—12. The whole of his descendants have followed his example. They have rebelled against the moral government of God—disobeyed his laws, which are holy, just, and good—they have renounced allegiance to their lawful Sovereign. This is proof positive of a wrong state of the heart. Now, it is the design of the gospel to destroy the foundation of this rebellion. This is effected by the influence of the truth as it is in Jesus, which, when cordially believed, changes the moral state of the heart. This blessed change in the understanding, will, affections, desires, and conscience, is called conversion. The conversion of the soul to God is the commencement of godliness. Then the seeds of godliness are implanted—for example, the seeds of faith, fear, and love; these yield the fruit of practical religion. Godliness is obedience to the will of the Supreme Ruler. Now, there is power in this. True godliness is not a powerless, lifeless, inefficient thing; there is life in it, energy in it, influence in it. Let me place before you,

I. THE SOURCES OF THE POWER OF GODLINESS.

There is power in its *principles*.—The word principle signifies the beginning of things; that is, their first or original component parts. The original component parts or ingredients of religion are, faith, love, fear, and hope. Now, there is power in these principles. There is power in faith, in love, in hope, and in fear. This is seen in consecration to Christ, separation from the world, decision of Christian character, cheerfulness in affliction, resistance to temptation, patient endurance of persecution, spirituality of mind, self-denial, zeal, resignation, and triumph over death.

There is power in the *resources* of godliness.—These are to be found in God

himself: "All my springs," says the truly godly, "are in thee." The springs of his faith, love, hope, purity, fruitfulness, steadfastness, and joy, are in God. God is essential to the existence, preservation, and advancement of godliness. The believer's resources are not in himself—in his own wisdom, power, or goodness; but in the influences which God is both able and willing to impart: "My God shall supply all your need, according to his riches in glory by Christ Jesus."

There is power in its *motives*.—The word motive signifies the thing that brings into action. Motive gives birth to action. The actions of rational beings are influenced by motives. Motive is that which moves, excites, or invites the mind to volition. The actions of the statesman, merchant, or student, are influenced by motive. The motives which influence men are exceedingly various. The motive may be the love of money, the love of pleasure, or the love of honour. Now, the motives which influence the thoughts, desires, affections, pursuits, entire character of the truly godly, are the most powerful of which the human mind can conceive. For example, they are drawn from the will of God, the honour of Christ, the welfare of the soul, the good of the world, the glories of heaven, the miseries of hell, the certainty of judgment, the solemnities of eternity, the responsibility of man, and the advantages of religion, 2 Cor. v. 14, 15.

There is power in its *doctrines*.—The word doctrine signifies the thing taught. Doctrine is that which constitutes our faith. The influence of our doctrines will depend on their nature, the clearness of our views of them, and the strength of our belief in their truth. The doctrines of some are false, powerless, worthless; but the doctrines of Christianity are true, precious, and powerful. There is power in the doctrine of a future state of rewards and punishments; in the doctrines of Christ's divinity, atonement, and intercession; and in the doctrines of justification by faith, the new birth, and progressive sanctification.

There is power in its *exercises*.—The exercises of godliness in the closet, in the family, and in the sanctuary, bring us in contact with powerful influences. The mind of the Christian, when exercised in prayer, in the study of God's word, in holy meditation, in searchings

of heart, in hearing the preached gospel, and in the celebration of the Lord's supper, is brought into close contact with God—the omniscient, omnipotent, omnipresent, holy, eternal God. Surely there must be an enlightening, quickening, sanctifying, fructifying, saving power in such important exercises as these. Have you ever tried them?

There is also power in the *expectations* of godliness.—The expectations of men—for instance, the expectations of the student, merchant, warrior, are exerting a constant influence upon them. The expectations of the godly are powerful. What do they expect? Death, judgment, eternity, the coming of Christ, the resurrection from the dead, heaven: “Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.”

There is power, too, in its *encouragements*.—The power of discouragement and encouragement is very great. The encouragements of godliness are very great. There are the advantages it affords. These include the pardon of sins, the favour of God, the sanctification of the soul, adoption into the divine family, meetness for heaven, dignity of character, peace of mind, usefulness in the world, communion with Christ, the aid of angels, and eternal salvation. Are you godly? “All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's.” Let me now place before you,

II. THE NATURE OF THE POWER OF GODLINESS.

There are various kinds of power. There is bodily power: Samson is a remarkable instance of this. There is civil power, or that power which a government exercises over a nation. There is mental power. The powers of the mind are those faculties by which we think, reason, judge, &c. There is the power of appetite, will, and passion. Newton, Watts, and Milton are instances of mental power. There is also moral power. This refers to the influence of character. Suppose the character is bad, the moral influence will be bad; but if the character be good, the influence will be good. There was the moral influence of Paul before and after his conversion.

The power of godliness is *spiritual*.—The subject of it may be weak in body, and weak in mind, and weak in authority, yet he may exert a powerful moral, spi-

ritual, or Christian influence. The power of godliness is the influence of a spiritual mind, spiritual principles, and spiritual emotions, thoughts, and motives. This influence is felt in the souls, in the characters, and in the consciences of men: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” This is the kind of power we want in our families, in the church, and in the world. Here is the power of truth, the power of holiness, the power of devotedness to God. All who are willing to yield their hearts to Christ may exert this.

This power is *internal*.—The power of godliness is not in the arm, in the feet, or in any member of the body; but in the soul, in the very centre of our being. True, when the soul is right with God, the members of the body become instruments of righteousness. Then the tongue pleads God's cause, the feet walk in his service, and the hand is employed to diffuse his truth. This power resides in the thoughts, will, affections, and desires of the soul, which is the abode of the Holy Spirit: “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

This power is *progressive*.—Its extent depends upon the progress of our growth in grace. The more godliness the more power. This supplies a motive to advancement.

This power is also *silent*.—It operates quietly, like the dew on the tender herb, or the sap in the tree, or the leaven in the flour, or the blood in the veins, or the loadstone on the needle. The influence of godliness in a minister, in a parent, in a friend, may make no noise, and yet work wonders in transforming the characters of those around us. The influence of gentleness, meekness, benevolence, patience, spirituality, is quiet, soft, insinuating, like the influence of heaven on vegetation.

This power is *beneficial*.—The operations of bodily, civil, or mental power may be highly injurious. The murderer has bodily power; oppressive governments civil power; and the devil mental power. But the power of godliness diffuses light, purity, and peace.

III. THE MANIFESTATIONS OF THE POWER OF GODLINESS.

There is a manifestation of it in decision of Christian character. The indecision of many is a clear proof that religion has but a very feeble hold on their souls, if

it has even this. The influence of sin, Satan, and the world, is too powerful for such religion as theirs. There will be decision for Christ where there is power. There will be no halting then between two opinions.

Self-denial is another manifestation of this power. The Christian religion requires this: "Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Have you sufficient strength of Christian principle to induce you to take up this cross? Are you willing to suffer for Christ? Can you patiently endure reproach for his sake? The self-denial of the Apostle Paul is an instance of this spiritual power. When there is more of the power of godliness in the Christian church, there will be more self-denial.

This power is also seen in *progressive sanctification*.—There are mighty influences in the way of our advancement in faith, love, and zeal; but when these are overcome, and our path is that of the just, which shineth more and more unto the perfect day, it is an evidence of vital godliness.

This power is seen, too, in *stability of Christian character*.—The oak, that remains firm amidst all the storms to which it is exposed, must be well rooted in the soil.

This power will also manifest itself in *activity in the cause of Christ*.—There will be the work of faith, and labour of love, and patience of hope. The indolence of many professors is a manifestation of internal weakness. The cross, and eternity, and heaven, exert but a feeble influence over their worldly, unbelieving, careless souls.

Reader! are you carefully cultivating this power of godliness, or are you denying it? Revolve the question in your mind. The denial of this power in the closet, in the family, or in the world, is a great sin, and if not forsaken, will involve you in eternal ruin. There may be a denial of its power in the temper, conversation, and life. Have you the power of godliness? Then you will mortify sin, cultivate habitual communion with God, watch unto prayer, redeem time for acts of benevolence, walk in the footsteps of Christ, refuse to touch the unclean thing, search the Scriptures, frequent public ordinances, endure hardness as a good soldier of Jesus Christ, and give all diligence to make your calling and election sure. Are you destitute of

this power? Then you are unprepared to resist temptation, bear trials, and meet death. The mere form will not take you to heaven. Repent of thy sin, betake thyself to Christ, yield thyself unto God.

H. H.

ONE BODY AND ONE SPIRIT.

EPH. iv. 4, &c.

THERE is, and ever was, only one true church in the world, of which Jesus Christ is the alone sovereign and head. That church consists in the communion with each other, and with the head, of all who are truly saints. It is not any visible society of men gathered together; it is a spiritual and invisible fellowship. It depends not on outward forms and ceremonies, but upon the effectual teaching of the Spirit.

The church of the Jews was not the true church of God; otherwise God would not have cast them off. The Church of Rome is not the true church of God; otherwise she would not be defiled with so many abominations. The Church of England is not the true church; otherwise she would not be in close alliance with the State. The Church of Scotland, or any other merely national church, is not the true one; for nations include many unbelievers, who of course do not belong to Christ. Neither does any sect of nominal Christians now existing, or that has existed, constitute the true church of God, because every sect includes worldly men, who have the form of godliness, but not the power.

The true church of God, then, consists of believers in every age, and of every nation and family. Enoch was a member of this church, and Noah, and David, and Samuel, and the prophets of the Old Testament; Paul, and Apollos, and Cephas, and Cornelius, and Philemon, and James, and John, and all the saints of the New Testament. All the ancient converts to the faith, who continued in the apostles' doctrine, were of this church. The Bohemians, and Hussites, and Waldenses, and Albigenses, belonged to this church. Luther, and Calvin, and Zuinglius, and Melancthon, were members of it. Wickliffe, and Knox, and Wesley, and Whitfield, and Fox, and Penn, may be accounted its members.

And who will say that there are not now, among all the sects that differ in name, persons who belong to the true church of Christ? The South Sea

Islanders lately converted—the Hottentots who have received Christianity—the Indians who have embraced the faith of Christ—the Negroes of the West Indies who know the gospel, are all Christian brethren, and constitute part of the one mystical body of Christ.

And they all have communion in the same things; that is, in the faith and hope of the gospel, in the wisdom and power of God, in the love and patience of Christ, in the teaching of the Holy Spirit, in the dispositions which the gospel inspires.

These do not join the church as being called or persuaded by men, but as acting under the influence of the Divine will, and the Spirit regenerating their hearts by the Word. They are not drawn by worldly motives, but by the love of the truth, and of each other. They are all taught of God to love one another; they are all dear to God, and precious in his sight; they know the voice of the Great Shepherd, and they follow him.

Outward churches are joined by outward covenants, by outward creeds, by outward ceremonies, by outward education and habit; but the true church is united by being knit to Christ as its head, and by being made to drink into one Spirit, so that its bond of union is spiritual.

You will not discover them by their dress, nor their language, nor their wealth, nor their science; but you will know them by their meekness, their humility, their patience, their self-denial, their faith, their holiness, their charity.

They do not own human authority, neither pope nor prelate, they call no man master in divine things; at the same time, they submit themselves to those who have the rule over them, by Christ's appointment; whose faith they follow, "considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever."

This is the church against which the gates of hell shall never prevail; this is the church which Jesus will present to the Father, as the bride, the Lamb's wife, "having neither spot, nor wrinkle, nor any such thing."

If you say, How shall we know such a church, so as to join it? the answer is, You may know it,

1. By its estrangement from the world; not seeking the world's goods, not court-
ing the world's approbation, not following the world's principles.

2. By its close adherence to the Scrip-

tures; observing nothing and owning nothing for which they cannot find a "Thus saith the Lord." The word of Christ is their only law, guide, and rule.

3. By their fruits and example; by their forgiveness of injuries, by their sympathy for the poor and needy, by their resignation under trials, by their joy in life, and by their hope in death.

In order to be joined to such a people, we must first be joined to Christ, their head. They must believe in him, obey him, devote themselves to him, and acknowledge him; then they may safely join themselves to any body of his disciples that seems most to resemble him.

Thus there will be unity, and union, too, though there may not be uniformity. Indeed, uniformity among men is not to be expected in the present state. This world is a scene of varied dispensations, of imperfect knowledge, of unmaturing habits and practices. But though all may not speak the same thing, nor yet think the same thing, nor yet observe the same thing, all will be governed by the same motives and principles, feel one affection, pursue one end, and aim at one point, namely, the glory of God, and each other's good.

As the one body of man consists of many members, each having a different office, so in the body of Christ there are many members, and a diversity of gifts. But as in the human body it is the soul that actuates all the parts, so in the body of Christ there is one spirit which governs and animates the whole. As in the body of man no member lives to itself, but each for the others equally, so in the body of Christ every member observes equality, and seeks another's good. As in the body of man no member compels another, but all act from mutual regard, so in the body of Christ there is no force used, but all act under the law of love. Hence all pray for one another, all watch over one another, all admonish one another.

Hence those that join a true church must give up their own will to the general will, must mortify their own inclinations, must not aim at power, must be willing to be the servants of all, and to perform the meanest office to the poorest saint.

These have all one hope, called "the blessed hope," and "a lively hope," and they all share alike, for God has no favourites, except that those who have done most for him shall receive most from him, which is but equitable; but

there is enough for all: "In my Father's house are many mansions." One star differeth from another in glory, but still they are all stars; they are the children of God, as being the children of the resurrection.

And at that bright and blessed day, when their hope is realized, they will be surprised, after worshipping with a few poor saints below, to find in the church above an innumerable assembly, a multitude that no man can number, no longer trembling on the verge of time, no longer wandering through the wilderness of this world, but clothed with white robes, and having the palms of victory in their hands; no longer uttering feeble hymns of earthly psalmody, but shouting with immortal voices the hosannas and hallelujahs of heaven, till the whole concave rings again, as with the noise of many waters.

PIETY AT HOME.

1 TIM. v. 4.

"THE word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c. Whatever comes from God must partake of his likeness. The mere men of the world may wish for a religion suited to their vicious and criminal indulgences; yet a system so formed, would for this reason proclaim its falsehood. All the doctrines of the gospel are doctrines according to godliness. As to the promises, they are given that we may "cleanse ourselves from all filthiness of the flesh and spirit," &c. And with regard to the precepts, they are all holy, and just, and good. Here the religion of the gospel triumphs, and proclaims to a world blasted by sin, its Divine and heavenly origin. Mark the nature of genuine piety, in the first place. Where there is fire, it is impossible long to conceal it. The grace of God is communicative, and will be visible in the family, the church, and the world; but this applies rather to its relative influence, of which we shall presently speak.

I. *As to the nature of genuine piety.*—Remember we must not form our ideas from the ignorant, or such as oppose themselves. Some there are who deride it as enthusiasm, fanaticism, and not a few have placed it in standing in the corners of streets, and making long prayers to be seen of men, in mere ostentation and parade. A blind man is no judge of colours: and it would be the essence of folly to seek information

in any business or profession from those who have neither learnt the one, nor studied the other. If our gospel be hid, it is "hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not," &c.

1. There can be no true piety without *knowledge*. Ignorance with some is the mother of devotion, but devotion can never be acceptable with Him who is a spirit, and who requireth truth in the inward parts. Read the account of Paul preaching at Athens, as recorded in Acts xvii. 22, &c. We say knowledge is essentially necessary to true piety. This applies to the duty of prayer. How can we, with suitable affections, address a Being of whose perfections we have no right conceptions? "This is life eternal, that they might know thee, the only true God," &c. And it was under the influence of this knowledge that Jacob said, "I will not let thee go, except thou bless me;" that Jabez said, "Oh that thou wouldst bless me indeed," &c.; that Job said, "I will order my cause before him," &c.; that David said, "From the end of the earth will I cry unto thee;" and his advice to Solomon you have in 1 Chron. xxviii. 9. This applies not only to prayer: without a knowledge of ourselves, there will be no humility, contrition, self-annihilation, loathing of ourselves, &c. Pride is the result of ignorance; and hence many assume a degree of importance to which they have no right, dictate where they ought to learn, and are conspicuous where they ought to be hid. He who knows himself will be humble, he will esteem others better than himself. He says with Job, in ix. 20; and with Paul, "By the grace of God I am what I am." (See Eph. iii. 8, and again 1 Cor. xv. 9. Further: without a knowledge of Christ, there can be no hope, no good hope, a hope which maketh not ashamed. Hence Paul exclaims, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." This knowledge is to be derived from the Scriptures and the Holy Spirit. Paul says of Timothy, "and that from a child, thou hast known the Holy Scriptures," &c. The darkness of the mind, the obstinacy of the will, the unruliness of the affections, are removed only by a supernatural influence: "Not by might, nor by power, but by my Spirit, saith the Lord." (Read 2 Cor. iv. 6.)

2. There can be no piety without *feeling*. There must be godly sorrow: "Except ye repent, ye shall all likewise

perish." How striking the description of Ephraim. (See Jer. xxxi. 18.) There must be a searching and trying our ways; a smiting of the heart; a judging of ourselves; a repentance which needeth not to be repented of; a ceasing to do evil, and so on. (See 2 Cor. vii. 10.)

There must be faith in Christ: "Believe in the Lord Jesus Christ, and thou shalt be saved." A faith by which we receive Christ, rely upon him, and become one with him,—a faith which purifieth the heart, worketh by love, and overcometh the world. And as to the affections, God must be the centre. The heart must be powerfully drawn to him as the best of beings: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Transports are not necessary.

3. There can be no true piety without *holy practice*. (See Matt. vii. 15.) Where there is piety, there will be a constant and ardent breathing after holiness. Hear the psalmist, (Psa. cxxxix. 23, 24,) "Cleanse thou me from secret faults." All true Christians are the "epistles of Christ, known and read of all men:" their image is Christ, and their superscription holiness to the Lord.

Piety at home. Mark,

II. *Its relative influence*.—It will affect in all situations, particularly in the family. The general neglect of secret and family prayer is the true cause of all that decay of religion that is so visible in the present day: consequently the revival of religion must arise from the revival of the spirit and practice of prayer in the closets and families of professing Christians. Look at Abram, at David, at Joshua, who said, "As for me and my house, we will serve the Lord." Especially look to Christ. His disciples were his family: and as he was alone, praying, his disciples were with him. You who are the heads of families, keep up family duty; all who dwell beneath your roof are deeply interested in it. Maintain family religion, or write *heathen* upon your door. If you neglect the service of God, you are without a refuge in the storm that may overtake you.

Prayerless houses have broken walls and doors, and are without any security from evil. A flying roll is over the prayerless habitation, and signs of devastation and ruin are on its inhabitants. What an awful imprecation, "Pour out thy fury upon the heathen that know not thee, and upon the families that call not on thy name." The very religion of

Nature dictates daily devotion; our domestic wants, and dangers, and mercies, and so on, all point to this as a reasonable service. Piety at home will be seen by a due discharge of reciprocal duties, corresponding with the relation we bear to each other. (Read Eph. vi. 1, &c.) There will be no tyranny, but instruction, exhortation, and so on, and all accompanied with the force of example; a discipline enlightened by knowledge and sustained by love. Piety at home will be seen by the education of children, and servants, and by the most kind and endearing efforts for their spiritual and eternal welfare. (Read Deut. vi. 6, &c.)

Piety at home will be seen by its uniting influence, by peace and good order: "Behold how good and how pleasant it is for brethren to dwell together in unity," &c. Piety at home: it will be seen by its happy influence on the temper, disposition, deportment, making its subjects conscientious, consistent, devotional, showing to all around that they have been with Jesus.

If the religion of the gospel be felt in our hearts, it will be visible in our houses, and in the general tenor of our lives. Piety at home is a great discriminating feature between godly and profane families. Where the humble, spiritual, delightful worship of God is kept up in a family, he will be with them, and bless them, for it is declared, "He blesseth the habitation of the just." There is a family beauty in morning and evening devotion performed with wisdom, gravity, and affection, and it is the way in which you may hope to see your domestics holy, happy, and prosperous:

"His mercy visits every house," &c.

What a delightful sight, to see the head of a family upon his knees, with his children and servants around him, devoutly worshipping God! There can be no well-regulated, and, of course, no happy family, without piety at home. "Cornelius was a devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway." Here was a Scriptural church in a house. May our risen and interceding Lord multiply them a thousandfold! Such families are a school of education for our behaviour in this world, and our happiness in the next; nurseries where the young plants of grace are trained up under the genial influences of the Sun of righteousness, till they are fit to be trans-

planted into the paradise above. How benign is the influence of the gospel!

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Seaton.

ROBERT WINTON.

THINGS THAT PRIDE DOES.

MUCH is said in Scripture of the sin and danger of pride. The following are among the evils which flow from it:

1. *It renders men in a great measure blind to their own faults.*—The man of a proud heart will not see his own faults. He has no desire to see them. He would sooner see anything else in the world than see the bad side of his own character, and of course he takes every precaution to avoid the honest view of himself. He has no intention or even desire to find his own proper level in society, but tries to deceive both himself and others. He would fain imagine that he is vastly better than he really is, and make everybody else believe it if he can. Hence he will overlook his own faults either wholly, or at least as far as he can, and would be glad to make others do the same. This is one of the workings of a proud heart.

2. *It leads men to excuse their own faults.*—If a proud man can no longer cover his own faults, this will be his next resort. When he cannot deny that many things in his conduct are palpably wrong, objectively considered, he will yet maintain that under his *very peculiar circumstances*, they are nearly or quite right. They will at least admit of much palliation; so he sets himself most diligently to this labour. He will be the last man to come down to a candid and thorough examination of his own faults. Ah, he does not relish this honest-hearted work.

3. *It leads men to imagine that they have virtues which they have not.*—This is often manifested in their egotistical manner of speaking. In their common conversation they assume that they possess virtues which nobody ever saw them exhibit, or ever dreamed of attributing to them. Whatever in their own conduct has the remotest appearance of virtue, they are sure to drag into their service to prove themselves the best of men.

4. *It leads men to overrate the apparent virtues which they really possess.*—I say *apparent* virtues, for while a man is proud of heart, he can have no *real* virtue. Semblances of virtue he may have, and

these his pride of heart will lead him to exaggerate as much as possible. He will be sure to give himself more credit for even these than he deserves.

5. *It leads to an uncandid estimation of ourselves.*—The proud man becomes, of course, partial in his views of his own merits—committed to self, and incapable of taking sober views of his own real character.

6. *Pride of heart is always prone to make self-flattering comparisons.*—The proud man is never slow to institute comparisons between himself and others, but will be always sure to give himself the advantage. He is always better than his neighbours. Although he may be an impenitent sinner, he is better than most professed Christians: "The pride of his heart hath deceived him."

7. *The proud man avoids making humiliating comparisons between himself and others.*—If there are those with whom he cannot compare himself favourably, he turns away from them, and avoids, if he can, the painful self-mortification of contemplating superior excellence; or, perhaps more often, he will set himself to traduce their character, and will create, or at least retail and aggravate slanders against them until he can flatter himself that they are below him; then, and then only, can he feel happy to let them alone. The sight of superior excellence is annoying, not to say agonizing; so he goes about to level it down, and make himself and others believe that the reputed best men are not as good as himself. It is pride of heart that begets envy, that fills society with slanders, and makes it so grateful to the feelings of some men to pick the character of their more excellent neighbours. This is the reason why so many of the best men are slandered, and why so few escape its shafts.

8. *Pride of heart induces an entirely dishonest application of truth.*—If the proud man sits under preaching, and if what he hears applies to himself ever so fitly, he is sure not to notice at all its application to himself, but will be very prompt and active in applying it to his neighbour. See him stretch up his neck to look over the heads of the congregation; he wants to see if Mr. B. is not there—this touch in the sermon hits him so nicely. Oh, thinks he, how completely that point hits such an one, and such an one—so the poor fool (for none are such fools as the proud) cheats himself out of all the truth that fits his own case, and with a strange, self-deceptive politeness,

serves out all the food to others, and gladly starves himself. Has not his pride of heart deceived him?

9. *Pride leads men to evade self-knowledge.*—How often in conversing with men have I been struck with this! You cannot make them see their own faults. They will dodge and shuffle—change the subject if they can, and look in every other direction rather than within. In courts of justice you may sometimes see a man pushed to admit a fact that criminalizes himself, and you may mark his shuffling and evasion, and his skill in denying or concealing the fact that he is badly crowded; but the same thing occurs often enough out of court when the pride of a man's heart makes him hate the light, and stubbornly, though often awkwardly, shut his eyes against it. You may hold up the light close to his face—he can't see. Try to open his eyes—he don't see anything. You may draw his character to the life—he does not recognize the likeness, *because he does not wish to!* What is the reason? Pride of heart. It often seems as if a proud man would sooner go to hell than open his eyes to see candidly his own faults. So terribly does pride deceive those who love to indulge it!

PERSONAL EFFORT.

ONE of the most glaring deficiencies in the piety of Christians at the present day is, the prevailing indisposition to personal effort for the salvation of men. It is manifest that in the early ages of Christianity, when it was a persecuted and despised religion, the case was far different. Then, every one who became a Christian was not only converted to a hope of heaven, and assumed a place in the church, but he became a soldier of the cross. As such he was counted upon, whether private Christian or minister, with the expectation that he would be ready for service or for suffering. If persecuted and thrown into prison, they reckoned themselves the prisoners of Christ. The apostle Paul often speaks of private brethren as his "fellow-prisoners," and "fellow-labourers;" hence they gave themselves personally to the work.

It was owing to this, more than to any other fact, that Christianity made such rapid progress. False religions, false philosophy, political power, wealth, learning, prejudice, custom, and fashion, were all against it. But it was too strong for all

these forces, combined with "principalities and powers, with spiritual wickedness in high places," in every form of opposition. Under all its disadvantages, the religion of the Crucified forced the reluctant respect of its foes, and subdued the enmity of millions. The effects were not wholly nor chiefly produced by the efforts of the ministry. In those days all who professed to love Christ engaged personally in the work. When the first church, the church at Jerusalem, was all scattered by persecution, "except the apostles;" "they," that is the private members, "went everywhere preaching the word." And this fact in their history makes it very clear that this was their employment while in Jerusalem, and that this was the cause why they were persecuted and driven away.

There is scarcely a reference to the early Christians in the Roman empire by profane historians, which does not in some way illustrate this most prominent and distinguishing characteristic of their piety. Their love to Christ, and to the perishing souls around them, made them objects of suspicion and terror to all who were interested to uphold the prevailing superstitions and the wicked customs of the age. They were charged with being reckless proselytors, conspirators, whose ceaseless efforts would subvert the established order of things; and their rapid increase was a cause of great perplexity to every beholder. The ceaseless efforts and zeal of private persons, who could have no earthly motive for their conduct, but who by it exposed themselves to prison and to death, was a source of incessant wonder, and has, more than anything else, puzzled historians down to the present day. The active zeal of all the members of the body was so conspicuous, that many ecclesiastical historians have been led to the conclusion that there was no order of men specially consecrated to the work of the ministry, but that they were all alike ministers of Christ.

It is not so at the present day. Christians have more money now; perhaps they give more to the cause of Christ; but they do not give their own selves unto the Lord, as did their brethren of old. They now give liberally to erect houses of worship, to support and educate the ministry, to sustain preachers, and send the Bible to the destitute; but they are not as ready to be God's witnesses, to testify of his goodness, of the preciousness of the Redeemer, and of the power of the Holy Ghost, as they ought to be.

They are ready to support an able ministry, a pious ministry, but with the expectation that the ministry will do the work, so as essentially to release them from it. They will honour a pious minister, if he is not too plain and earnest in exposing the prevailing sins and errors of the times; but they expect that on the wings of his vigorous, wakeful, and tireless piety, he will carry them upward every sabbath, as an eagle, toward heaven. They pay him for it—why should he not? Should his wings droop, and the nerves of his faith relax, why should he not be discarded? What is more reasonable than to hold the minister responsible for the piety of his church, the conversion of his congregation, and a revival often enough to keep the pews full? We all consider the watchmaker responsible for the condition of our watches, and the tailor for the fit of our coats,—and why should not the pastor be responsible for the condition of his charge? No one perhaps has ever uttered such sentiments, or even thought them; but, alas, many churches, many private Christians are acting them out every day.

The want of personal effort is one of the greatest defects in the Foreign Missionary enterprise, as at present carried on. We must have a Missionary Board; we must train up missionaries; we must take them up, and support them for life, to preach among the heathen; and then we act as if our duties were all done. Now it is certain that we ought to send forth, and support, men of learning and eloquence to be translators and public preachers to the heathen, and the number should be far greater than it now is; but ought we not to do something more? Where are the "fellow-helpers," the "fellow-travellers," the "fellow-soldiers," who ought to run to and fro with the public teachers of religion? Where are the physicians, the artisans, the farmers, who ought to go, not merely to teach their several arts, much less to get gain by them, but to be fellow-helpers to the truth? The heathen ought to be permitted to see how Christians act in the walks of private life, in what spirit they pursue their worldly business, and how they order their domestic concerns. They need to be taught by example as well as precept how they ought to serve Christ in all the duties and relations of life.

Christians!—not ministers only, but Christians, one and all, of every age and station—"ye are the light of the world:

if the light that is in *you* be darkness, how great is that darkness!"

THE UNITY OF BELIEVERS IN CHRIST.

THE unity of the gospel—the unity which it gives to man, and enjoins upon man, and by which the church of God is known, in opposition to all the divisions of men—is a spiritual unity, which, though consistent with much outward diversity, is real, operative, and permanent: "Ye are all one in Christ." It is the fruit of the Holy Spirit in the hearts in which he dwells and rules; the result of which is an everlasting and unchangeable oneness of such souls thus renewed, in their relations to God and to each other. It is an unity of *motive*, by which every true Christian, every real member of the body of Christ, is led to desire only, and above all things, the promotion of the Divine glory. It is an unity of *desire*, by which each one seeks to attain the one mind, and character, and presence of a beloved Lord. It is an unity of *purpose and plan*, by which every possessor of it is prompted to obey, and honour, and imitate one Divine Master and Guide of all renewed souls. It is an unity of *spiritual experience*, in which each one has been enlightened and quickened by the same Divine Spirit; made to feel the same burden of guilt; to be conscious of the same personal deficiencies; to seek the same provisions of Divine mercy; to accept the same complete salvation in Christ; to find pardon in the same fountain of love; to depend upon the same inward spiritual power divinely bestowed; to ask for the same gifts of grace; to rest upon the same Almighty victorious arm; to hope for the same eternal glory; to confide in the same perfect obedience; and to fasten all their hopes and joys upon the same infinite sufficiency of one glorious reigning Lord. It is an unity of *relation*, which has joined together vast multitudes, who have no outward knowledge of each other, in one eternal and indissoluble bond; an unity which, in this view, expresses itself habitually in prayer, in sympathy, in love, in spiritual aid; and which, in this operation, is made the grand instrument of the Holy Ghost in enlarging this heavenly companionship, and of gathering lost and perishing souls into the shelter which is thus displayed. It is an unity of *affection and feeling*, which the apostle calls the most perfect bond which can subsist among men:

"Put on charity, which is the bond of perfection!"—far higher, more real, more operative, more lasting, more divine, than all the possible bonds of intellectual agreement, or accordance in outward discipline.

Here is unity—real, actual oneness,—a oneness which brings vast multitudes, who had no common relations but the needs, and guilt, and feebleness of a common humanity, into one spiritual connection, from which they go no more out. Here is "one Lord, one faith, one baptism, one God and Father of all, who is above all and in all; one body, one Spirit, one hope, of one Divine calling." How can there be greater unity among independent, intelligent beings? In what do they differ, which is not temporary and comparatively unimportant? In what do they agree, which can ever fade or perish? Surely the boasted unity in discipline of Papal Rome is nothing in comparison of this. *That* is the oneness of bodies which are alike, because all are dead, and motionless, and without self-control;—*this* is the union of living agents, who are one, because all perfectly agree in the same great and choral harmony of love, and activity, and praise. *That* is the organized working of a machine, in which every automaton figure obeys the will of him who directs the motions of the whole;—*this* is the combined energy of responsible beings, who, moved by the same spirit, accord in voluntary united operation to produce the same great and desired result. *That* is the valley of Ezekiel, when its bones were scattered, and were alike, because all were bleached and dry;—*this* is the same valley, when the army stood forth clothed in the activity, and endowed with the powers, of a new life; and the one Spirit of God breathed from every quarter upon the standing host, and they lived, and moved, and acted, and went forth to victory, under his single heavenly guidance. This is unity—entire, actual, operative unity. But it is perfectly consistent with great outward diversity of nation, and language, and form of worship; with many and wide differences of judgment upon many unessential points of mere intellectual perception; with very differing conceptions of truth, progressively understood, and as yet but very partially discerned by any.

This blessed oneness of heart and feeling must everywhere govern the members of Christ. Wretched is the house and heart which has it not. Where the

Spirit of the Lord is, there is peace and order, as well as liberty. It must rule in the individual congregation of professing Christians, uniting in the same house of prayer, for worship and mutual edification. It must there oppose and correct all the divisions which jealousy and earthly pride, or selfish interest, may tend to produce. Here men are to be all of one mind, to love as brethren, to be pitiful and courteous, to be of the same mind one towards another, according to Christ Jesus. In the whole church of God it must be the governing principle, extending its influence and embrace, not merely within the limits of one particular outward communion, but to the whole company of God's people—to all who love our Lord Jesus Christ in sincerity.

THE BARREN FIG-TREE.

LUKE xiii. 6—9.

THE fig-tree of this parable grew not by the way-side, but in the richer soil of the vineyard. Nor did it come into the vineyard by accident, for a certain man *had it planted*. Even so we all, by the special providence of God, enjoy the privileges of the Christian dispensation.

I. The fig-tree in the vineyard.—It should remind us of our Bibles; of sabbaths, and sanctuaries, and sermons; of judgments and mercies; of solemn searching, and sweet influences from heaven: all so many messengers of God, and every messenger repeating the authoritative declaration which suggested the parable, "I tell you, Nay; but except ye repent, ye shall all likewise perish." "If not, then after *that* —." Yes, my friends, if after *this* and *that*, and all our privileges, we continue unfruitful, surely we deserve to be cut down.

II. The complaint of the proprietor: "Behold, these three years I come seeking fruit on this fig-tree, and find none."

1. Observe the lord of the vineyard personally inspects it:

"The Lord into his vineyard comes,
Our various fruits to see;
His eye, more piercing than the light,
Examines every tree."

2. And what does the proprietor of the vineyard seek? Fruit, my friends, fruit! Not leaves, not blossoms, but fruit! Fruit *in the heart*:—"Repentance towards God, and faith in our Lord Jesus Christ." Fruit *in the house*.—God looks for a family altar in your house. Does he see one? Fruit *in the church*.—Some of *you* are the children of praying

parents, and have been brought up in this gospel vineyard. When the disciples of Jesus were assembled around the Lord's table, celebrating his dying love, he looked to see if you were among them. Were you? *Fruit in the world.*—"Faith," says Luther, "is a thing alive." Yes; and if we possess saving faith, it will make us *alive* to the demands of a perishing world upon us.

3. "Behold, *these three years* I come."
—How great the long-suffering of God!

4. Mark the indignation of the proprietor.—He comes again, and again, and again—goes round the tree—shakes it violently—but all in vain. Then, turning to the vinedresser, he says, "Cut it down." "Why, Lord?" "Why? Because it is a reproach to us both to have such a tree in the vineyard. Why? Because it cumbers the ground, draws out the fatness of the soil, and hinders the growth and fruitfulness of the vines. Why? Because the longer it stands, the less likely it is to become fruitful. Therefore, I say again, Cut it down!"

III. The intercession of the vinedresser: "Lord, let it alone this year also." And whose voice is this? It is the voice of Him that "maketh intercession for the transgressors;" the voice of Him who pleaded for his murderers, saying, "Father, forgive them;" 'tis Jesus speaks. He speaks *now*, sinner. He pleads for *you*. He cries, "Spare *that man!*—*that woman!*" otherwise you would sink into the flames. To conclude:

1. A barren fig-tree in God's vineyard!—It should lead to self-examination. If we do not examine ourselves, God examines us. His eyelids try the children of men. Every real Christian bears *some* fruit. Do we?

2. "And if it bear fruit, *well*."—Yes; it would be well for us in life, death, at judgment, and throughout eternity. And the more fruit the better it would be.

3. But "*if not!*"—"if not!" "Cut it down!"—Well might the unfruitful hearer, trembling, cry out, "Lord, have mercy! O spare me this once! I repent in dust and ashes!"

PREPARATION FOR THE LATTER DAY.

PROPHECY and Providence seem to unite in pointing to important developments in the history of the church and of the world. That a crisis in the affairs of the Redeemer's kingdom is not far off, seems to be a very general impression. Under

these circumstances, what should be the feelings with which Christians should abide the issue?

1. These providential developments should find Christians *watching*. A state of indifference or of negligence is inexcusable. The era of overturnings, so full of interest to Zion, demands a watchfulness of all events. The church must have her watchtowers duly occupied, and all her outposts ready for emergencies. Providential opportunities to spread abroad the gospel must be embraced without delay. And not only must Christians watch for outward changes and opportunities, they must watch also for those inward feelings suitable to the terrors and hopes of the approaching crisis. The language of our Saviour still applies: "What I say unto you, I say unto all, Watch."

2. The coming events of the latter day should find Christians *praying*. The spirit of earnest supplication well becomes those who know that the most mighty and eventful changes are at hand. Prayer is the privilege of Christians in time of trial. The events of providence, which are ordered for the welfare of the church, require the acknowledgment of her dependence upon the King of kings. Those who desire to see, amidst the general overturnings, the walls of Zion standing for "salvation," and her gates established with "praise," must earnestly entreat the mercy and the power of God. The graces, which should shine brightly in the Christian's heart amid the gloom of an awful interval of darkness, must be kept burning on the altar of intense devotion. The duty of prayer is peculiarly incumbent at such a time as this—prayer in the closet, in the family, in the sanctuary—prayer for the favour of God towards his people, and for his interposition to restrain "the remainder of wrath," for the good of Zion and for the glory of his name.

3. The latter times should find Christians *trusting*. Fear and despair are dishonouring attributes of the Christian character. God is to be trusted when most his presence is needed. Calamities which shake our confidence in the Head of the church, should make us distrust our own interest in the Redeemer's atoning work. The only hope of the church is from above. He who has led her thus far through the wilderness to the confines of the promised land, will not forsake her in the presence of the latter-day Canaanites. Let every Christian renew his trust in the Lord of hosts, both as

regards his own personal hopes and the general safety of the church.

4. The impending changes should find Christians *denying themselves*. A state of luxurious ease is inconsistent with the duties of an arduous warfare. "Deny thyself" is the command of Christ from

the earliest period of personal discipleship; and it is a duty peculiarly to be exercised in times that call forth the most earnest energies of the whole sacramental host: Now, in a special manner, does the Lord invite his people to take up the cross and follow him.

Lessons by the Way; or, Things to Think On.

EXTRACTS FROM THE LETTERS OF THE LATE REV. JOHN NEWTON TO THE REV. WILLIAM BULL.

A NOBLE WOUND.

MR. SCOTT and his wife are both very ill of a putrid fever. He caught it by attendance on the sick poor. A noble wound! Shall soldiers risk their lives, and stand as a mark for great guns, for sixpence a day, or for the word honour? and is it not worth venturing something in imitation of Him who went about doing good, and when the good we aim at is for his sake?

A GOOD SOLDIER.

The Lord loves you likewise, and therefore he afflicts you. He has given you grace, and therefore he appoints you trials, that the grace he has given may be preserved and manifested to his praise. He has made you a good soldier, and therefore he appoints you a post of honour. You are not a mere Beefeater, to walk about in a soldier's coat, at a distance from the noise and danger of war, and to brandish your firelock without any risk of meeting an enemy; but he sends you down to the field of battle. You feel, as well as hear, that our profession is a warfare; and you feel, as well as hear, likewise, that the Lord is with you, fights for you, and supports you with strength, and covers your head in the day of conflict.

A HINT TO ECCLESIASTICAL REFORMERS.

I must make no hasty innovations. You know if a man has but a horse to break, he does not jump immediately upon his back, and make him feel the spur the first time he sees him: he begins softly, strokes him, feeds him, shows him the bridle before he attempts to put it on, and brings him forward by degrees. Poor sinners, and especially poor sinners that are rich, are at least as untractable and wild as horses and mules, and must be humoured a little in matters where conscience is not directly concerned.

TRUE GLORY.

If the letters are owned to comfort the afflicted, to quicken the careless, to confirm the wavering, I may rejoice in the honour he has done me, and need not envy Johnson or Robertson. Surely I ought to prefer being useful to one soul, to the applause of twenty nations and ages. I hope I do. The hour is coming when the united commendation of all mankind will be of no more value than the good word of a few dirty boys in the street. I would, if possible, set no more value upon it now than I shall then; but there is much tinder in my heart: and vile, ignorant, and insufficient as I know myself to be, I can

but just manage the handsome things that have been hinted in my hearing. How foolish, as well as wicked, is this self-complacence! If a man commended a guinea which I called mine, it would not work much upon my pride, for I neither coined it, nor made the die; and if I am enabled either to write or to speak to the purpose, neither I, nor the sin which dwelleth in me, have any right to praise.

ALL IS RIGHT—GOD RULES.

Shall I touch upon politics? We have revolutions and changes, but the newspapers (my chief sources of intelligence) have told you all the Lord is doing, and will do something worthy of himself; this we may be sure of. As to the particulars, we must wait the openings of his providence; and since we already know that the sum total will be, *all is right*, we may wait with patience and confidence. At present we seem to have some distant prospect, at least, of peace—a blessing which appears to me of such great importance, that I am not very solicitous as to the terms by which it may be attained. It seems the *outs* are now to be the *ins*, and the *ins* the *outs*; and I suppose a new ministry will be attended with a new opposition: for these things, among us, seem to be as much of course as that a shadow should be inseparable from the body. In the meantime, my part, as a Christian, is to be quietly subject to "the powers that be;" for they are all (whether they intend it or not) busy in accomplishing the will of my Lord. In the great ship of the nation I am only a passenger; the mariners will never consult me about the course they should steer, nor regard my advice if I should give it them unasked. If I have any office on board, it is, at most, but that of a chaplain, who, though he has no hand in the navigation, is doubtless engaged, by both character and interest, to pray for a good voyage; and that He who has the wind and weather at his disposal may, in mercy, bring the poor tempest-tossed vessel safely through the storm.

Surely man walketh in a vain show: surely he disquiets himself in vain. What a bustle are a parcel of immortals in about the momentary concerns of the present life! Playing at blind-man's-buff, and several being blind-folded for things that will not profit. And while the bandage before their eyes hinders them from seeing they are upon the edge of a precipice, in the midst of their eager play they slip, they fall in succession one after the other—they are inevitably, irrevocably gone, and their places know them no more; but others crowd in to fill up their vacancies, and the play still goes on. With what a mixture of compassion and indignation

may we conceive the holy angels beholding what is transacting upon the earth!

Adored be the gracious Saviour, who took the bandage from our eyes, withdrew us from the dangerous brink, to sit in peace and safety at his feet.

A FLING AT UTOPIANS.

It would be strange if the men of this world were to have no fling at Utopians. But you know the fable of the Dog and the Moon. Let them bark, let us shine. Let them scold us, and let us pray for them. If we are in the Lord's way in the path of duty, a bushel of our fellow-worm's opinions, either *pro* or *con*, can do us neither good nor harm.

THE NAME OF JESUS.

My dear friend, may the great and glorious name of Jesus be deeply engraven on your heart and mine, and on the hearts of all dear to us. Whether we consider him as our Surety, our Advocate, or our Lord, how precious should he be! His favour is life, his service is perfect freedom. The knowledge of him is safety, wisdom, and happiness. A discovery of the glory of God in his person fills the understanding with heavenly light, the affections with Divine love, and unites the will to our proper good. This knowledge is, indeed, *Organum novum*. How many things utterly impossible to a man's natural strength are practicable and easy by the right application of mechanical powers! Without them a stone of a few hundred weight is immoveable, but with them he can raise a stone of many tons to the height of St. Paul's. But there are no powers comparable to those which are furnished by the gospel machine, if I may so speak. Thus assisted, a weak worm can do, endure, and overcome all things. He can draw near to a holy God, sinner as he is, with confidence; no wonder, then, that he can face a frowning world without dismay, and smile at Satan's rage. He goes on from strength to strength, and sings the song of victory while on the field of battle. Blessed be God for Jesus Christ!

DR. PULPIT.

I have had a cold and hoarseness—have kept house pretty much, when necessity has not called me abroad; however, the Lord strengthened me; so that last week (including the two Sundays) I preached ten times. I may speak well of Dr. Pulpit, and think that I may be said, not in the worst sense of the word, to live by my preaching. I am now nearly well. Three doses of Dr. Pulpit yesterday did me good, and almost removed my hoarseness.

FROST AND THAW.

The frost has been long and severe. This morning the Lord has bid the gentle south breathe upon the ice and snow, and the waters begin to flow. How soft, yet how powerful, is the influence of a general thaw! It operates equally and universally in every place, and does more in an hour than the united efforts of mankind could effect in an age. I consider it as a beautiful emblem of the effects of his Spirit upon the heart, upon many hearts at once. It silently but invisibly softens the strongest prejudices—makes the spirit which before was hard as the rock, tender and yielding. It brings on a spring; and the desolate, dreary wilderness

becomes the garden of the Lord. Oh for such a thaw in my heart! for though I talk away in public, I know much of wintry and frosty seasons within me. I trust my leading aims and desires are right; but all that is right is so faint, so cold, so debased by something inconsistent with it, so defective and so defiled, that I should be at my wits' end, if my hope and dependence were not, in a good measure, brought to a point. If I am saved, (I trust I shall,) it will be freely and absolutely, in a way of sovereignty; with a *non obstante* to a thousand things which should seem, humanly speaking, to make salvation next door to impossible. But when I am beaten from everything else, it still remains true that Christ has died, that he now lives and reigns, that "he is able to save to the uttermost," and that he has said, "Him that cometh I will in no wise cast out." In no wise and to the uttermost are great words: they have an extensive signification, and take in all varieties of cases, characters, and circumstances. Upon such unlimited sovereign promises I cast my anchor, and they hold me; otherwise I should be the sport of winds and waves. Dr. Watts's motto shall be mine; it is big enough for him, me, you, and for thousands that approve it: "*In uno Jesu omnia.*" In him I have an offering, an altar, a temple, a priest, a sun, a shield, a saviour, a shepherd, a hiding-place, a resting-place, food, medicine, riches, honour, wisdom, righteousness, holiness; in short, everything. The paper would not contain an inventory of the blessings and treasures, the unsearchable, inexhaustible blessings and treasures, which are hidden in him, and communicated by him to poor sinners who believe in his name. But though I am, I trust, an heir, I am as yet a minor, and in my actual experience am too often more like a servant than a son, Gal. iv. But there is a time appointed of the Father. I hope one day to be of age, and to come to the full enjoyment of my boundless inheritance.

WE ARE DISCIPLES.

We are disciples—Jesus is our Master. The world we live in is his school, and every person and event is under his management, designed to forward us in the great lessons he would have us learn,—such as the denial of self-will, a distrust of creatures, and an absolute dependence upon himself. In this view, mortifications are mercies, losses gains, hindrances helps, and all things, even those which seem most contrary, are working together for our good. Creatures smile or frown, caress or disappoint us—friends grow cool, and enemies become kind, just as his wisdom sees most expedient to promote our progress. Where we look for most, it often comes to little; when we look for nothing, we often obtain most. Our wisest plans and best endeavours at one time produce great troubles; at another time, what we do at random, and what we account the most trifling incidents, are productive of happy, lasting, and extensive consequences. It is well for us if, by a long train of such changing, crossing experiences, we at length attain to some proficiency, and can say with David, "My soul, wait thou only upon God; for my expectation is from him." The heart possession of two maxims of Mr. Henry is well worth all that the acquisition can cost us. The one is, "That every creature is that to us which God makes it;" the other to much the same

purpose, "That we cannot expect too little from man, nor too much from God." In this school I am placed; these lessons I am aiming to learn: but I am a poor scholar, and indeed any master but He who condescends to be my teacher would turn me off as an incorrigible dunce.

MRS. NEWTON'S BIRTHDAY.

This is Mrs. Newton's birthday. For many years I used to keep the anniversary of her birth and my own, and of our marriage, as fast-days. Not that I was sorry that we were born, or sorry that the Lord brought us together; but I observed it as a day of solemn prayer and praise. How very different must the history of my life have been, if she had not been sent into the world after me! Then, most probably, I should neither have known Guinea nor Mary Woolnoth. She is evidently the hinge on which my whole life has turned. She was the occasion, though not the cause, of that series of foolish conduct on my part which plunged me into the misery of African bondage; and when I was there, I was so infatuated and degraded in my spirit, so riveted to my chains, that I think nothing but the attachment I felt for her, which remained when every other moral or prudential sentiment was effaced from my mind, could have induced me to return.

You will find an abridgment of my life thus far in Deut. xxxii. 10—14: (I have but too much reason to take the 15th verse into the account.) You may find another in Isa. xlii. 16. I meet with several passages in the Psalms, likewise, which seem so suitable to my case as if written on purpose, particularly in the 71st, which came in the course of my reading this morning. I have been a wonder to many, and may well be a wonder to myself.

The 12th inst. will be my wedding-day. Just forty years ago we joined hands, and entered together upon the world's wilderness. We knew not the right path across it, but seemed disposed to take the first that offered. But we had not wandered far before the Lord, whom we little thought of, was pleased to give us some sense of our need of a guide; and from that time he has taken upon himself the care and cost of our journey. He himself has been our guard and guide, our sun and shield, our physician and provider, our counsellor and our comforter. Oh that we had more regarded his counsel, and more prized his comforts! Very different has been the path by which he has led us from that which we should have chosen, if permitted, for ourselves. Many situations we have been in, many changes we have seen; but having obtained help from God, we continue to this day. Again we are spared to set up a new Ebenezer. The greater part of our journey is accomplished: how much farther we have to go, he knows,—we know not. But I humbly hope he will still be our guide and guard, even unto death. The shadows of evening are lengthening upon us; the night cometh; I hope it will be but a momentary night, ushering in an everlasting day.

DEATH OF MRS. NEWTON.

The idea of my dearest Mary is seldom absent from my mind for five successive minutes. The time is short. I hope to meet her again to unspeakable advantage, and I am perfectly satisfied. I am rather pleased than otherwise that

she is gone before me. For, as the aspect of the times is stormy, and I know not what the Lord may do with us, I find comfort in thinking that she is safely arrived in the haven of rest. As dear Mrs. Thornton observed to me upon the death of Eliza, "I have now one care less upon earth, and I trust one more treasure in heaven."

As to my own continuance or removal, I have nothing to do with it. Through mercy, I have no more desire than I have right to choose. I shall live while infinite wisdom and goodness see fit; and when he appoints, I shall depart. I hope both you and I are, in a measure, useful in our places, but certainly neither of us are necessary. If I had never been born, or if I had perished in my sins, he would not have wanted instruments to carry on his work. I know that dying times require dying strength; and I rely on his promise for it when wanted. At present, while I am in health, the *when*, the *how*, and the *where* and the *when* of my dismissal, does not cost me a moment's anxiety; only may he enable me to be faithful while I live, and waiting and ready for my summons. I hope to die like the thief upon the cross. I have no hope, no comfort in myself; but he remembered me in my low estate, and I trust will remember me to the end.

THOUGHTS OF DEATH.

I may say, as Isaac, I am old, and know not the time of my death; nor am I anxious to know it. My judgment accords with what you say of the grave; but I believe you can contemplate the subject with more sensible pleasure than I do. To me, at present, the passage seems dark; yet I am not startled, because I humbly hope the Lord will be with me there, and then I am sure it will be broad light all around me. His people generally find it so, if their last illness leaves them in possession of their senses, and declare it to be so, if they can speak. While the tabernacle is taking down, a light of a different kind from what they experienced in health seems to break in: they see invisibles, and hear unutterables, and breathe the air of the heavenly state, before they leave the body. What is death to a believer? Not that spectre and skeleton which a terrified imagination represents it. To a believer, it is a messenger to open the gate into life eternal; or rather, it is the hour when the Saviour, who is now preparing a place for his people, will come, according to his promise, to receive them to himself.

Through mercy, I do not feel myself afraid or unwilling to die. But the prospect is at some distance; and I believe, unless I had new strength given me in the interview, were death actually to stare me in the face this minute, I should tremble. It is a great, unknown, untried transition. I often attempt to realize the moment after death; but my thoughts are overwhelmed. I can form no conception how I shall be, and what I shall meet, when I cease to breathe, and while those around my bed, if I die in a bed, are saying, "He is gone." But though I am at a loss for particulars, I have a book which informs me of as much as is needful to know: that they who die in the Lord are blessed; that they shall be like him, and with him, for ever; that all tears shall be wiped from their eyes, and they shall weep no more, for sin and sorrow shall not be able to follow

them. I thank the Lord for this precious book, and for enabling me to believe what I read in it. Otherwise, how miserable must I be now, flesh and heart are upon the point of failing!

USEFULNESS—SOMETHING FOR PASTORS.

I thank the Lord I am as well as an old man can be. I think and I hope that the Lord bears testimony to the word of his grace at St. Mary's more than ever, which makes health doubly valuable. May he make me willing to resign it at a moment's warning; and to sit quiet in my chair or my bed, and rejoice that his work is prospering without me, and that others are serving him better when I can serve him no longer! A sentence in Dr. Cotton Mather's *Life* struck me more than fifty years ago, and has been often upon my mind from that time: "*My usefulness was the last idol I was willing to part with; but now I can part with that, and am content to be laid aside and forgotten, so that he may be glorified.*" He would not have wanted instruments, though I had left my bones in Africa, or had been food for the sharks. Oh for grace to retire at his bidding, like a thankful guest from a full table! I have had a long and highly-favoured day. But the night cometh; pray for me, that my decline of life may not be stained with foolishness, impatience, jealousy, or anything that might disparage my profession or ministry.

IMPRUDENCE.

Pray likewise for me, that no gross imprudence or misconduct may stain the latter part of my life, but that I may be enabled to exemplify in myself what I have laboured to inculcate upon others from the pulpit. I have observed in some good men and good ministers improprieties in their latter days, which I have been willing to ascribe rather to the infirmities of old age than to a defect in real grace. I pray daily to be preserved from these, and I request your assistance. I have known good men, in advanced life, garrulous, peevish, dogmatic, self-important, with some symptoms of jealousy, and perhaps envy, towards those who are upon the increase, while they feel themselves decreasing. Do, my friend, pray earnestly that it may not be so with me, but that I may retire, if laid aside, like a thankful guest from a plentiful table, and may rejoice to see others coming forward to serve the Lord, (I hope better and more successfully,) when I can serve him no longer. May I never forget that the Lord brought me from Africa, where I was the servant, the scorn, and the pity of slaves; what he has done for me since, and what a long and highly-favoured day I have had since he was pleased to put me into the ministry. Such likewise shall be my desire and prayer for you, if you should be spared to old age; for as yet I consider you rather as a youngish man.

Biography.

THE CHRISTIAN MATURED FOR HEAVEN.

THE name of the late MR. GREEN, of Poplar, beyond that of most other Englishmen, was famous in the maritime world of commerce,—a name which carried with it the weight of the Bank of England, in both hemispheres; but for many years his celebrity was mainly confined to the domain of this present world. In his later years, however, those great principles which he had early imbibed began to develop themselves more powerfully. For a long period, much of his good was little heard of—it was all but done by stealth; and he appears to have

"Blushed to find it fame,"

till at length the power within him impelled to deeds which could not be concealed: then his light shone with a splendour which attracted the eyes of the great metropolitan community. With his own generous hands he reared for himself a monument which will last as long as the ground on which it was erected. But as life has an end, its labours have a measure. From these labours he now rests, and his works follow him. As a man eminently just and good, his memory is, and will long be, blessed.

We should trust Mr. Smith, his pastor, will favour the public with a sketch of the life of this commercial prince, which would supply facts illustrative of many principles which it were important for mankind to know, and which might serve as a valuable stimulus to those in the same walk of life he has left behind him. Mr. Snow has just published "*The Christian Matured for Heaven: a Sermon delivered on the occasion,*" from which we extract the following testimony:

In every case of bereavement Death leaves melancholy traces of his operations behind. Even the removal of a little child from your dwelling creates a blank in your home. You miss the foot-fall of its little step; you will never again hear its tiny voice, nor gaze on its beautiful form. If the child had grown up to be in some sort your companion, the staff of your manhood, the hope of your declining years, the vacancy formed by its removal is still greater and more painful. When our most precious friendships and relationships are rudely severed by the hand of Death, a blank is usually produced which no lapse of time nor change of circumstances can fill up. In the removal of persons of distinguished talent, of public spirit, of extensive influence, and of useful labours, the loss is felt over a wider surface, and falls with more or less of severity on a multitude of individuals. This is our case at the present moment; and it would be difficult, if not impossible, for me to find words in which adequately to express our conviction, and that of the entire surrounding population, of the greatness of the public loss in the demise of Mr. Green. Never in this parish was any individual followed to the tomb by such an assemblage of mourners as swelled the funeral procession to his grave. Persons of all ranks and opinions thus presented a well-deserved tribute of respect to his memory, and united in their testimony to the moral worth of the great and good man who has fallen among us.

The practice of eulogizing the virtues of departed ones has been common in all ages and with all nations, from the old Grecians, whose orators pronounced panegyrics over their gifted men, down to the untutored tribes of modern times, who in rude and less polished strains celebrate the virtues of their departed heroes. The custom is seemly and advantageous, as it arises out of respect for man, and from an appreciation of the excellences with which his Creator has endowed him. Christianity does not forbid, within certain limits, a conformity to this practice: on the contrary, when nothing is left us of our friends but the remembrance and fruits of their virtues, it allows us to offer the eulogy of gratitude to their qualities and deeds, and to glorify God in them. Such is the mournful, pleasing duty that has devolved on me this day; and it is comparatively an easy task to perform, in the hearing of persons so familiar with the

character we describe, and rendered additionally so by the fact that we have no apology to offer for grievous inconsistencies, nor any tears to shed except on our own account. Nor is any elaborate eulogy desirable or requisite; for it would be utterly out of keeping with the simple habits and retiring character of him of whom we now speak, while his numerous works constitute the most accurate and enduring representation of his worth. Ask you for his monument? Look around this building,—pass in thought through this neighbourhood, and in chaste, commodious, durable edifices, consecrated to religion and education, you meet with it. Ask you for the tablet that shall suitably record his deeds? You will find it not on marble leaves, but in a thousand warm living hearts, who have inscribed on them in imperishable characters the memorial of an excellence but seldom realized in this imperfect world.

I need scarcely say to you, as a Christian church assembling here, that we have sustained a loss of no ordinary kind, deprived as we are of the presence and example of our earliest and most munificent friend. He would have been an honour to any community; and it will ever be a credit to this church that his name was the earliest inscribed on the roll of its members, and that he was the first elder elected to office within its bounds. We are thankful to God for an example so bright and beautiful as that which shone in him; and for a spirit which prompted him, like his Divine Master, to go about doing good. His temper and conversation tended in an eminent degree to adorn the doctrine of God our Saviour. We rejoice that he was spared to us so long. It is only rarely, and at distant intervals, that a person of such high and varied excellences may be looked for in the ranks of any fellowship on earth; a grand climacteric period seems requisite for such maturity of graces as he brought forth: and now that he is forever taken from us, it is our chief comfort that God, who gave him to us, and who has taken him from us, can in his own time and way raise up others, who, by combined and hearty co-operation, may supply the lack of service which henceforth we shall feel. I do not expect that any one individual will ever in this church completely fill his place.

The numerous children of this extensive neighbourhood are now deprived of the care of a Christian gentleman who,

beyond all others around, was interested in their welfare. His princely liberality in founding and endowing schools for their advantage is above all praise, and needs no commendation from me. You little ones who hear me to-day, may well weep at the loss of one who watched and laboured for your instruction and salvation, with parental anxiety and Christian zeal. And you, the teachers in his schools, who shared much of his Christian affection, have indeed lost a wise and liberal friend,—one who was ever ready to cheer you on in your self-denying work. Be faithful to your trust, now that your leader is taken from you; and whatsoever you do, in word or deed, do it heartily as unto the Lord. His benevolence was not confined to the young, but extended itself to the sick, the poor, and the destitute in every stage of life. It was most ingenuous, as well as prompt and energetic. Of late years especially, he was always devising liberal things, and carefully looking out for opportunities of doing good. Many persons were selected by him to be the almoners of his bounty to the poor; and no one individual, consequently, knew the full extent of his liberality. Imitating the pious solicitude of former ages, he built and endowed almshouses, and thus made permanent provision for the comfort of twenty-one persons or families, who, having by the arrangements of Providence been reduced from circumstances of mediocrity, might there pass the evening of life in security and comfort. With his accustomed catholicity of sentiment, he allowed individuals of different churches to be placed in them; for while he was a conscientious Protestant Dissenter, he was free from all taint of bigotry, was a lover of good men, and ever prepared to honour the right and the true, wherever found among the disciples of Jesus. Thus, while he dwelt among his own people, he greatly aided some other congregations. He never gave up to party the love that was intended for the whole family of God. Most decidedly opposed as he was to Popery, and to all approaches to its corrupt doctrines and ceremonies on the part of nominal Protestants, he had a heart to pity the errors, and to feel for the wants of those whom he regarded as departing from the truth, and cheerfully responded to their applications for pecuniary assistance to objects which were simply benevolent. His almost unexampled liberality is the more remarkable from the fact, as he has told

me, that he was not by natural temperament disposed to great liberality; but that God had graciously wrought the disposition in his heart; and that, by what appeared to many to be a prodigal liberality, he was endeavouring to carry into practical operation his convictions of duty. As a philanthropist, he was, in my opinion, entitled to take rank with such men as Reynolds and Howard, or Clarkson and Wilberforce; for while his benevolence was less public than theirs, it in some respects did more than they all. He expended at least one hundred thousand pounds sterling for the public advantage during the last few years, in addition to the ordinary liberal contributions of a previously lengthened life:

"The hand that wiped away the tears of want,
The heart that melted at another's woe,
Were his; and blessings followed him."

It is not my wish to represent him as a faultless or perfect man; but never perhaps were fewer defects found in connection with such excellences as those which adorned his character, and in the matured enjoyment of which he came to the grave "as a shock of corn that ascendeth in its season." And now we have uttered a long farewell to our sainted, honoured friend; but we will endeavour frequently to recall his worth, to dwell with gratitude on his varied admirable qualities of mind and heart; and we will teach our children to be familiar with his name as with a household word, confident as we are that unborn generations will arise to do him honour, and to call him blessed.

While it is far from my desire to intrude on the sacredness of domestic grief, I must say to the family of so honoured a parent—Be thankful to God for the inheritance he has bequeathed to you in his never-to-be-forgotten example, instruction, and prayers. Follow him in the regeneration, as he followed Jesus, the Author and Finisher of faith. May you be comforted in the recollection of his virtues! and may the grace vouchsafed to him be imparted to you in rich abundance, so that his honoured name may be perpetuated in the lustre which a true devotion, a catholic Christianity, and an enlightened benevolence, has gathered around it, till you are reunited as a family in heaven, and counted worthy, through the merits of our Saviour, to inherit eternal life!

The subject we have now brought before you, as a congregation, is full of encouragement to Christians. The faithful dead who have come to their graves

as ripened corn, are a kind of firstfruits gathered, and are a pledge of the general harvest, when the Son of man will send forth his angels as the reapers to gather the wheat into his barn. One by one, ere this, we shall be brought to the grave. Be it yours, beloved hearers, to live like him of whom you have now heard, depending on Jesus; to die like him, breathing out the prayer of penitence and faith; and then, like him, to await the resurrection of the just. But our subject wears an aspect of terror to the ungodly. While good men are ripening for heaven, the wicked are maturing for perdition. Both may grow together till the time of harvest, when a mournful separation will occur; and the worthless and the vile will be collected as tares, and bound in bundles to be burned as fuel in the fire. Oh, avoid that coming wrath! and in order to this, be entreated, by the mercies of your God, to "sow to yourselves in righteousness, that you may reap in mercy; to break up your fallow ground; for it is time to seek the Lord."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

OBITUARY.

THE REV. JOHN FOSTER NEWTON departed this life on Sabbath evening, March 18, 1849, aged twenty-eight years. In early life this young minister of the gospel became experimentally

acquainted with the plan of salvation: having pious parents and friends, he saw that true happiness and true religion were closely allied. Having devoted himself to God, and feeling confident that he had accepted him, he joined himself to the Congregational church of his native town, Wiveliscombe, Somersetshire. He soon began to engage in prayer at the social prayer-meeting, and subsequently to officiate at a village chapel in connection with the church, and to assist in holding religious meetings in the villages in the neighbourhood. Talent for preaching began early to display itself, and in each of the above capacities he was particularly acceptable. Things had not thus gone on long before he began to think the Christian ministry was the work for which he was intended. His friends thinking he possessed the qualifications, he was sent to the Western College, which was conducted under the theological tutorage of Dr. Payne, who entered but a short time before him on his reward. Shortly before the term of his studies was completed, he supplied the pulpit of the Independent Chapel, Charmouth, Dorset, and soon after received the unanimous call of the church and people worshipping in that place. He accepted the call, and was ordained early in the autumn of 1846. He soon gained the affections of the church, and the esteem of the ministers in the neighbouring towns, and was both useful and comfortable. But the Lord's ways are not as our ways, and it pleased him to cut off this his young servant in early life, and in the midst of his usefulness. In the summer of 1848 he was troubled with a cough, which, with other symptoms of disease, so increased as the autumn came on, that he decided on leaving his charge a few weeks, for change of air. He was recommended to try his native air, which he did in September; but thinking it unsuitable, he tried that of other towns. Finding the disease (bronchitis) still increasing, he again returned home, where he lingered on, gradually getting weaker, but under all his weakness enjoying a solid peace, which continued to his death.

Ecclesiastical Affairs.

We are happy to find that our various communications on the subject of Ecclesiastical Economy are always particularly welcome to an important portion of our readers—Ministers, Deacons, and other persons of intelligence and reflection. We are this month in a situation again to gratify this portion of our friends, by laying before them the essence of a very valuable tractate, lately issued by the church in Crescent Chapel, Liverpool, under the pastoral care of the Rev. John Kelly, which, in every respect, presents an interesting example to those churches whose organization is not yet complete. The pamphlet commences with an admirable address on the subject of Congregational Prayer-meetings, in which Mr. Kelly, after stating the duty of Prayer, proceeds to discuss

THE BEST MEANS OF CONDUCTING PRAYER-MEETINGS.

Next to an intelligent conviction of duty, there is nothing of more importance to the efficiency of the social prayer-meeting, than a proper attention to the manner of conducting it. Through misapprehensions and carelessness, the service is often sadly mismanaged. And should

it prove a heavy, dull, and tedious affair, and that not occasionally, but regularly, all our attempts to inculcate the duty of attendance will be in vain. Few are likely to be present, however sensible of the duty, if they are to be only repelled and annoyed, instead of being attracted.

In exhibiting the grounds and enforcing the claims of duty in regard to this matter, we are only doing a small part of our work: we must see to it that a proper character is imparted to the social prayer-meeting. It ought to be made a lively and interesting service. It ought to be so conducted as to enlist the full sympathies of the devout mind, and thus prove not a weariness, but a refreshment. Nay, it should be so managed as, if possible, to present attractions to thoughtful persons, even although not under the influence of personal religion. A few hints on this subject will be neither out of place nor unprofitable.

I. First of all, we should seek to possess an habitual preparation for prayer.—Thus only shall we be prompt to take part in the engagement, and in a condition to derive from it the benefit which it is meant to confer. This is plainly a point of the first importance. So long as our hearts are indisposed to the service, we are labouring under a defect which no external arrangements can ever supply. Care may be taken to make the engagement all that it ought to be—there may be variety, and appropriateness, and interest, but on an indisposed heart these things will produce no effect. And it is almost needless to remark, that the only true preparation for prayer is spirituality of mind. It is not a thing acquired and put on for the moment. It must be the habitual and permanent temper of the mind—a spirituality receiving its nourishment from meditation and secret converse with God—accompanying us through all the business and associations of life—keeping us steady amidst the multiplied transactions of the most engrossing employments—filling us with peace amidst the most distracting cares—carrying us scatheless through abounding temptation, and imparting to us, at all times, a readiness for the services of the sanctuary. A state of mind thus attuned to divine things—delighting in them—spontaneously turning to them whenever leisure permits, and exhaling the savour of them on all occasions, will maintain a complete superiority over the world and all its deadening influences. No Christian, indeed, can anticipate an exemption from the inconveniences of the world. He may be sometimes oppressed with the necessary duties of his calling—harassed with difficulties and cares—perplexed with anxiety, and exposed to personal or relative affliction, to which he cannot be insensible: still the influence of these things will be at most temporary. He will rise above them. Instead of injury, he will in the end derive benefit from them. He will strive to cast his burden upon the Lord, and in devotional exercises he will find relief and refreshment. Possibly, such worldly cares may produce for a time a deeper impression upon him than they ought; yet even then they will not chill him into formality, but will rather lend a more plaintive earnestness to his supplications, while the devotions of others will frequently touch a chord, and call forth his purest spiritual emotions.

It is far otherwise, however, when the prevailing state of the mind is worldly and carnal; and in a degree this may happen, even where true spiritual principle exists. When once the believer suffers his affections to be entangled with the world, his devotional habits are sure to suffer. Such earthliness will deaden holy affec-

tions, quench spiritual desire, induce feebleness and formality, and create a disinclination and unfitness for prayer. Excuses for neglecting the social prayer-meeting will readily be found; and even when present, there will be a deadness of heart which disqualifies the individual for benefiting others, or being benefited himself. When personally engaged, he may occasionally display a fluency of utterance, and sometimes, too, may come under the influence of temporary excitement; but still there is the absence of all corresponding genuine feeling. It is the fitful glare of false fire. Carnal indifference and growing insensibility constitute the prevailing condition of his mind. Let us then never forget that the habitual state of the heart is everything in the way of preparation for devotional engagements. Where spirituality exists, it will induce a readiness to engage, and that too with profit to others and advantage to oneself. Let this feature be the distinguishing characteristic of a church—a company of professed Christians, and it will impart an interest and a charm to their united devotions which nothing else can secure. Be it ours, brethren, to cultivate this state of mind. Let divine things obtain that place in our thoughts, and exert that influence over our whole inner man, to which they are entitled. Let us mind the things of the Spirit. This only is life and peace—the best evidence of our interest in Christ, and the surest preparation for every holy duty and spiritual engagement.

II. In the next place, it is highly desirable that a proper variety be studied, in the management of the social prayer-meeting. Whatever is monotonous and formal becomes flat and wearisome. We are all so constituted that we soon become sensible of its influence. Wisdom requires us to consult the constitutional peculiarities of human nature, and to avoid whatever is likely to prove offensive or injurious. That we may err on the opposite side there can be no doubt. Against both extremes it behoves us to be on our guard. A constant effort after novelty—mistaking it for variety—a perpetual aim at excitement, is a mischievous course, pregnant with delusion, and usually succeeded by seasons of exhaustion and torpor, from which recovery is difficult, except by another spasmodic effort, which in the end only aggravates the evil. Everything of this kind ought to be earnestly discountenanced. Still there is such a thing as a legitimate variety, far removed from every form of the evil now pointed out. It is best secured by an attention to several particulars, apparently trivial, but the influence of which in combination is far from inconsiderable; as for instance:

1. Spirituality of mind, already adverted to for another purpose, has an important bearing upon variety, and is one of the best means of securing it.—This state of mind supposes a familiarity with divine truth—an enlarged acquaintance with the word of God. It is the truth, savingly known, and made the subject of frequent meditation, that creates spirituality. Minding the things of the Spirit is, in other words, making divine things our great pursuit—thinking about them—having the memory stored and enriched with the promises, statements, and assurances of Holy Scripture. And can a better means be conceived of securing variety in our prayers? What diversified topics will be suggested! What new views will the truth of God,

interpreted by the experience of the Christian life, bring before us! What freshness will be imparted to familiar truths by the incidents of the spiritual warfare! And what variety and copiousness of diction will be supplied by an enlarged and thoughtful acquaintance with the Scriptures! Every believer must have verified the truth of these remarks in his own case. He must be sensible that he is never so much at home in prayer, whether public or private, and has never so complete a command of language, as when his mind is most earnestly exercised with divine truth. There can be no better source of spiritual affections and desires, nor of appropriate terms wherewith to clothe them, than a deep practical acquaintance with the word of God.

2. Further, variety may be greatly promoted when many are accustomed to take part in the exercise.—It is not desirable that those who lead the devotions of such meetings should be confined to the few—that the same persons should be continually prominent, while the great majority remain silent, instead of contributing by the exercise of their gifts to the edification of the body. As a general rule, every male member of the church should regard himself as bound to engage in this service. That there are valid grounds of exemption in particular cases is admitted. There is a true sense in which Christian men may not possess the gift of prayer. They may be incapable of edifying others. In some, the want of education may constitute a disqualification; in others, constitutional infirmity, interfering with that self-possession so desirable in those who engage in such duties; and in others still, an immaturity of knowledge and experience, rendering it necessary, for their own sake, that they should abstain, at least for a while, from attempting a part for which they are unfit. These, however, are the exceptions. The rule is, that every church-member should, as a matter of duty, employ his gifts in this way, for the edification of the brethren. In a church of any extent, where this duty is properly understood, there ought to be no lack of numbers to impart variety to their devotional exercises. Instead of being confined to a few, whose voices are always heard, there will be many in succession, giving interest and relief to their social engagements.

3. Another means calculated to subserve the same end deserves notice. The subjects which claim the attention of a Christian church are numerous. Why might not some arrangement be made, which would bring them in some order under the consideration of the brethren? In place of ranging at large over all the topics deemed important, they might be taken up in rotation, and one or two only might receive prominent notice at each meeting. By this means justice would be done to their relative claims—none would be overlooked, and variety would be secured. When no specific direction is given to the thoughts in prayer, there is danger in some cases of the exercise becoming vapid, diffuse, and uninteresting. The concentration of the thoughts, on the other hand, on a particular subject, will usually produce fulness and diversity in the petitions presented before God. It will be contemplated under different aspects. We shall feel ourselves at liberty to give enlargement to our desires, and thus not only will our own minds become more deeply interested, but

the minds of those who unite with us will be similarly affected. There can be no want of suitable subjects. To say nothing of the prosperity of the particular church with which we are connected, and which ought never to be forgotten, there are the schools, the plans of usefulness in operation, Christian union, the rising ministry, the progress of the gospel abroad, the welfare of our country, and many others, which will readily occur to you. The difficulty will be, not to obtain a sufficient number of topics, but to find place for those which require attention: of course, care should be taken that the particular topics appropriated to each meeting should be previously announced, and well understood.

4. Should each individual who may be called to engage in prayer receive intimation beforehand to that effect, it would greatly conduce to the same desirable end. He would be the better able to confine himself to the topics selected. His prayers would be more to the point. To secure this is the main object of the appointment of particular subjects; and that object is completely frustrated when the mind of the person engaging in prayer wanders over so wide a field as either to overlook the particular topic altogether, or to give it so small and subordinate a place, that it almost escapes observation. And this is frequently the result of being unexpectedly called upon to pray. No doubt it is difficult for some minds, under any circumstances, to fix and sustain their thoughts on a given subject. A little practice, however, will make it comparatively easy. Let them only try. Let them not be discouraged by a few failures. It is far better that their prayers should be short and to the point, than that they should be so long and diffuse as not only to lose sight of the special object of the prayer, but to weary all who may listen to them.

These hints may serve to show how variety of the right kind may be obtained. There is no need to have recourse to anything exciting or offensive, even to the most fastidious taste. A slight attention to matters of ordinary propriety—to what the good sense of each individual cannot but approve, is all that is requisite to secure this object by the most legitimate means, and in a manner so natural as to attract no notice, and occasion no distraction. And that, when once attained, it must contribute largely to the interest of such meetings, will not be disputed.

III. A third particular, deserving attention, respects the length of the prayers offered on these occasions. The persons who come together for devotional purposes are, it should not be forgotten, individuals for the most part busily engaged in the active duties of life, and exhausted with the toil of the day. There surely ought to be a special adaptation to their condition. Long prayers fatigue them. Their attention flags, and there is an end to devotion. A few individuals may be found, of sufficient mental vigour and unimpaired energy, to follow with unstained attention a lengthened devotional exercise, but these are the exception. The majority are in very different circumstances. An effort is required to keep alive their interest for any length of time without relief. When once overtaken, the service is likely to prove injurious, instead of beneficial. Not only is there the absence of a positive good influence, but their conscience is frequently pained with what is only on their

part the effect of unavoidable infirmity. It is the plain dictate of true wisdom to suit our prayers, in regard to length, not to the capabilities of the strong, but to those of the weak—to sustain the interest of the meeting to the close, and to leave the hearers generally more disposed to wish for the continuance of our devotions, than fretting and longing for their conclusion. Nothing is more certain than that, when the mind becomes wearied and listless, there is a speedy termination of all hope of benefit from the exercise.

Nor should it be forgotten that long prayers are often injurious in their influence in other respects. Some few minds may be competent, in respect as well of mental ability as of spirituality, to engage for a considerable time in devotion without much effort. But this is far from being the case with all. Qualified they may be to take part, with propriety, for a limited period, but they cannot go beyond this without putting force upon their minds; yet, in imitation of others, they may be induced to make the attempt. They may be ashamed to be brief when others are so long. They may regard themselves as expected to prolong their prayers, at the risk of falling into improprieties calculated to pain the mind and to disturb the devotion of their fellow-worshippers. They may be betrayed into unmeaning repetitions, or may become cold and formal, or may indicate by their hesitation how surely in their case the language of prayer has outrun the spirit of devotion. Thus persons who, if confined within moderate limits, would be able to edify others by the simple and brief expression of their own devotional feelings, become, when seduced by bad example, tedious and unprofitable; while some, on the other hand, apprehensive of this evil, refuse to engage at all. It is easy to understand how faults of this kind must impair the character of the social prayer-meeting. It may be said, indeed, that a Christian ought to have the good sense to shun an example which he cannot attempt to follow without detriment. But is it not much better to avoid placing the snare in his path, the more especially considering that there are evils, distinct from the present, flowing from the practice, which imperatively demand its discontinuance? When the more humble and the less cultivated see their acknowledged superiors confining their prayers within brief space, they may be encouraged to take part in the exercise, and feel no inclination to go beyond the simple and short utterance of their own desires. And there is this further advantage in this recommendation, that it directly contributes to the variety to which we have already alluded. In place of one or two, at least double the number may profitably engage within the same period of time; and on many grounds it is much to be preferred that the service should be shared by several, than confined to a very few. The diversity of gifts called into exercise—the aspects under which the same truth may be viewed by different minds—the very change in phraseology and tone of voice, are not without their influence in relieving the mind and sustaining the attention. Short prayers are not the least important of the means on which the interest of the prayer-meeting depends.

We must not of course be understood as intimating that it is never proper for an individual to occupy even an unusual length of time in

prayer. It is a conceivable case that this may be not only justifiable, but necessary. There may be an unwonted effusion of the Spirit of God, and, as a consequence, such an enlargement of affection and desire—such an earnest longing for spiritual blessing, and such a participation in the same spirit on the part of all the worshippers, that not only may the individual leading the devotions feel constrained to prolong his supplications, but they who unite with him may themselves desire it—may be so thoroughly in unison with him, as to have their hearts as intensely fixed as his own. In such a case, the very attempt at brevity may approach to a restraining prayer. It may rudely check the most pure and elevated emotions of the spiritual mind, and inflict serious injury. But these are rare occasions. We are not now speaking of the extraordinary, which may justify and require a departure from common practice, but of the ordinary. In the latter case, unusual length may be as injurious as brevity might prove in the former. The design of supplication, so far as its influence upon ourselves is concerned, may be very different in each case. In ordinary circumstances our object should be, not merely to express, but to inspire and sustain devotion, bearing in mind the constitutional varieties and infirmities of all who may be present; but in the other, our object should be to give free utterance to hearts surcharged with spiritual desire and emotion, and that seek the relief which full and unrestrained expression can alone impart. It is, however, not with the rare, but with the every-day state of things that we are now dealing, and the brevity involved in adaptation and propriety becomes at once a duty and a necessity.

It is impossible to question that whenever these meetings are so conducted as to impose a task upon the attention—when prayer, from its length, fatigues and destroys devotional feeling, it must operate to discourage attendance. Those who are present, unconscious of benefit, will soon be induced to absent themselves. Even when the duty of attendance is recognized and felt, a state of mind will be produced, disposing the individual eagerly to seize whatever may serve as an excuse for his non-attendance; and custom will soon reconcile him to the habitual neglect of the duty. No doubt this is wrong. Still it is what may be naturally expected. We must deal with human nature, even when sanctified, as we find it. While therefore enforcing the duty of social prayer, we must, at the same time, carefully avoid whatever has a tendency to make our exhortation ineffectual. If there be anything in our mode of managing these services—anything in the character or duration of the prayers offered found to operate injuriously on godly minds, its correction is as much a duty on our part as attendance is a duty on the part of those who are thus injuriously affected. And we can only hope to accomplish the object which we all ought to have in view, by a mutual attention to these duties. In offering these remarks, we should be sorry to afford even indirect sanction to morbid feelings, far less to the false excuses of undevout minds. That there may be persons determined to justify their neglect of social prayer, by throwing the blame on something which, without reason, displeases them in the manner of conducting it, may be true. But as no remonstrance is likely to avail in such

instances of perversity, they must be left to bear their own judgment. While it becomes men to beware of false apologies for the neglect of this duty, we ought not to be deterred by their unreasonable conduct from correcting any faults which may exist, and doing what in us lies to make the exercise of social prayer profitable and delightful.

IV. Another suggestion deserving notice, relates to the careful avoidance of everything in the phraseology and manner of prayer likely to be offensive, or to excite improper feelings in those who may unite with us. As an instance of what we mean, we may mention the frequent and needless repetition of the name of the blessed God. We are far from insinuating that this fault necessarily indicates irreverence in the mind of the person by whom it is committed. It may be far otherwise. He may himself be hardly aware of it. Still it is an impropriety, and ought to be corrected. The effect is often bad on our fellow-worshippers, grating upon the ear, and disturbing that composure of mind indispensable to edification. A trifling effort will be sufficient to remove this defect. Far more improper is the employment of coarse and vulgar phrases. It is surely needless to particularize. Let it suffice to say, that whatever would be regarded as low and mean in the common intercourse of life, must of course be still more unbecoming in a solemn act of worship. Such faults pain and revolt wherever there exists ordinary taste, and often put an abrupt termination to devotional feeling. Equally objectionable are all attempts at what may be called fine prayers. The employment of ambitious language—the introduction of high-sounding terms, either conveying no meaning at all, or suggesting only what is extravagant—the endeavour to be eloquent in prayer—everything, in short, of this kind, is in a high degree offensive and unbecoming. It is hardly possible to witness such an exhibition without disgust. It is not unfrequently the manifestation of sinful vanity on the most unseasonable occasion. It almost unavoidably conveys the impression that the individual is prostituting the worship of his Maker to personal display, and must prove painfully distressing to every mind under the influence of true piety. Our devotion must be at an end, and the most disagreeable feelings are likely to be excited. If there be any service which demands the utmost simplicity—any in which the plainest and most truthful expression of our feelings is required, alike to personal and social profit as to acceptance with God—any in which the attempt at ambitious and fine language is out of place, it is prayer. Far better err on the side of baldness and poverty of expression. This may easily be forgiven—may even pass unnoticed, while the other glares upon us. It cannot be overlooked. It is an outrage at once on taste, and propriety, and devotion.

Nor ought we to overlook a style of prayer consisting less in confession of sin, and the utterance of desire for spiritual blessing, than in the indulgence, under the form of supplication,

of a fault-finding disposition, and in the administering of rebukes. Nothing can be more utterly at variance with propriety, than to make our prayers the vehicle of reproof. To say nothing of its effects on others, it may naturally be expected to awaken the angry passions of those who may regard themselves as specially aimed at. It indicates in the person guilty of it a most mistaken idea of the very nature of prayer. An application to God for mercy and spiritual blessing, first of all for ourselves, and then for others, should never be conceived in the spirit of an indictment against some offender, or class of offenders, who may have displeased us. How any one can imagine that the manifestation of so unchristian a spirit can either be pleasing to God, or profitable to himself, or fitted to edify others, least of all to benefit the party referred to, it is difficult to understand. This is a grievous abuse of prayer, and it behoves us to keep at a distance from the least approach to it. Let us carefully guard against everything, either in our manner, or in the terms we employ, capable of being interpreted, even by the most sensitive, into what is so offensive. We have enough of common sins to deplore, and common blessings to crave, to relieve us from the temptation of committing so serious a fault.

Such are a few of the particulars claiming attention, if we would give interest and efficiency to the exercise of social prayer. Our object has been to state what is likely to be profitable, not only now, but hereafter. From many of the evils now adverted to we are happily free. Our remarks have been suggested, not by a personal experience of them, but from knowing that they do occasionally occur, and may occur amongst ourselves. It is far better to prevent their appearance, if possible, by timely hints and warnings, than to be compelled to attempt their correction when they have sprung into existence before our eyes. That there may be some who, from the very endeavour to guard against such practical errors, and to regulate and impart interest to the social prayer-meeting, may take occasion to construct an argument against such services, is very possible. But it is idle to give heed to persons of so captious and uncandid a temper; and it is worse than idle—it betrays the want of moral courage—to be prevented, through fear of their perversity, from doing what prudence and experience may suggest, to make our prayer-meetings as conducive as possible to general edification. Let us never regard ourselves as free from faults, or as placed beyond the reach of profiting by warnings against evils which the present condition of human nature makes at least possible, and against which there is no better means of defending ourselves than by having them plainly and distinctly pointed out to our notice. As we are never above instruction, and never safe from danger, so let us never despise any plain hints which may help to save us from errors, which it is much better to know from description than from experience.

These deep-searching and powerful thoughts will commend themselves to the mind and heart of every reader. They deserve the most solemn consideration of the church of Christ, and we hardly know how a greater service could be rendered to individual fellowships, than by reading them at meetings specially convened for the purpose. There are multitudes of persons who will never read upon this subject, in

what form soever publications may be issued; but, in spite of apathy, public readings would go far to bring the matter before their minds. This is a subject on which instruction is indispensable to order and edification. It is a fact well deserving of remark, that John the Baptist gave lessons on it to his followers; and hence the disciples of Jesus said to their Master, "Lord, teach us to pray, as John taught his disciples." It is a mistake fraught with the worst consequences to suppose that the matter is too sacred to become the theme of instruction, and to consider that to adopt such a course were to invade the prerogative of the Divine Spirit. Mr. Kelly, having thus cleared the way, next proceeds, in a manner alike masterly, to set forth "The Advantages of Social Prayer," for which we regret our inability to find room.

We are next presented with a list of the names of officers and members of the church, who are addressed severally—an arrangement which must be attended with signal convenience, and often with much practical advantage, and which must greatly contribute to that personal knowledge of the members of a fellowship which is so difficult to be acquired in great towns, and yet so essential to the highest measure of congregational unity. To this succeeds a list of the delegates from the church to the Lancashire County Union, and the Congregational Board; and then we arrive at the following very useful

DIRECTIONS TO CHURCH-MEMBERS.

The following Directions, designed either to meet practical inconveniences which have been felt, or to promote the efficiency of the church, have received the approval of the brethren, and are commended to their attention:

I. The members are requested to put their tickets into the box when the collection is made at the Lord's table, in order that the record of their attendance may be as correct as possible. If the tickets be lost or forgotten, the member's name should be written on a slip of paper, and put into the box. Should this be neglected, the person will be marked in the church-book as absent.

II. When a member is suffering from affliction of any kind, it is expected that he will convey to the pastor, or one of the deacons, some intimation of it, at as early a period as possible, that he may be visited.

III. Every member removing his residence, is expected to give notice of the fact without delay, to the pastor, stating, in writing, if possible, the name and number of the street where his new abode is situated.

IV. Every member leaving town, or removing to such a distance as to make it impossible for him to attend divine ordinances with us, should apply, as soon as convenient, for a letter of dismission to another church. Should this be omitted, without any reason assigned, it will be regarded, at the conclusion of six months, as an intimation of withdrawal from the church, and the name of such person will then be erased from the church book.

V. Should any member remove, in the providence of God, to some neighbourhood, where no church of our order exists, or should he be hindered by any cause, satisfactory to the brethren, from uniting with a church, located within a reasonable distance, such member may be permitted to retain his standing in the church, on

condition that he correspond with the pastor, at least, once every three months.

VI. In the event of any member removing for a limited time (of not less than three months) to another part of the country, it is recommended that he should apply to the pastor for a letter of introduction to the church in the locality, where he has for the time fixed his residence; and he will be expected, previous to the resumption of his connection with us, to bring a letter from the pastor of the church with which he has had communion during his absence, certifying to the regularity of his attendance on the means of grace.

VII. Should any member become insolvent, or fail to meet his pecuniary engagements, the church, as a matter of course, will institute an inquiry into his affairs; as well for the satisfaction of the brethren, as for the vindication of his character from suspicion. Such member will be expected, pending the inquiry, to absent himself from the Lord's table.

DIRECTIONS TO PERSONS APPOINTED TO VISIT CANDIDATES FOR COMMUNION.

I. It is desirable that the two visitors should separately see candidates. It is found that persons of a retiring disposition will be more open with one friend, than they usually are when two are together.

II. It is important, in most cases, to visit candidates more than once: they will be more communicative at a second interview than at the first.

III. It is the duty of visitors not only to ascertain the religious views of candidates, but to make inquiries as to their general character and conduct.

IV. When visitors cannot attend the church-meeting appointed for the reception of candidates, they are requested to send a written report to the minister.

It will be in the recollection of many of our readers, that, some time ago, we called attention to the commencement of a great experiment on the apostolic plan of weekly offerings, with the promise to report, as soon as we should learn the result. That result is now before us, in the section entitled thus:

WEEKLY OFFERINGS.

The Weekly Offerings, received in the boxes at the doors, have, together with a few small

amounts derived from other sources, yielded the sum of £762 6s. 6d. for the year 1848. Of this, £400 3s. were voted to various institutions at the end of the first half year, and at the end of

the second, similar grants were made to the extent of £362 7s. 2d.

The following summary will show the manner and amount of these appropriations:

	1st Grant.	2nd Grant.	Total.
London Missionary Society . . .	£60 0 0	£40 0 0	£100 0 0
Lancashire County Union . . .	30 0 0	20 0 0	50 0 0
Juvenile Missionary Society . . .	10 0 0	—	10 0 0
Manchester Independent College . . .	30 0 0	30 0 0	60 0 0
Congregational Chapel Fund . . .	49 0 0	34 0 0	83 0 0
Religious Tract Society . . .	6 0 0	—	6 0 0
Bible Society . . .	5 0 0	—	5 0 0
Ministers' Provident Society . . .	3 3 0	3 3 0	6 6 0
British Missions . . .	23 0 0	15 0 0	38 0 0
Congregational Educational Fund . . .	4 0 0	—	4 0 0
Interest on Day-school Debt . . .	100 0 0	100 0 0	200 0 0
Support of Day-schools . . .	20 0 0	53 19 6	73 19 6
Contingent Fund . . .	30 0 0	46 4 8	76 4 8
	£400 3 0	£362 7 2	£762 7 2

From the above statement, it appears that the average amount received in each week throughout the year, was £14 7s. 4d., a sum certainly falling considerably short of the £21 per week, which it was thought might be raised, if the scale of contributions for 1846 were sustained. The deficiency is not to be attributed, it may be affirmed, to any disinclination felt by the members of the church and congregation to this particular mode of exercising their liberality, or to any dissatisfaction with the manner in which the funds have been distributed: for, it is believed, that scarcely a dissentient opinion exists, as to the superiority of the plan itself over any that has yet been adopted, for giving expression to Christian liberality; and with respect to the appropriation of the fund, it may be stated that the vote of the church was unanimous. It may be matter for regret, indeed, that the pressing claims of institutions, more immediately connected with ourselves, and which may be viewed for the present in the light of fixed obligations, should require an application of so large a share of the collections to their support; thus diminishing the fund at our disposal, for the maintenance of more general objects. This, however, is unavoidable; and all that can be done to modify it is, that the contributors should bear in mind the real state of the case, when determining the amount of their offerings, so as to make provision, not only for those societies which have hitherto received largely of our gifts and sympathies, but for those new and pressing claims which now, for the first time, solicit our aid.

As little, it is hoped, is this falling off in the anticipated amount of contributions to be ascribed to a declining zeal on the part of the congregation, in their efforts to spread the gospel, or to a disposition to withhold a due portion

of that worldly good with which they are intrusted as stewards of God, because they happen to be left in this matter solely to the operation of principle, and to the decision of their own conscience, as in the sight of God. Rather let it be supposed that the diminished ability of many, in consequence of the difficulties of the times, and the prevalence of commercial depression, has manifested itself in this way, and that, as God blesses us with returning prosperity, we shall see the fruits of it in augmented contributions, and larger free-will offerings to the cause of Him who, though he was rich, yet for our sakes became poor; that we, through his poverty, might be made rich.

By the plan we have adopted, we have shut ourselves out from appealing to anything but principle—from all motives to the exercise of liberality, but that commanding motive, "He gave himself for us," and "The love of Christ constraineth us." If our anticipations of success in this matter should, after all, not be realized, it will only be an undoubted proof to ourselves and to others, that to that extent we are deficient in living consecration to our Master's work—are not deeply enough penetrated with a sense of our obligations to redeeming grace—have not felt, as we ought, the spiritual necessities of the millions perishing around us for lack of knowledge. Let us only have the principles of the Divine life in vigorous and healthy exercise in our own breasts, and their influence will constrain us to abound in every good word and work—will make us ready to communicate—will dispose us to offer, not grudgingly, nor of necessity, but with a cheerful mind—all that we have and are, in furtherance of that great cause for which the Redeemer laid down his life, and which he now reigns to carry on to its triumphant completion.

Considering the extraordinary state of the times during the year now closed, and the heavy and vast demands ever and anon made upon the church in question, the success of the experiment is not merely complete—it is extraordinary. This is a vast sum to raise at such a time for general objects, and such as very strongly demonstrates the potency of a plan as simple as it is apostolical and high-principled. There are here no appeals made to vanity, to pride, to any of those principles which usually govern carnal men; everything is "left to conscience, as in the sight of God,"—the severest of all tests. Happy the church that can stand its application!

We now reach the Communion Fund, to the statement of which the following Address, which comprises some valuable hints, is appended:

The attention of the members of the church is particularly requested to the state of the

above fund. The sums granted to the recipients of the fund are small in amount, in each case;

and they might, especially in one or two instances, be most advantageously increased. This, however, can only be done by the brethren entrusting a larger sum to the discretion of the deacons. The way to secure this is obvious. Let each member bear in mind his own personal duty in this respect. As a general rule, every communicant should either be a contributor to this fund, or a receiver from it. The comfort of his poorer brethren every one (not himself needing assistance) should rejoice to promote, according to his ability, however limited it may be. The value of what is distributed from this source arises in part from the fact that it is the gift of the whole church—the expression of their common love. To make it in reality what it

professes to be, all should contribute. It ought not to be left to the more wealthy, but ought to be regarded as a common duty. Let each so consider it, and act accordingly. His means may be small, still let him remember, that a man is accepted, not according to what he hath not, but according to what he hath. And surely no duty ought to be more cheerfully and liberally performed, seeing it is required from us at the very time when the most powerful and tender appeal is made to our Christian principles, and when we seem to be brought into closer contact with Him "who, for our sakes, became poor, that we, through his poverty, might be rich." Let us be concerned to show that we are not insensible to this appeal.

The Day-schools next present themselves, and are a very splendid Institution. No separate subscriptions are made for the support of this Establishment; whatever is wanted is taken from the "Weekly Offering" of the congregation, and hence the Treasurer is never in advance, and the Schools never have a balance against them. They are indeed already a great way towards self-support. The children's pence for the last year amounted to upwards of £300. But the cost of the erection has proved a very grave affair. The fearful mercantile convulsions of the last year surrounded this magnificent project with serious difficulties—difficulties so great that at one time those noble buildings were in actual peril of passing out of the hands of the church, when the Building Treasurer, with a generosity which doubtless will be long remembered, came forward, and advanced the sum of £2,500, to close the account with the Bank, which pressed for immediate settlement, on the considerate and obliging condition that the congregation should undertake to repay him his advance within the next five years, at the rate of £500 per annum. A meeting of the people was accordingly held, when the generous proposition "met with cordial and grateful approval."

Every readiness was evinced to meet the emergency, and to respond to the offer of our good friend. The subscriptions and donations received at that meeting, and subsequently, have reached a sum of between £490 and £500 a year, for the next five years,—an amount

quite sufficient to warrant the completion of the arrangement with Mr. Stitt, although, by the time the applications are concluded, it will in all probability exceed £500, as some friends are still taking into consideration their duty in this matter.

We have cited this noble example for the benefit of all to whom such a lesson of Christian generosity and magnanimity may be necessary. We scarcely know whose conduct excites, in our minds, the greater admiration,—that of Mr. Stitt, or that of the congregation. They are worthy of each other. This chapter closes with the following fine passage:

In all these difficulties, and in this measure of relief, we desire devoutly to recognise the goodness of Him, whose aid we have invoked, and whose cause, we trust, we are seeking with singleness of purpose to promote. We would ascribe to his grace alone the praise, for whatever of willingness of heart, or of cheerful service, we have been able to consecrate to this work: and we feel encouraged by the reflection,

that whatever imperfection may have accompanied our endeavours, whatever errors of judgment may have marked our aims, in originating and prosecuting this arduous undertaking, He who overlooks not the smallest expression of the grateful and devout heart will not, on account of these our defects and errors, withhold from us his approval for the past, nor his guidance and blessing for the future.

The Sunday-schools come on next, and present a very pleasing spectacle. For the benefit of the young children, there is a Separate Service every Lord's day morning, conducted by several of the teachers. This chapter finishes with the following paragraph, alike characterized both by beauty and piety:

As from institutions such as these, if rightly conducted, the church may expect, in future years, to derive her strength and recruit her numbers, they are earnestly recommended to her prayers and sympathies. The work, properly speaking, is not that of the teachers, but of the church, for it is Christ's. Every one of us, according to his respective qualifications and abilities, is bound to occupy some department in the great field of effort; but the labour is one—the object is one. The teachers are in truth but

the representatives of the church in this Christian enterprise—commissioned by her to make her teaching, the teaching of Christ's gospel, known to the minds of the young, that they too may be gathered into the one flock. Their failure in the performance of this commission cannot but operate injuriously on the general efficiency, while, on the other hand, their success will greatly promote the joy and comfort of the whole body.

Notwithstanding the extent of this article, we cannot conclude without an extract from the Report of the Crescent Chapel Tract Association. The following paragraph is suggestive of hints which may be turned to account for the good of souls :

The persons visited are the poor, and mostly living in the vicinity of the chapel. Many of them, on being furnished with cards, stating the subjects, have been induced to attend the valuable lectures, now in course of delivery, by our esteemed pastor. Several, after attending once, have expressed themselves pleased, have come again, and have remarked that they did not know there was such an excellent minister so near to them. One man, who habitually neg-

lected all means of grace, and whose wife died some time ago, with the most horrid blasphemy on her lips, was prevailed upon to attend. On being spoken to afterwards, by one of the visitors, he said he was much pleased with what he heard, particularly the concluding part, being an exhortation to sinners to come to Christ. He was observed to be present again at the following lecture.

It may well be supposed we are not a little gratified by the following :

In connection with the distribution of tracts, the visitors have endeavoured, as far as possible, to circulate the CHRISTIAN'S PENNY MAGAZINE, and have about 120 regular subscribers to this valuable periodical. It is true that, in some instances, its energetic advocacy of Voluntary principles offends Church prejudices ; and indeed the natural effect, in almost all cases, when

truth is brought into contact with error, is to provoke, in the first instance, a feeling of hostility. Many, however, gladly take it ; and, on the whole, it is received with thankfulness, and, no doubt, read with interest. On the morning when it is due, the people are often waiting, with their pence in their hand, expecting their Magazine.

With this, we thus publicly tender our most cordial thanks to the Association, for their steady and systematic co-operation, in so effectually ministering to the extension of our humble endeavours to further the kingdom of Truth, and promote the salvation of our fellow-men. Would that all churches furnished a like cause for grateful acknowledgment ! On the most moderate calculation, this Association is bringing our labours to bear, more or less directly, upon a thousand souls. But why should we not obtain like aid from every church ? If we do not, why not ? What reason can be assigned for the neglect ? Is it the fear of offending Churchmen ? How needless, how impolitic, how mischievous, how false to the great cause of New Testament principles ! This course is just the reverse of that pursued by all Church Associations. Who ever heard of *them* eschewing a tract or a magazine, because its tone or its texture was offensive to Dissenters ? Such a quality is generally deemed its best recommendation ! For variety, for adaptation, for narrative, for doctrine, for history, for biography, for fact and anecdote, for all that is interesting to the multitude, for Christian experience, for homely wisdom, and for practical philosophy reduced to the level of the many, no tract now in existence, nor any united score of them that can be selected, can compete with any copy of the CHRISTIAN'S PENNY MAGAZINE. In confirmation of this honest boast, we appeal to the people. The account given above of their eagerness, on the day of publication, to receive it, is in perfect harmony with testimony which reaches us from every part of the nation, from month to month.

Such is a glimpse of the Christian assembly in the Crescent Chapel. What say the opponents of the Voluntary Principle to this spectacle ? Let them go and mark it well, and inquire if there be aught within their borders which will, for one moment, admit of comparison. If they desire to see a fair specimen of the operation of that principle, conducted under competent auspices, acting under all the disadvantages of the most disastrous times, they may find it in the publication before us, which, by the way, has not been *published*, but only printed for private circulation ; but having come to our hands, setting aside all scruples on the score of delicacy, we have—as is our wont in such matters—now published it, for the common good, to the ends of the earth. But we invite the attention of Nonconformist churches also to this example, from which there are not many that may not carry away a lesson from which to profit, in more than one particular.

We have a good deal to say in the way of contrast, and comparison, and general deduction, from the example which we have just been contemplating ; but our space cuts short all further attempts at philosophic deduction. We must rest satisfied with expressing our admiration, generally, of this church and its system, together with the hope that their example, as here illustrated, may command the attention and secure the imitation of many others. The whole experiment—for experiment it is—is full of instruction.

In parting with this remarkable publication, we have only to regret that something was not said on the subject of the mode of raising contributions for the general sup-

port of worship. We do not want the precise amount—that is of no moment; but the *mode* and the *general working*, as compared with the old mode; for our readers are to understand that here, too, there has been a sweeping reform. Mr. Blackburn, at the Plymouth and Devonport Meeting of the Congregational Union, in the course of one of his very interesting addresses, said they did not “let sittings” in their chapel—they simply appropriated them; so that whether a man required one or a dozen seats, he received them, and was given to understand that his contributions were not for his seats, but for the general cause, and that they were expected to be *not according to his sittings, but according to his means*, and the wants of the cause. The results, so far as he developed them, were admirable,—such as ought to command universal imitation. The present generally prevalent plan is most exceptionable, excluding all regard to the doctrine of proportion between means and efforts. An individual with an annual income of £1000 may require only one or two sittings, for which he contributes one or two guineas, more or less, as the case may be, and having done so, he is taught to feel that he has discharged his duty: another individual, with an income of £150 or £200 per annum, may require seven or eight sittings, for which he must pay so many guineas, more or less. Now where is the equity of this, as it respects the cause of God? The proportion of income here is as one to five—the proportion of contribution is as seven to one! But there is another view of the matter. This large requirement of chapel accommodation is an index to a larger home expenditure, in a variety of shapes, ever growing, and all but endless. Owing to this system, really wealthy men are of little benefit to the church of God, and hence a minister is often pinched, while his flock comprises one or two individuals whose single contributions, if made according to their substance, ought to amount to more than the whole of the pittance on which he is required to subsist. The necessity for reform in this matter is great, and the sooner it is effected the better. Many a man of wealth will, without shame, give his guinea for a guinea seat, while he would blush to present a guinea as his subscription.

ORDINATIONS.

Rev. T. W. Chignell, from Homerton College, over the Church at Highbury Chapel, Portsmouth.

Rev. J. A. Watson, over the Church at Burwash.

Rev. Edwin Day, from the Lancashire Independent College, over the Church at Zion Chapel, Hyde.

Rev. W. Colville, from Rotherham College, over the Church at Tean, Staffordshire.

Rev. G. W. Clapham, from the Lancashire Independent College, over the Church at Nailsworth, Gloucestershire.

Rev. John Maysey, over the Church at Wellington, Kent.

Rev. John Robertson, M.A., of the Scotch Secession Church, over the congregation at Keppel-street Chapel, London.

Mr. George Williams, from the Lancashire

Independent College, to Lower Forest Green Chapel, Nailsworth, Gloucestershire.

REMOVALS.

Rev. Henry Christopherson, from Newcastle-on-Tyne, to Bowdon Downs, Manchester.

Rev. Robert Massie, from Newton-le-Willows, to Atherstone.

Rev. Charles Russell, B.A., from Nailsworth, Gloucestershire, to Wardour Chapel, Little Chapel-street, Soho.

Rev. George Schofield, from Malton, Yorkshire, to St. Johns, Newfoundland.

NEW CHAPELS OPENED.

Ilkeston, by the Rev. Dr. Raffles and the Rev. James Gawthorn.

Trinity Chapel, Queen's Road, Reading, by the Rev. J. A. James, Birmingham, and the Rev. Dr. Raffles.

Essays, Extracts, and Correspondence.

THE DUTY OF A CHRISTIAN CHURCH TO ITS PASTOR.

AT the recent ordination of the Rev. N. Hurry, of the Lancashire Independent College, over the church in the Abbey-road Chapel, Torquay, the Rev. Dr. Alliott, taking part in the service, delivered a discourse on “The Duty of a Christian Church to its Pastor,” which we commend to all and sundry whom it does or may concern, as a discreet, faithful, and valuable address,—much suited to promote the cause of God in the midst of us. On the injunction, “Receive him in the Lord with all gladness, and hold such in reputation,” Phil. ii. 29, the able preacher proceeds to show that there are two duties to a pastor which must be discharged by the members of

the church over which he presides, in order that the great ends of his office may be accomplished—PRAYER FOR HIM, and CO-OPERATION WITH HIM. Having set forth the duty of prayer for him, he proceeds to that of co-operation with him, from which we present the following sections:

ON PERSONAL PROFIT.

Your co-operation with your pastor is also essential to his success. His success will include your own individual profit. We ask then, first, What co-operation is necessary on your part in order that his labours may be useful to you personally? You must, first, cultivate and cherish in your own minds, sentiments towards him of personal esteem and affection. The reception of spiritual and moral instruction and counsel depends not merely on the intellectual powers, the understanding and the judgment, but much more on the state of the heart. The man who loves God will receive his word, whilst the man who loves him not, will treat it with neglect and indifference; hence it is that the non-reception of Divine truth is represented as a moral evil; it is so because it betrays a carnality of mind "which is enmity against God, which is not subject to the law of God, neither indeed can be." But if love to God be essential to the reception of truth which comes from God, that same law in our mental constitution which makes it essential, acts upon us in a subordinate degree with respect to the instrument through which the truth of God is proposed to our attention. If, indeed, we love God supremely, we shall receive whatever comes from God, let the instrument be what it may: at the same time as it is impossible in the present state of our minds wholly to separate from them the idea of the instrument, we shall be disposed more readily to receive what comes through an instrument which we respect and love, than what comes through one for which we have little, if any, regard. Hence it is that the very same truth from an esteemed pastor is better received than from a stranger; and hence, too, it is that those, who have by their writings become known to us, and have obtained our esteem, are (other things being equal) more readily received than those who are entirely unknown. If the mental law, of which I am speaking, requires further illustration, let me suppose two extreme cases: the first, of a man whom you hear for the first time; you know nothing of him, but he is a very powerful speaker, remarkably eloquent and impressive; you admire, and your admiration disposes you to receive truth at his lips: but you learn afterwards that he is destitute of true piety, and is lax in his life and morals: he has at once lost your esteem, you do not care to hear him again, and if you should hear him, you do so with dissatisfaction, and are indisposed to receive anything which he may speak. Does not this prove that esteem for the instrument is important to the reception of truth? Take, again, the case of a man, to whom, as in the former instance, you listen for the first time. There is nothing very striking in his preaching, and you depart without any desire to hear him again, but you are told afterwards of his extraordinary piety, his self-sacrifice, and his remarkable success in the conversion of souls: what you are told deeply impresses your hearts; you regard him with affection and respect, you are anxious to hear him a second time, and if you have the opportunity, you are all attention, and are peculiarly ready to receive and to profit.

Does not this prove that esteem for the instrument is important to the reception of truth?

Whilst, however, esteem and affection for the instrument through which the truth of God is addressed to you must primarily depend on his possessing, as your chosen pastor eminently does, qualities worthy of your esteem and love, these sentiments will also depend on yourselves. A holy and devoted pastor is sometimes too little loved by parts of his flock: now, perhaps, his fidelity has offended and produced disaffection: and now, perhaps, from a desire to engross more of his time and attention than he can spare without detriment to the studies which his duties imperatively require, or without neglecting the rest of the flock, he is regarded as inattentive and not loved as he once was. If a people would respect and love their minister, they must respect and love him more, not less, for reproving sin, provided it be done judiciously and affectionately: "Let the righteous smite me," said the psalmist, "it shall be a kindness." If a people would respect and love their minister, let them never indulge feelings of dissatisfaction because he does not pay them all the attention they desire: let them remember the multiplicity of his claims, and that he cannot gratify private friendship at the expense of public duty. Because it is important to your own individual profit that you should esteem and regard your pastor, and because this esteem and regard depends not on him only, but also on yourselves; you are called upon in Scripture to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. If you obey this scriptural precept, you will be ready to show your love, and to show it by contributing of your substance to his support, as well as in many other ways. Remember that the Lord hath ordained that they who preach the gospel should live of the gospel. If he sows unto you spiritual things, you must take care that he reaps your carnal things. Let me, my dear friends, urge this scriptural injunction on your attention. Love your minister, and show your love by contributing so liberally as to enable him not merely to provide things honest in the sight of all men, but also to be to his people an example of liberality to the cause of Christ. God will reward you in so doing; there will be "fruit that will abound to your account;" and hence you may expect that the ministry of your pastor will be made more abundantly useful to your souls.

REGULARITY OF ATTENDANCE.

You must attend regularly on his ministry. I cannot consider members of churches as possessed of much love to their pastor who take every opportunity of wandering elsewhere, and are only found in their own seats when no such opportunity presents itself. Even if they were possessed of much regard, I am quite sure that they are taking the most effectual method of diminishing it, and of divesting their minds of every peculiar sentiment which ought to be felt by a flock towards their own shepherd. In proportion, then, as it is important to your profit

that you should love your minister, it is for the same reason important that you should regularly attend his ministrations. Besides, it is only by regular attendance that you give him the opportunity of teaching you the whole counsel of God. One advantage of a settled pastor over a constant change of ministers is, that so much more can be done for a people in the way of instruction. A settled pastor can teach the whole truth, whereas an occasional minister can only teach a part. Whilst, then, in the former case the people may be taught all that God has revealed, in the latter case it is naturally to be expected that some parts will be dwelt upon, to the exclusion of others. This advantage, however, of a settled pastor is done away if his people are irregular in their attendance on his ministry. He may teach the whole, but they will not hear the whole. Moreover, as it is the duty of a pastor to give to every man his portion of meat in due season, if you are irregular you will probably be absent at those times when the portion of meat specially adapted to your case is given. The very parties whose profit the pastor has specially had in his eye in the preparation of particular discourses, have often not been there when those discourses were delivered. You cannot, then, be said to co-operate with your minister in seeking your own benefit, except you regularly attend his public instructions. I have said nothing of the effect which the irregularity of his people must inevitably produce on a minister's own mind. He cannot see it without the conviction forcing itself on him that his labours are not valued; and he must know that if they are not valued, it is very unlikely that they will be effective. If, then, he has spent time and labour for the benefit of his charge—if he has given his best energies to his work, he cannot but be discouraged; and it is but too probable that the discouragement will have an injurious effect on his future exertions, and that they will not be so calculated, as they otherwise would have been, to the edification of the flock. Not only, then, by irregular attendance, will you lose something of the esteem and affection for his person and ministry, which are so essential to your profiting under him; not only will you render it impossible for you to be taught the whole counsel of God; not only will you probably be absent at the times when, from the special adaptation of the discourse to your own case, it was specially important to you to be present; you will further, by irregular attendance, have done your part to discourage your pastor, and to deteriorate from the value and efficiency of his after labours.

INSTRUMENTALITIES NECESSARY TO PROFIT.

In order that the labours of your pastor may be useful to you individually, you must try to obtain profit from every one of his discourses. Christians sometimes imagine that their profit under a particular sermon depends instrumentally *wholly* on the preacher, but this is a great mistake. Two instrumentalities are requisite in order to their profit; one is the preacher and the other themselves, and the last instrumentality is of at least equal importance to the first. Hence it was that our Lord Jesus Christ called upon us to take heed how we hear; if we do not obey the call, an angel from heaven might preach and yet be of no service to us. In order, then, that you may hear your minister with

advantage, it will be important to you to take heed to the spirit with which you listen to the word: you must listen with an humble, teachable, prayerful spirit—a spirit desirous of profit, willing to be taught, and looking to God to make the instruction serviceable; you must further listen with deep and serious attention, trying to understand what you hear. It is impossible to profit except you understand; and though without much attention you may perhaps understand detached sentences in your pastor's preaching, you must attend if you would comprehend what is sometimes more important, the connection of the different parts of a discourse, and the general design of the whole. You must next compare his instructions with the word of God; following the example of the Bereans of old, who, when they heard the apostles, searched the Scriptures daily to see whether these things were so. Your minister does not pretend to infallibility, nor are you to receive Divine truth on his authority, but on the authority of Holy Writ: he has not dominion over your faith, which is not to stand in the wisdom of men but in the power of God. When you have found his instructions to accord with the volume of inspiration, not before, you are to receive them with faith—faith not in him but in God. The word will not profit except it be mixed with faith in them that hear it. And finally, you must apply what you hear to yourselves to your own circumstances, and must reduce it to practice: some hear simply for others, and say to themselves, how suitable this doctrine is for such a man, how adapted that admonition is for such another man; but this is not the way to profit. If you would be benefited, ask whether you are not the man; whether what is spoken is not a word in season for you. Above all, there must be practice, or the word will be of no benefit. Hence, ask yourselves what is the practice which ought to follow from this or that sermon; is it increased faith—seek to exercise stronger faith; is it enlarged knowledge—seek that the knowledge be really acquired and retained, and that it may have a sanctifying influence on your heart; is it consolation—seek to appropriate it; is it a holy life—seek to exemplify it: "Be ye doers of the word and not hearers only, deceiving your own selves: for if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth away, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." You must thus take heed how you hear, thus obey the exhortations addressed to you, or it will be your fault if the ministry of your pastor does not contribute to your edification and profit.

THOUGHTS ON THE MISSIONARY ENTERPRISE.*

I. *Objections to the Missionary Enterprise.*—It is usual for those who neglect or resist the claims

* ERRATUM.—In the Article, "The Authoritative Claims of the Missionary Enterprise," in last Number, p. 166, for "the commencement of the eighteenth century," read "towards the close of," &c.

of the Missionary cause to plead sundry objections, which they conceive justify, or, at least, excuse them in so acting; of these the following are the most prominent:

1. *That it is inconsistent that pecuniary and personal efforts should be bestowed upon strangers afar off, while the masses of our own population are sunk in equal degradation and depravity.*—This is apparently incontrovertible; but we would urge, that the neglect of one known duty can never excuse the neglect of another known duty; and even admitting that there is inattention to the claims of home on the part of others, that will not justify your resistance of the claims of the heathen. But we do not admit that our home population is neglected: without taking into account the places for Christian worship in every district, and which all may enter if they please, what are our Home Missions, City Missions, Bible and Tract Societies, and Sabbath-school Unions, to say nothing of institutions of a more secular character, but so many agencies for ameliorating the spiritual and temporal condition of our countrymen; the funds contributed for the support of which, though far from what could be desired, are still such as to form one of the glories of our country. And it should ever be remembered, that were no direct agency of this kind in existence, the degraded inhabitants of our lanes and alleys would still have the gospel in their midst, and might listen to it; but in the distant wilderness, or lonely isle, whose echoes were never awakened by “the sound of the church-going bell,” the poor heathen, when searching after God, if haply they may find him, have no way of acquiring a knowledge of the way of salvation, except it be conveyed to them by the foreign Missionary. No longer, then, let the supposed neglect of the claims of home by others be an objection; whatever may be their conduct, let your duty to foreign Missions be done, and, at the same time, your duty to home not left undone.

2. *That the greater part of the heathen nations of modern times hold so low a place in the scale of humanity, and are so deficient in intellectual power, that it is vain to attempt their instruction and civilization.* This objection is as dishonouring to the great Creator of all men, as it is untrue. “He hath made of one blood all nations;” and however men may divide the human family into races, and affect to apportion to each with mathematical precision its due amount of intellectual power, all are of equal value in his sight, and his great salvation is adapted alike to all. As in ancient times, the gospel was found effectual to the conversion of the wandering Scythian, the haughty Roman, the contemptuous Greek, and the barbarous nations of Northern Europe; so in our own days we have beheld in the savage and licentious natives of Polynesia, the Bechuana and Hottentot tribes of South Africa, sunk apparently below the level of the brute, the almost equally-debased Negro, the unimpressible Hindoo, and the apathetic Chinese, the power of the same gospel, not only to sanctify the soul, but to kindle the affections and exalt the intellect: thus proving, that it was only the absence for a long succession of ages of its humanizing, elevating, enlightening influences, which had reduced them to their sad and degraded condition.

But, in order to get over any evidence that

may be brought to disprove your assertion, you insist,—

3. *That the reports of progress in the Missionary work, either oral or written, being made by parties immediately engaged in it, or prejudiced in its favour, are unworthy of full credence.*—To this we would reply, who are considered so competent to treat of any theory in science, or branch of art, as those persons who have made it their study, and from the zeal and pleasure with which they advocate it, may be considered prejudiced in its favour? and whose account of a military engagement is received with so much confidence as that of the general who conducted it? And are those who favour or are engaged in the Missionary work, to form the sole exception to this general rule? Yielding to this spirit, you are alike unmoved by the most affecting details of heathen darkness and misery, and the most animated statements of Missionary success. Vainly do those who have laboured in the field record the triumphs of mercy in the Polynesian isles, where ceaseless unrelenting war, infanticide, and human sacrifice, were threatening the speedy fulfilment of the ancient prediction of the natives of Huahine: “The flau trees shall overspread the land, and the branching corals fill the deep; but extinct shall be the race of man.”* In vain do they speak of the unhappy hunted Bushman and the out-cast Pariah being raised to the dignity of men and Christians; of the heroic constancy which has gained Madagascar’s noble company of martyrs, a name not inferior to that of the early Christians; or of the long-enslaved and soul-crushed Negro, manifesting in many instances an intelligence and devotion that augur brighter times for still-benighted Africa, when his well-trained efforts shall be brought to bear upon her darkness. The evidence in support of these facts is unquestionable: oft is honourable testimony to their truth borne even by the governors of our colonies, and by naval and military officers—gentlemen whose official despatches are received by all with respect and credence, but who, in this instance, only get credit by you for being prejudiced; while, at the same time, you give a ready attention to the opposite statements which in some few instances have been circulated by others, who sufficiently show by the language they employ, and their utter perversion of facts, what manner of spirit they are of.

But however dishonouring this course may be to those whom you thus tacitly charge with misrepresentation, it is dishonourable in you. Intelligent men should not thus act; it is unworthy of them, and must be attended with that shame which an unworthy action sooner or later brings to a mind not utterly dead to every candid and generous emotion.

4. *That a large portion of the funds of the various Missionary Societies find their way into channels other than those for which they are ostensibly collected.* By this is in general meant, that too large a portion of those funds are expended in this country; and especially that the secretariat, and other official expenses, are too large. Such objectors, in fact, would like the secretaries to receive no remuneration, and think theirs should be all a “labour of love;” forgetting, that considering the amount of mental, if not bodily toil, the responsibility, and the various

* Tyerman and Bennet’s Journal, 2nd. Ed., p. 173.

important services which an efficient secretary undergoes and performs after the largest salary has been given, his work is still to a great extent a labour of love; and as to other expenses, surely they would not have the clerks and necessary servants of the institution receive less than sufficient.

As to the money expended in home agency and in publications, that is rather a source of gain: as well might we expect to reap where we had not sowed, as to find a missionary spirit where no missionary knowledge existed; and it is only by means of an efficient home agency, and the circulation by thousands of small publications, that this knowledge can be diffused. We believe all our missionary institutions would find it to their advantage, were their gratuitous circulation of instructive and spirit-stirring tracts increased tenfold.

The expenses incurred by the return of beloved and valued Missionaries for a time to their native land, in search of that health they have lost in debilitating climates, and through the influence of privations and active labour for the sake of the Lord Jesus and the salvation of the heathen, will surely never be grudged by any one who possesses a spark of generosity. And such an one, it is believed, will only regret that larger funds cannot be applied for the relief of the widows and orphans of those holy and self-denying men.

A considerable sum is likewise required for the missionary colleges, and for incidental expenses, as rent, freightage of goods, stationary, &c.; but without this expenditure the whole machinery would soon stop.

Imperfect as the above remarks are, it is hoped it is somewhat apparent that the items of home expenditure referred to, are as strictly missionary as the sums expended in support of the foreign stations.

As to those persons (and there are such even among professors of religion) who would basely insinuate, that any portion of the funds collected are employed for the private advantage of the Directors or office-bearers of any of our Missionary Societies, we would say, that such an insinuation manifests something of the depravity of their own hearts, and, to say the least, a degree of ignorance and folly, which makes *their* opinion on this or any other subject worthless. Do they imagine, that were it possible for the honoured men, to whom, on account of their superior worth and talent, is confided by the churches the management of these associations, to act in any way contrary to the strictest integrity, that it could long be unnoticed? and how long, after such a discovery, do they think the merchants and gentlemen of Britain would support these institutions? But such should beware: if it be contrary to the spirit of Christianity to entertain evil thoughts of any of our brethren, how much more offensive must it be to harbour such unfounded calumnious suspicions of the servants of Christ, and that to such an extent as to prevent doing anything for his cause?

6. *The parsimonious habits and conduct of many of the advocates of Missionary institutions.*—This is an objection frequently brought forward by those desirous of excusing themselves from aiding. They would infer by it, that the kindly sympathies of our nature are injured by cherishing a missionary spirit; and they instance cases

known to them, of families in which the servants, and even the children, are grudging almost the common necessaries of life, under the specious plea of self-denial for the cause of Christ. But we insist, that the wickedness of others can never excuse our own neglect of duty; and though those persons may make this enterprise of mercy a cloak for their own covetousness of heart, that does not affect the cause itself—it is still of God; and were the whole Christian world to pervert or neglect it, its Divine authority would remain as imperative as ever.

But for those who are thus stumbling-blocks in the path of others; who, while professing to honour their Saviour, are making use of his name to hoard every shilling, and make all around them wretched; there is a day coming when their works will be exposed to an assembled world—when it will be seen, how much of all they saved *really* found its way into the Missionary-box or the collection-plate. May such be enabled *now* to consider their ways; to be all they profess to be; and by means of a domestic economy, equally remote from miserable penuriousness and wasteful extravagance, manifest how much comfort may be enjoyed, and how much good effected, even with a very limited income.

II. *The true cause of opposition, and the danger of yielding to it.*—The objections above mentioned, we do not believe are in all cases the true cause of that opposition which many offer to the Missionary enterprise: if they were, they would, at least, be urged with courtesy; so as to manifest, that the refusal to co-operate was the result of a sincere, though mistaken, sense of duty; but how often is that refusal couched in the words of bitter scorn, giving too much reason to fear it arises from hatred of the cause itself, induced by the natural wickedness of the heart? We would ask such persons, is it generous towards others thus to act? is it wise for yourselves? When the valiant son of Joash, with his little band of heroes, presented themselves faint and weary, in the progress of their pursuit after the kings of Midian, Zebah, and Zalmunna, before the gates of Succoth, its assembled chiefs, destitute of every noble and patriotic feeling, and forgetting the victory that had just been gained over the common enemy, answered scornfully to his request for refreshments: "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" But did they thereby hinder the work being accomplished? No: the hosts of Midian in Karkor were soon irretrievably routed; Zebah and Zalmunna were led in captivity; and the only result of their cruel scorn was, that they were taught the baseness of their conduct with "the thorns of the wilderness and briars," Judges viii. 4—16. In like manner your scornful hostility cannot for a moment impede the onward progress of the Missionary enterprise; but we tremble for the consequences as regards yourselves. Think you not, that in scorning, or opposing, or even in refraining from seeking to promote that work on which his heart is set from eternity, even the subjection of the world to himself, the Lord Jesus may justly count you his enemies? Reckon you it a matter of little moment, that he is even now waiting, "expecting till his enemies be made his footstool," while you

stand by careless and indifferent, and hinder rather than advance the coming of his kingdom? Whatever may be the future condition of the heathen who die out of Christ, and without having had the means of knowing his will, assuredly it will be more tolerable for them in the day of judgment than for those who, knowing the will of their Master, resisted or neglected it.

III. *The reflex influence of Christian Missions.*

—As an appeal to your patriotic sympathies, we would remark, that the blessings arising from successful missionary labour, are not all on the side of those to whom the gospel is sent, the country by which it is sent is equally the gainer.

1. *In its manufacturing and commercial interests.*—After a heathen tribe has been led, even in a slight degree, to see something of their soul's necessities, the degraded condition of their bodily and social state forces itself on their attention. They observe and admire the domestic happiness of the Mission family; and, at length, seeing some of their own brethren, not only "sitting at the feet of Jesus," but "clothed," and enjoying comforts, which, scanty as they may be, are not possessed by themselves, almost unanimously cast off the enslaving usages of ages, and desire to possess all the appliances of civilized society. Thus, every Mission station that we form, is sooner or later a new market for our manufactures, to transmit which requires increased means of transport. Whatever, therefore, our merchants may bestow in this cause, is returned to them with interest even in a temporal point of view.

2. *In the increased security acquired for our mariners and shipping.*—How many cases are there on record, of ships with their valuable cargoes being seized, and their crews relentlessly slaughtered, and too often devoured by the savage natives of New Zealand and other places—a catastrophe to which our shipping is still liable at the New Hebrides and other groups that are still in heathen darkness. But as these barbarities would be unheard of, save for the absence of the humanizing gospel of Christ; so, on its reception they cease for ever. A few years only are past, since at the now peaceful islands of the Sandwich, Friendly, and Society groups, scarcely the terrors of British cannon could preserve vessels from plunder, and the crews from massacre; but now, in cases of shipwreck and distress, our seamen receive a ready succour; and so far from anything being stolen, the generous natives oft refuse all recompense or reward; and those spots which were formerly frequented only because necessity compelled, are now desirable refreshment-stations for the exploring, whaling, and trading vessels of our own and other nations. And not only do our seamen gain these temporal advantages, but the means of Christian instruction are afforded them; and there are not wanting instances, where the words of truth, listened to during a casual sojourn at some distant isle, have been blessed in effecting that conversion to God, for which friends and pastors at home have laboured and prayed in vain.

3. *In its advantageous effects upon many of our colonial possessions.*—We have only to recall the history of our first colonies in North America, and the colony of the Cape of Good Hope, to see the position of a settlement surrounded by enemies unchristian and uncivilized. With such

no right understanding or lasting treaties could be formed; and their savage aggressions on what they considered the stolen territory and usurped rights of the settlers, leading to equally savage reprisals, the heart sickens at the narrative of horrors.

But when Christianity enters with its healing influences, these cruelties (on one side at least) cease. The instructed natives learn that the earth was made to be inhabited; and that, receiving an adequate recompense for their lands, they may not refuse to the stranger the country that is waste, without an inhabitant. No longer do they avenge their injuries with the bow and the spear, but either suffer in silence, or seek redress by an appeal to the authorities of the colonizing people. And however unable the Christian Missionary may be to afford *them* protection, the *settler* has ever occasion to rejoice in the blessed results of missionary exertion; seeing he can now perform his labour in the field unarmed, and retire to repose with a feeling of peaceful security he otherwise could not have possessed.

These reflex influences extend themselves in an equal degree to the churches. An active missionary church will have zeal and activity in every other work of philanthropy and mercy in proportion; while those will ever be found cold and comparatively useless home churches that have no sympathy for the heathen. The same observation will also apply to individual Christians; this article, however, being already too long, we must not enlarge, but proceed at once to the last consideration.

IV. *Participation in the Missionary work is to be estimated as a privilege.*—If the Divine axiom, "It is more blessed to give than to receive," holds good with respect to the ordinary charities of life, how much more must it apply to the exalted work of giving a knowledge of the way of salvation to perishing nations. This work of mercy might have been performed without our aid by the same mighty power which called the universe into existence. The Eternal Spirit could have aroused even the seared and slumbering consciences of the heathen, to make known to them, as with a voice of thunder, their guilty and lost condition before an infinitely holy and just Creator; while, by a direct message from heaven, they might have learned of "the Lamb of God, who taketh away the sin of the world." But it has pleased the Saviour to ordain that this should rather be accomplished through the preaching of the gospel by those who, having been themselves the recipients of his mercy, shall be able from their own experience to speak to others of the great love wherewith he hath loved a lost and ruined world. And as the privilege of participating in this holy cause extends to all his true followers, so he has given the ability to all. He is not an hard Master; he simply requires that which you have. You may not be called upon to labour for him in the high places of the missionary field, but you can assist his servants who do labour with your pecuniary contributions; or, if utter depression of circumstances altogether prevent this, you can still pray for, and speak well of, his cause, and thus influence the hearts of others.

In thus labouring for the heathen, you advance their temporal equally with their spiritual interests. Civilization is ever the attendant

handmaid of Christianity: under their united benign influence the horde of barbarians becomes an organized community; the collection of wretched wigwams gives place to the smiling village, the nucleus of a future town; the warlike savage converts his weapons into the implements of husbandry, and the diligent cultivation of the soil superseding a precarious dependence on the chase, the wilderness and the solitary place are made glad, and the desert rejoices and blossoms as the rose; it blossoms abundantly, and rejoices even with joy and singing.

Nor are these spiritual and temporal blessings confined to the people whom you may more immediately seek to benefit: those who receive them, constrained by the love of Christ, will be zealous to make them known to the nations beyond them who are in darkness. Thus will they extend "far as the curse is found;" and will be the means of hastening the dawn of that brighter and happier day, EARTH'S MILLENNIAL SABBATH!

Will you, then, longer refuse to take an interest and a part in an enterprise, the whole glorious results of which eternity only can disclose? "Other men have laboured," will you not join in the blessed work; that when the reward is given, you and they may rejoice together over ransomed nations, and in the Master's approving sentence, "Well done, good and faithful servants!"

A. M.

Glasgow, January, 1849.

AFTERNOON SERVICES.

No. I.

SIR,—It has not wanted much penetration on my part to see that, in every subject you take in hand, you are a thorough advocate for hearing both sides of the question, adopting this course like an honest judge. I have read the letters contained in your Numbers for February, March, and April, in relation to the above matter, and cannot help thinking that your correspondents have certainly gone too far. As one of the "black cloth," I have a word or two to say upon the subject; and my worthy friends, Mr. Peach, Mr. O. O. O., and Mr. Aged Disciple, must extend towards me their gracious clemency and good-will, if, in advancing an argument or two on the other side, I speak out plainly what, on behalf of my brethren in the ministry, I have to say.

1. People are but little fitted, after eating a heavy dinner, for attending afternoon services in such a manner as to benefit themselves, in a spiritual point of view; and ministers are, in general, but little fitted to get into the pulpit to exert themselves in the afternoon, when they have so done in the morning, and *having before them an evening service*. Your correspondent, "An Aged Disciple," speaks of his experience. He speaks as a layman, and I, speaking as a minister, may be allowed to say something in regard to *my* experience. I may remark, then, that I have but seldom preached to *very attentive* congregations of a sabbath afternoon: indeed, I have been often grieved in the extreme to see people sleeping and nodding in their pews, (attend to this, ye sleepers in God's house!) and that at a time when, to gain a tolerable degree of attention, I have put forth all the physical

power I possess. I can therefore assure your readers that in those places where, through uncontrollable circumstances, afternoon services are necessary, it would be a lasting benefit if the members of the congregations would practise a little self-denial by taking a slight repast, and then they would be enabled to give heed to the services of the sanctuary. And I may, perhaps, be permitted to suggest the propriety to those congregations which have these afternoon services, that it would be desirable to commence worship after the lapse of a sufficient time between them and the morning service, and not, as in some places, allowing people and ministers only just time enough to swallow their food.

2. It is the almost universal experience of those ministers who preach three times on the Lord's day that, in consequence of the afternoon service, *they are almost physically incapacitated for evening labours*. Abridge the services as they may, they must *preach*; and to preach three times with that life and energy which the gospel and the wants of our times demand, must require that mental and physical power which very few indeed possess.

3. Wisdom and experience have taught some of the best of men that two services, efficiently conducted, do, on the whole, and especially in our cities and towns, and large villages, work better than three. I do not at all deny, but heartily admit, that there are cases in which churches that have three services on the sabbath *abundantly flourish*: but then honesty will regard these cases as *exceptions*, and not as forming a rule and example for other interests differently situated. Whilst my lay-brethren, your correspondents, may speak of the cases to which I refer, they cannot surely shut their eyes to the fact that numbers of large churches, with sabbath-schools at full work, who have only two services, morning and evening, are in a condition of eminent prosperity. Their ministers are the most devoted servants of Christ of which our denomination can boast; who, I may remark, whilst, in every particular, they universally have "a will," find "a way" (see the close of "O. O. O.'s" letter in the March Number) to countenance and facilitate every "*profitable* alteration" that propriety and wisdom might suggest; and who, I doubt not, are as anxious for a revival of the ministry as the gentlemen whose letters you have inserted.

4. Whilst I believe that there is great talent in our body of pastors, I do not believe that there are many men to be found who, *as stated ministers*, are mentally capable of producing three new discourses *every sabbath day*. I however concede the point, if Mr. Peach, Mr. O. O. O., and Mr. Aged Disciple will maintain that there is an analogy between that little animal, the spider, and every minister of the gospel: contending that as that curious little creature is ever-spinning, so ought every pastor to spin sermons without ceasing. It may be that your correspondents know some who naturally are men of *innumerable ideas*, but who have not devoted themselves to the ministry; if so, such gentlemen would be welcomed into our colleges, and perhaps they would all be able to preach three times every sabbath. I must, however, be forgiven for this little pleasantry; and I know my worthy friends are charitable folk.

5. In answer to those who maintain that afternoon services are those only which servants

can attend, I beg to say, the argument fails; inasmuch as, whilst it must be admitted that the domestics of families then usually attend the services of the sanctuary, there can be but little sympathy entertained by Christian people towards those who will not, by wise arrangements, allow their servants, alternately with themselves, to go to the house of God in the morning and evening of the sabbath; which are universally admitted to be the most profitable parts of the day to all hearers of the gospel.

6. Thousands are so occupied during the week in trade and business, having but little time for retirement and closet prayer, that the blank interval of six hours and a half for the minister's rest and the people's reflections, between the morning and evening services, to which one of your correspondents refers, can be well and profitably spent by those servants of God who are not busy at work in the sabbath-schools, (whose operations, by the way, often preclude an afternoon service,) in visiting the sick or in distributing tracts.

The above are a few objections which I venture to allege against afternoon services; but, notwithstanding what I have said against them, as a general thing, there are many cases where they are absolutely necessary. I might allude to the large country villages, where the congregations in the afternoon are the largest, and where numbers could attend at no other time. In these cases it would be *criminal* to give up the service; but surely no reasonable man can, in such cases, expect a minister, after exerting his strength in the morning and afternoon, to come forth to preach again in the evening to the few people who usually convene together. If, in these churches, there *must* be three services, have the morning and afternoon for preaching, and the evening for prayer.

I dare say, my good brother, "An Aged Disciple" is a Congregationalist "to the back bone," and therefore holds it as his opinion that we must come "to the law and to the testimony" for our guidance; but he must really excuse me for thinking he is in error when, amongst other things, he says that it is "unscriptural" to restrict our public services to two occasions. If my worthy friend will give me book, chapter, and verse, I will, as a Congregationalist, say no more.

I shall be happy to meet Messrs. "Pench," "O. O. O.," and "An Aged Disciple" again, and shall be glad if they will answer my arguments, or advance some that shall have the influence of convincing me, and others I know, of the error of my way.

G. P. J.

Manchester, April 2nd, 1849.

P.S. The Manchesterians advocate two services, and yet they are out-and-out working folk; as, for one instance, the Rev. Mr. Poore's church.

No. II.

SIR,—I perceive that there has been a subject mooted in the columns of the *WITNESS* respecting "afternoon services," wherein it is affirmed that three public services was the good old plan. Now, so far as my knowledge extends, where I have resided for forty years, morning and afternoon were the principal services in the churches at that period; and that in the evening of the sabbath the best old plan was, that "the house-

hold" were regularly and systematically instructed in the things that make for their everlasting peace, in their own dwellings, by their parents. It is my impression that this good old way of families coming together on the sabbath evening, to call over and reflect upon what they have heard during the day, has been nearly, if not altogether abandoned, both by ministers and people, with few exceptions; and that this is one, if not the principal, cause why the churches at present exhibit such a low state of spiritual religion. During the last thirty years, has not one duty of the churches been too exclusively attended to—hearing only, with three full services, or only morning and evening, and attention to Sunday-schools? Where is the time on the sabbath for meditation and reflection? I do not think a small portion of the afternoon of the day is at all a favourable period, and I believe is far from being so disposed of generally. A great complaint has been made against ministers not being sufficiently earnest and zealous. This, no doubt, may be the case in some places; it was always, and always will be. I have known places, particularly one, which enjoyed an earnest ministry, equal to a Chalmers. He preached three times on each sabbath, superintended the sabbath-school, frequently walked three miles, and preached a fourth sermon; and no man could, or I believe ever did say, either at home or abroad, but that his sermons were highly acceptable, none of them but cost him something; and yet, during a period of seventeen years, nothing very extraordinary resulted. In fairness, I should state that the locality alluded to was not one of the most favoured in the world. The superstructure of apparent prosperity, raised in the churches for the last thirty years, has been made without sufficient attention to the foundation. Household duties have been too lax, if not entirely overlooked. True, we have our Bible-classes; and if we had not had them, whence might we look for candidates for membership? Certainly not from deacons' or church-members' households. Alas! from thence few, or, in many cases, not one. No, Sir, hearing only won't do. Should we excel in physical strength by eating, and never digesting? And so in spirituals: if we have little else but hearing the word, as must be the case where there are three sermons, or morning and evening services, we shall continue to lament the low state of the churches, as is the case in all the denominations throughout the land.

April 12th, 1849.

O. P. Q.

No. III.

SIR,—I have, for one, read with much interest, and with full concurrence of opinion, the remarks which have been made repeatedly of late, and especially those by "An Aged Disciple," in your last Number, on the subject of "Afternoon Services." With him, I am decidedly of opinion—and the opportunity which a stated ministry of more than forty-two years has given me of judging, may, perhaps, warrant my stating that opinion without reserve—that the laxity and decay so much complained of in many of our congregations are, partly at least, to be attributed to this very cause: While our chapels are closed in the afternoon of the sabbath, the parish churches are sure to be open; and thus many of

our hearers are induced, rather than spend the time in utter listlessness, or in something worse, to frequent them. Attachment to Nonconformity is thus weakened, and by degrees attendance at our places of worship is relinquished entirely. Besides, as the "Aged Disciple" observes, mothers of families, the aged and the feeble, servants, and others, can only attend, in many cases, in the afternoon, and are thus excluded altogether. There is abundant reason, too, to fear, that the long interval between the morning and the evening services is spent by many professors and their families in any way rather than such as due sabbath consecration requires.

But it is said that ministers *cannot* preach three times on the sabbath. But, why not? Some, it is granted, are, by special delicacy of constitution, physically disqualified. But these are exceptional cases only. I have reason to believe, from experience, that, with a proper degree of attention to the philosophy of managing the respiration and the voice, and by moderating the length of *all* the services, and of the several parts of the services, no great difficulty would in general be experienced. It is necessary, however, that moderation in food, and an entire abstinence from all artificial stimulants, (which always do more harm than good), should be maintained; and also that, by a wise distribution of study and time during the week, all late and exhausting application of body and mind immediately previous to the day of labour should be as much as possible avoided, that so the preacher may come fresh and elastic to his work. It is enough to provoke a smile, to hear some young and vigorous men, of robust frames and buoyant spirits, complaining, as they often do, of the extreme exhaustion attendant on their pulpit performances.

The difficulty is partly occasioned by the demand made by some congregations that their ministers shall deliver none but sermons composed with the utmost degree of classical elaboration, and then either read or recited from memory, *ad unguem*,—a practice which, if servilely followed up, will only tend to check invention, impoverish the ready command of words, and deaden or prevent popular effect. In point of fact, however, I believe most congregations would dispense with the requirement of extreme accuracy, for the sake of greater life and energy; and would rather have three discourses of moderate length and adequate premeditation, if inspired with the *vivida vis* of an animated utterance, warm from the heart, than two only of faultless precision and rhetorical refinement.

I admit, however, that these remarks apply chiefly to cases where the congregation is of moderate size, say from 400 to 800, (quite a sufficient number, it may perhaps be thought, for any one man to do justice to, either as preacher or pastor,) and the place of worship, of course, in proportion. Where it is otherwise—where the number of attendants is from 800 or 1000 to 2000, or more, and consequently the voice of the preacher is required to be kept at its utmost pitch—it is self-evident that a plurality of ministers is every way desirable; and it may well be presumed that there could be no difficulty, of a pecuniary kind, in making such extra provision.*

* See some just remarks of Mr. James to this effect, in his "Earnest Ministry."

May I be permitted, moreover, to recommend to younger brethren the adoption of the good old method of *exposition*—Scottish lecturing—on one part of the Lord's day. The morning, perhaps, is generally the preferable season. No plan is so calculated to facilitate a minister's work, not by diminishing the necessity of application, but by determining his subject, concentrating his attention, and giving him abundant time for collecting from all quarters his materials of illustration. At the same time, by the variety of topic and application it educes, no method is found, if judiciously managed, more generally interesting to the people. And assuredly he will not then find the two remaining portions of the day too many for miscellaneous and occasional subjects. In very public situations, too, help is very frequently obtained, for at least one part of the sabbath, from neighbours and accidental visitants.

If ever there was a time when even *extraordinary* effort were required to sustain the Congregational cause, and to meet the zeal of the adversary on equal terms, or with hope of success, the present is that period. May it appear that the devotedness and energy of "the rising ministry" are commensurate to their position!

ALFRED BISHOP.

Deanster, April 10th, 1849.

NO IV.

SIR,—There can be, I think, but little doubt as to the desirableness of sabbath afternoon services. There is, however, a custom very prevalent amongst us which is calculated to exert an unfavourable influence with regard to the attendance on these services. Many, very many, of those who are looked up to as being, by station or intelligence, the more influential portion of our congregations, are as constant in their absence from the afternoon, as in their presence at the morning and evening services. Now, if the only consequence attendant upon this custom was the diminution of numbers, so far as they themselves are concerned, the evil would not be so great. But their absence leads to, since it affords, an excuse for the absence of others. There are many to be found every sabbath in our places of worship, whose presence there is owing to the influence of example, who eagerly look out for, and gladly avail themselves of any pretext which the conduct of those to whom they look, or profess to look, as examples, affords them for absenting themselves. Besides this, there are, in every community, many who are influenced by the opinions, or what they deem the opinions, of others, whom they consider better informed than themselves. On both these classes of individuals the absence from the afternoon service of those to whom I have referred, operates prejudicially; to the one it gives the excuse, which they are not slow to avail themselves of; in the case of the other class, it also leads to their absenting themselves, for they cannot but conclude that the afternoon service is one attended with very little pleasure or profit, since the leading people turn their backs on it. Now, I would submit to such whose custom this is, especially to members of churches, whether, out of the six or six hours and a half usually intervening between the morning and evening service, one hour would not be well spent even in an afternoon service, supposing that, by so doing, others might be led to attend,

and excuse for roaming the fields and the roads taken away from the younger and undecided portion of the congregation? I would also ask them whether the sentiment, "I was glad when they said unto me, Let us go up unto the house of the Lord," is applicable only on the morning and evening of the sabbath day? Many more considerations might be urged on such as causelessly absent themselves from the service in question, and say, "We never go out in the afternoon," or, "It is only an afternoon service, only designed for servants and poor people:"—but regard to your time, trouble, and space for insertion, leads me to forbear, and subscribe myself,

Yours respectfully,
ALIIQUI.

No. V.

SIR,—Those of us who are sighing and groaning over the morally wretched and spiritual condition of the masses of our countrymen, (and I rejoice the number is not small in our churches, who thus deeply feel, and not only feel, but embody their feelings in self-denying labours for the good of souls,) will have their hearts lacerated with sorrow, by turning to pages 33 to 36 of the "Protestant Dissenters' Almanack" for this year, where we find the number of Independent and Baptist chapels in and round London put down at 212, and afternoon services held in only 39 of them, leaving 173 of them without afternoon services, completely shut up, and poor and perishing sinners shut out. Now, if each of these 173 chapels were opened, for a short lively service of not more than one hour in length, on a moderate calculation of 150 hearers for each chapel, you would have nearly 26,000 souls hearing the word of life; and what a glorious opportunity it will be, when all the chapels in the great metropolis are thus used, for your City Missionaries to invite the wretched and the outcast to assemble in them, telling them that all is free, and the service for them. Now, can you think—dare you think—ought you to think, sir, that all these precious and immortal souls, sabbath after sabbath, hearing a free and full salvation through the blood of the Lamb, from the lips of men really in earnest for the salvation of their hearers, would all be in vain? I dare not myself, for a single moment, entertain such a thought.

The above remarks will equally apply to Great Britain in general; and at page 58 of the same work referred to, your readers will find the Independent and Baptist chapels amounting, in Great Britain only, to 3,370,—undoubtedly a noble monument of Voluntary effort and of love to Jesus and souls; but it is to be feared thousands of them are not open for worship on the afternoon of each sabbath. But I do trust such a state of things will not continue long, and when the happy change arrives, only taking our former number of 150 hearers for each chapel, you will have more than half a million of souls hearing words whereby they may be saved. I remember, some twenty years ago, reading a controversial work on a plurality of preaching elders in the New Testament churches. Now, supposing our pastors and churches were fairly aroused to the solemn duty, but high and exalted privilege, of bringing the gospel to bear generally on the people, would not the subject be soon decided? On this point I think there

can be little doubt; we might soon have, at least, two burning and shining lights in each of our large chapels in the kingdom. What glorious results might we not then look for?

I remain, &c., JAMES PEACH.
Ashbourne, April 10th, 1849.

REVISION OF DR. WATT'S HYMN-BOOK.

SIR,—The attention of your readers has been already drawn to the circumstance of one hundred years having elapsed since the death of Dr. Watts. He died November 25, 1748, aged seventy-five years. The influence of his poetry since that period has been ably described in a former number of your Magazine. This centenary occurring since the last meeting of the Congregational Union, induces me to suggest it as a subject for notice at our next Assembly.

The connection of Dr. Watts with the Congregational Denomination has ever endeared his memory to Independent churches. While the whole Christian Church is indebted to his genius for its psalmody, the section to which he belonged may feel a peculiar claim resting on it to maintain the reputation of his devotional poetry. Under this sense of obligation, at a former meeting of the Union, a resolution was agreed to, proposing a revision of his Psalms and Hymns. It implied no reflection on his taste that some emendation was desirable after the lapse of a century. The wonder is, that so little improvement is needed in this first elegant composition of psalmody. The credit due to him on this account is freely given by his critic, Dr. Johnson. That imperfections exist cannot be denied. Most of the hymns were written in youth, and the psalms not much later in life; so that it is surprising there are not more defects. The general use of the book, in spite of any blemishes, attests its excellence. The removal of these imperfections would, therefore, enhance its value by perfecting its taste; and not only extend its use but increase its influence.

To effect the desired revision a committee was appointed; but as the result of its deliberations is unknown, perhaps no decision has been formed. The nature and amount of the alterations may be the difficulty; of course the obstacle cannot be any individual interests. It may be a work more fitted for one person than for a committee, yet the one might be superintended by the many. This centenary again suggests the proposal, and brings it under further consideration.

The kind of correction required is plainly determined by the defects to be removed. These may be called superfluities. It is better to omit than to alter. All that is objected to might be left out. What is unsuitable can be dispensed with. There are, perhaps, 100 psalms and 100 hymns which are not fit for public worship; they never are, or never ought to be, used; why, then, should they be continually reprinted? There are also beautiful hymns marred by one or more verses; why should not these verses be wholly excluded? They suggest irrelevant ideas, and, in some cases, spoil the rest. To alter would create confusion; but omission would be a certain improvement.

An advantage in this plan would be, that the

revised edition could be used with others till it supplanted them. The same numbers could be retained with the same hymns as at present; so that, when one is given out, it could be found in any book. The volume would be about three quarters of the present size; it would be also cheaper by leaving out what is useless. The emended copy could with confidence be placed in the hands of any one without the fear of any defect being liable to objection. A pure taste would be gratified and cultivated. The book would be in harmony with the admirable Congregational selection already in extensive use.

The two bound up together would form *one* complete Congregational Hymn-book. Of one such volume the benefits would be many. It would also have the sanction of the representatives of the whole denomination. The Union would confer another benefit on the churches connected with it, by issuing the *best devotional hymn-book* in the language.

Commending this subject with all respect and earnestness to the next General Assembly of the Congregational Union,

I remain yours, very truly,

A MEMBER.

Discoveries in the East.

LAYARD'S NINEVEH.*

A WORK thus entitled, in two volumes, has just appeared; and has excited a very considerable sensation. The book possesses interest for everybody—for the man of science and the student of antiquities, and the Christian critic. It is in the latter capacity that his fame will be the most extended, and the most prolonged. His discoveries have contributed much to illustrate some of the more mysterious and inexplicable portions of the Inspired History. Thoroughly to exhume the materials of this vast mountain of ruin would be the work of multitudes for ages. It appears to comprise four great masses of ruin, covered or connected with lesser mounds, and traces of building. The space altogether is about 400 *stadia* or three days' journey, or 60 miles round—a space remarkably coinciding with the area assigned to Nineveh by Jonah and Diodorus. The situation is exactly that ascribed to it by later writers. How it came to pass that these mountainous accumulations of matter, once employed for the habitation of man, have been so long in being excavated, is not easily explained. There was surely enough to excite the curiosity of mankind in these palaces of Nineveh; which are of a magnitude scarcely conceivable by the modern mind. The very mountain left by the crumbled ruins of one of these, after a lapse of 3,000 years, is still 4,985 yards around; and 100 feet in height. The remains secured by Mr. Layard are all to be deposited in the British Museum; and many of them are already exhibited. Others are only just arrived at the establishment; and additional portions are upon their way. Such, therefore, of our metropolitan residents,

and visitors from the provinces, as would like to look on sculpture on which the eyes of Ezekiel and Jonah,—and perhaps of Abraham himself,—have dwelt, have only to repair to the British Museum, at the west end of London, and feast their eyes on the wonders of the ancient world—wonders, which, in themselves constitute a history:—a history, in fact, to some extent, of the greatest empire the world has seen, has set before our readers an extract from the letter of a traveller, communicating his first impressions on visiting the scene displayed to him by the labours of Mr. Layard:

IMPRESSIONS OF A TRAVELLER.

I took the opportunity whilst at Mosul of visiting the excavations of Nimroud. But before I attempt to give a short account of them, I may as well say a few words as to the general impression which these wonderful remains made upon me on my first visit to them. I should begin by stating that they are all underground. To get to them, Mr. Layard has excavated the earth to the depth of twelve to fifteen feet, where he has come to a building composed of slabs of marble. In this place, which forms the north-western angle of the mound, he has fallen upon the interior of a large palace, consisting of a labyrinth of halls, chambers, and galleries, the walls of which are covered with bas-reliefs and inscriptions in the cuneiform character, all in excellent preservation. The upper part of the walls, which were of bricks, painted with flowers, &c., in the brightest colours, and the roofs, which were of wood, have fallen, but fragments of them are strewn about in every direction. The time of day when I first descended into these chambers happened to be towards evening, the shades of which added, no doubt, to the awe and mystery of the surrounding objects. It was, of course, with no little excitement that I suddenly found myself in the magnificent abode of the old Assyrian kings, where, moreover, it needed not the slightest effort of the imagination to conjure up visions of their long-departed power and greatness. The walls themselves were crowded with phantoms of the past. In the words of Byron, "Three thousand years their

* Two Volumes; Murray.

cloudy wings outspread," unfolding to view a vivid representation of those who conquered and possessed so large a portion of the earth we now inhabit. There they were in the oriental pomp of richly-embroidered robes, and quaintly artificial coiffure. There also were portrayed their deeds in peace and war, their audiences, battles, sieges, lion-hunts, &c. My mind was overpowered by the contemplation of so many strange objects; and some of them, the portly forms of kings and viziers, were so life-like, and carved in such fine relief, that they might almost be imagined to be stepping from the walls to question the rash intruder on their privacy. Then, mingled with them were other monstrous shapes—the old Assyrian deities with human bodies, long drooping wings, and the heads and beaks of eagles; or, still faithfully guarding the portals of the deserted halls, the colossal forms of winged lions and bulls with gigantic human faces. All these figures, the idols of a religion long since dead and buried like themselves, seemed actually in the twilight to be raising their desecrated heads from the dust of centuries: certainly the feeling of awe which they inspired me with, must have been something akin to that experienced by their heathen votaries.

The history of Mr. Layard himself is a curiosity; but we can only afford to give our readers a description of the commencement of his wanderings in this region:

COMMENCEMENT OF TRAVEL.

During the autumn of 1839 and winter of 1840 I had been wandering through Asia Minor and Syria, scarcely leaving untrod one spot hallowed by tradition, or unvisited one ruin consecrated by history. I was accompanied by one no less curious and enthusiastic than myself. We were both equally careless of comfort, and unmindful of danger. We rode alone; our arms were our only protection; a valise behind our saddles was our wardrobe; and we tended our own horses, except when relieved from the duty by the hospitable inhabitants of a Turcoman village or an Arab tent. Thus unembarrassed by needless luxuries, and uninfluenced by the opinions and prejudices of others, we mixed amongst the people, acquired without effort their manners, and enjoyed without alloy those emotions which scenes so novel, and spots so rich in varied association, cannot fail to produce. I look back with feelings of grateful delight to those happy days when, free and unheeded, we left at dawn the humble cottage or cheerful tent, and, lingering as we listed, unconscious of distance and of the hour, found ourselves, as the sun went down, under some hoary ruin, tenanted by the wandering Arab, or in some crumbling village still bearing a well-known name. No experienced dragoman measured our distances and appointed our stations. We were honoured with no conversations by pachas, nor did we seek any civilities from governors. We neither drew tears nor curses from the villagers, by seizing their horses, or searching their houses for provisions: their welcome was sincere; their scanty fare was placed before us: we ate, and came and went, in peace.

To this we shall add a few extracts from his wonderful volume:

LIFE AMONG THE ARABS.

There is a charm in this wandering existence, whether of the Kurd or the Arab, which cannot be described. I have had some experience in it, and look backward with pleasure to the days I have spent in the desert, notwithstanding the occasional inconveniences of such a life,—not the least of them being a strong tendency on the part of all nomads to profess a kind of communist philosophy, supposed in Europe to be the result of modern wisdom, but which appears to have been known from the earliest times in the East. Friends and strangers are not always exempted from the rules of this philosophy; and as reciprocity is as little understood in the Asiatic as in the European system, their property is made no less free with than that of Job was by Arabs and Chaldees some four thousand years ago. Still this mode of life has not always a bad effect on human nature; on the contrary, it frequently acts favourably. One cannot but admire the poor half-naked Arab, who, entrusted with a letter or a message from his sheikh to the pasha of Bagdad, walks proudly up to the great man's sofa, and seats himself, unbidden, upon it as an equal. He fulfils his errand as if he were half ashamed of it. If it be too late to return to his tent that night, or if business still keep him from the desert, he stretches himself under a tree outside the city gate, that he may not be degraded by sleeping under a roof or within walls. He believes that the town corrupts the wanderer; and he remembers that until the sheikh of the desert visited the citizens, and were feasted in the palaces of their governors, oppression and vices most odious to the Arabs were unknown.

The following is a description of Devil Worshipping, the scene being laid at midnight; and, certainly, they who saw it once, were never likely to forget it:

DEVIL WORSHIPPING.

The tambourines, which were struck simultaneously, only interrupted at intervals the song of the priests. As the time quickened they broke in more frequently. The chant gradually gave way to a lively melody, which, increasing in measure, was finally lost in a confusion of sounds. The tambourines were beaten with extraordinary energy; the flutes poured forth a rapid flood of notes: the voices were raised to their highest pitch; the men outside joined in the cry, while the women made the rocks resound with the shrill *tahehl*. The musicians giving way to the excitement, threw their instruments into the air, and strained their limbs into every contortion, until they fell exhausted to the ground: I never heard a more frightful yell than that which rose in the valley. It was midnight. The time and place were well suited to the occasion, and I gazed with wonder upon the extraordinary scene around me. Thus were probably celebrated ages ago the mysterious rites of the Corybantes when they met in some consecrated grove. I did not marvel that such wild ceremonies had given rise to those stories of unhallowed rites and obscene mysteries which have rendered the name of Yezidi an abominable

tion in the East. Notwithstanding the uncontrollable excitement which appeared to prevail amongst all present, there were no indecent gestures or unseemly ceremonies. When the musicians and singers were exhausted, the noise suddenly died away. The various groups resumed their previous cheerfulness, and again wandered through the valley, or seated themselves under the trees.

EMIGRATION OF AN ARAB TRIBE.

We soon found ourselves in the midst of wide-spreading flocks of sheep and camels. As far as the eye could reach to the right, to the left, and in front, was the same moving crowd. Long lines of asses and bullocks, laden with black tents, huge cauldrons, and variegated carpets; aged women and men, no longer able to walk, tied on the heap of domestic furniture; infants

crammed into saddle-bags, their tiny heads thrust through the narrow opening, balanced on the animal's back by kids or lambs tied on the opposite side; young girls clothed only in the close-fitting Arab shirt, which displayed rather than concealed their graceful forms; mothers with their children on their shoulders; boys driving flocks of lambs; horsemen armed with their long-tufted spears, scouring the plain on their fleet mares; riders urging their dromedaries with their short-hooked sticks, and leading their high-bred steeds by the halter; colts galloping amongst the throng; high-born ladies seated in the centre of, huge wings, which extended like those of a butterfly from each side of the camel's hump, and are no less gaudy and variegated;—such was the motley crowd through which we had to wend our way for several hours.

Review and Criticism.

The Mountain Monarchies dissolved at the Presence of the Lord. London: Jackson and Walford.

AMONG the many Christian Ministers who have turned the attention of their flocks to the recent revolutions of Europe, was the Rev. John Blackburn, of Claremont Chapel, Pentonville, who published a most able lecture, entitled as above. In the course of this masterly dissertation, Mr. Blackburn laid down the following propositions:

I. That systems of superstition and tyranny have been set up in our world, that are like burdensome mountains.

II. That the people of God desire that these systems may be subverted and overthrown, like burning mountains.

III. That God sometimes permits these mountains to be thrown down by terrible things which His people looked not for.

IV. That when such catastrophes occur, both churches and nations should own the presence of God in the events of His providence.

These several propositions are wrought out with great ability and accuracy. Altogether, the Discourse is one of the most valuable that have appeared on the occasion. The following paragraphs form the close:

LESSONS OF THE WISDOM OF GOD.

Surely, since the day that the wise king of Israel proclaimed the result of his splendid experiment upon the resources of earth, and pronounced them to be but vanity and vexation of spirit, there has never been given to mankind so impressive a lesson of their folly and emptiness. The rank and titles, the pomp and splendour, the reputation and riches, of the world, are placed by the events of this year in their true light. The instability of place and station,

the fickleness of popular applause, and the falseness of those things that flatter the pride of the heart, and promise delight to the senses, have been proclaimed as by the trump of God.

During this "great earthquake, the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and every mountain and island were moved out of their places," Rev. vi. 12—15. Well might "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men," hide themselves from the face of Him who thus came forth from his place to shake the nations. And amidst such affecting proofs that the fashion of this world passeth away, shall Christians trust in these "lying vanities and forsake their own mercies?"—shall they make haste to become wealthy, seeing that "the rich are brought low, and, like the flower of the grass, they pass away?" James i. 10. Shall they not rather hear the voice of God's holy providence proclaiming, "that the end of all things is at hand; be ye therefore sober, and watch unto prayer." In the strange events of the past year, God has poured contempt upon the cherished things of earth, that his children may be weaned from the love of this present evil world. It is now manifest to all, that these pomps and vanities have no true worth or greatness, no stability or abiding joy in them. They have been the mockery and sport of the angry populace, who have broken and burned them in the fire. Can the people of God stoop to pick up those gaudy trifles which popular fury has torn to pieces and trampled in the mire? Can those who seek for the honour which cometh from God allow themselves to be allured and dazzled by the golden playthings which were made to please a childish multitude, and which, with the fickleness of children, they have wantonly destroyed? Will they, for place or station, court and flatter a fickle and godless generation, who, to-day, shout Hosannah, but, to-morrow, cry, Crucify him? Having treasure in heaven, can they devote

their time and talents to the mere acquisition of wealth, when it is so plainly seen "that riches make to themselves wings: they fly away as an eagle towards heaven," Prov. xiii. 6.

Yea, rather, let all true believers rise to the dignity and blessedness of their high vocation, as "a chosen generation, a royal priesthood, a holy nation, a peculiar people." Let them "not be high-minded, nor trust in uncertain riches, but in the living God; let them do good, and be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," Tim. vi. 17—19. These should be the objects of their pursuit at any time, but most emphatically so when the frippery of courts is faded, and their oft-coveted tinsel is tarnished and found worthless—when all the glitter of this world has melted away, like the hoar-frost of the morning.

Let the people of God hear the wise and faithful admonitions of His holy providence, and learn to follow more closely the footsteps of their Lord, in the regeneration of mankind.

But to fit evangelical Christians for this work, is not another, a more abundant baptism of the Holy Spirit required? Are their faith and love, their zeal and liberality, their humility and earnestness, their watchfulness and prayers, equal to the mighty enterprise before them? The trumpet sounds to the battle, but many a Christian soldier has to look for his weapons, and to buckle on his armour—a great earthquake has thrown down the lofty battlements of Jericho, but the chosen tribes are not ready to go up and possess the city.

Let us, then, approach the Captain of our salvation, and implore him to enable us who are enlisted under his banner to act as good soldiers of Jesus Christ—to give us the breast-plate of faith and love, and for a helmet the hope of salvation—to teach our hands to war, and our fingers to fight—to enable us to quit ourselves like men, so that by his grace we may be more than conquerors.

Let us pray for similar mercies for "the sacramental host of God's elect,"—that His whole church may fulfil her high commission on behalf of an afflicted world. What further calamities may await the mountain-monarchies of Europe, or what judgments may be in reserve for our own country, God alone can tell! But assuredly it must be our wisdom, amidst the mutations of the kingdoms of this world, to care for that "kingdom which cannot be moved." "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." Then shall we be alike prepared for personal affliction or national calamity—for the duties of earth or the blessedness of heaven; which God grant, for Jesus Christ's sake. Amen.

There is a peculiarity about the Discourse which distinguishes it from all its competitors for public notice,—a brief Historical Retrospect of 1848, which forms half the pamphlet, and constitutes an elaborate digest of the facts of that eventful year, as touching France, Germany, Denmark, and Italy. This admirable summary closes with the following

ILLUSTRATIONS OF THE PROVIDENTIAL GOVERNMENT OF GOD AMONG THE FAMILIES OF THE EARTH.

The infidelity which has spread itself among the nations of Europe, has again proclaimed its hellish origin by its infernal acts. The retributive justice of the Almighty has permitted it greatly to enfeeble, as it will eventually destroy, that system of spiritual despotism by which it was generated and brought forth. For, grave as is the imputation, yet it is capable of historical proof, that the writings of a Jesuit,* at the close of the seventeenth century, supplied the poison by which Voltaire and the French Encyclopædists first, and subsequently the unbelievers of Germany, have well nigh subverted all faith in Christianity in the minds of millions. Indeed, the polemic writings of the Romanists seem to aim at producing a sceptical state of mind on almost every Scriptural subject, as if it were thereby intended to compel men to seek for mental repose and spiritual safety beneath the shade of papal infallibility. But that daring usurpation has not been able to control the doubts which the absurd dogmata of its creed and the lying wonders of its legends naturally raise. Infidelity, therefore, exists extensively amongst the laity in all Catholic countries, and in some, as, for instance, Italy, the priesthood is not free from the imputation of a wide-spread scepticism. That lawless, Godless spirit has, in awful justice, commenced the ruin of those who have cherished it.

Nor have Protestant established churches escaped. The mission of the Reformation was to unchain the Bible, to subvert spiritual domination, and to emancipate the understandings and consciences of men. But, obtaining patronage for themselves, the endowed churches have been reluctant to grant liberty to others. They were not true to the great principle of the Reformation—the right and duty of private judgment. Creeds were enacted, rites imposed, dissent forbidden, and toleration refused. The practical inconsistency and virtual insincerity of such a system is now patent to mankind, it is seen of all and judged of all. Then, too, it is clearly perceived that these churches have been used as mere engines of state, and their clergy employed as the handy tools of corrupt and despotic rulers. Like the army or the police, the corps ecclesiastic have been the subservient lackeys of Ministers of Instruction and Worship; they have been willing to propound the doctrine of the divine right of kings, and to urge upon the rising spirit of the people, the duty of passive obedience and non-resistance. Their time-serving and timid policy—their courtly flatteries and mean and covetous practices, have done more to exterminate Christianity, than all the efforts of infidelity. For it has been truly said, that "the Tindals, the Collinsees, the Bollingbrokes, the Humes, the Gibbons, the Voltaires, the Volneys, the miscrant philosophers of France, never did so much injury to the cause of Christianity as those ministers of state, who, while they shed the blood of thousands for the sake of law, order, and religion, prostitute the church and the cure of souls to the corruption of despotic governments."† Hence the nations of the Continent have, with marvellous unanimity,

* Father Hardouin.

† Dr. V. Knox.

pronounced an indignant condemnation of national state churches.

Perverte authority in the state, with corrupted Christianity in the church, has also suffered the rebukes of the Almighty: "A bad government is the curse of the earth, the scourge of man, the grand obstacle to the Divine will, the most copious source of all moral evil, and, for that reason, of all personal and social misery." Such despotic rule could not hope to escape in a day of visitation: "For the oppressions of the poor, for the sighing of the needy, now will I arise, saith the Lord;"—"He that leadeth into captivity, shall go into captivity. He that killeth with the sword, must be killed with the sword." The justice of heaven can always find instruments to fulfil its righteous behests—"to execute vengeance upon the heathen, and punishment upon the people: to bind their kings with chains, and their nobles with fetters of iron: TO EXECUTE UPON THEM THE JUDGMENTS WRITTEN." And so have we seen it in the events of the past ever-memorable year. Will its history be written in vain? Will princes and prelates, nobles and rulers, learn nothing from its threatenings? Surely now that "the judgments of the Lord are on the earth, the people and potentates thereof will learn righteousness."

In our own beloved country very much remains to be done, before we shall witness the triumph of truth, liberty, and justice. It cannot be hoped—it ought not to be desired—to continue amongst us, that old state of things, which is now passing away in the most civilized nations of Europe.

If our rulers in Church and State do not see this, they have read history in vain, and cannot discern the signs of the times. If resolved, in defiance of the spirit of the age, to care for class interests, rather than for the welfare of the whole people, and to maintain that odious spirit of caste in religion, which treats one-half of England's sons as if they were but half Englishmen—if church-exclusiveness is to be maintained and felt in the dealings of trade, in the intercourse of society, in the common occurrences of life—ay, and to extend even to the grave-yard and the sepulchre—then "a day will come upon them unawares," that will shake the foundation of our "triple state."

True it is that at the present moment there is great calmness in the public mind, which some take for apathy. But such periods are "the lull before the burst of the hurricane," the almost oppressive stillness which announces the eruption; or, to use Campbell's beautiful image—

"The torrent's smoothness ere it dash below."

It does not seem impossible that, with prosperous republics in Europe and America, and with universal suffrage conceded by most of the constitutional monarchies around us, that our people will permit their representatives to be the minions and tools of peers or parties; or that whilst the hereditary legislation of a haughty aristocracy has been forbidden throughout renovated Europe, that our Upper House is to be encumbered and disgraced by men who have no claim to influence in the great council of the nation, but that which the accident of noble birth supplies.

With the principle of a church establishment exploded everywhere, and its abolition actually

decreed in many lands, it cannot be supposed that prelacy, in all its pomp and power, will long be tolerated, without limitation or reform. Much less will it be possible to extract from all classes of the people rates and other ecclesiastical dues, to maintain a church which is no longer the church of the nation. Can those Church Courts, which have been condemned by the chief of our living statesmen, be much longer permitted to meddle with the property, principles, and persons of those who fall under the ban of their obsolete and odious canon law?

When the fountains of learning and science are made accessible to the people throughout all nations—free as the light and the air—is it likely that our national colleges and universities are to be shut against the nation? Are they to continue from age to age "to disseminate prejudice, to rear bigots, to dig up the buried ashes of old superstitions, to interpose between the people and their improvements, to exclude men because of their religious opinions; and, above all, in the course of their study and instruction, to forget the world, and a broad one too, that lies beyond their college walls?" It is impossible! These, and many other social questions, still more deep and stirring, will assuredly force themselves upon the attention of the country, and excite its remotest districts. Happy will it be, if our rulers shall anticipate these questions, and learn "the infinite preciousness of the passing hour." Be their course what it may, we hope and pray that THE CHURCHES OF CHRIST will prepare for the coming trial. The late events throughout Europe solemnly demonstrate the fact, that principles, whatever they be, will in due season produce their appropriate fruit. SOCIALISM in France, Switzerland, and Italy, has yielded its "grapes of Sodom, and apples of Gomorrah." And why has it not triumphed in England as it did in France? Its apostles have been fairly met, and openly refuted in both town and country; ministers and other Christian gentlemen from the pulpit and the platform, unveiled to the people its loathsome principles; whilst the press supplied many with refutations of its atheistical and really anti-Social principles.* Sabbath-schools and Bible-classes, associations to increase the intelligence and piety of the youth amongst us; the active circulation of cheap and right-principled publications, and the full and faithful preaching of the gospel of salvation—these are the means which will lead our countrymen to honour good and equal government, and to uphold the authority of righteous law, and at the same time to denounce and resist, by every constitutional means, whatever is base, sordid, partial, and exclusive. Then "wisdom and knowledge shall be the stability of our times." These "are the chariots of Israel and the horsemen thereof."

He that wishes an able record of this year

* Many readers will remember the able lectures against Socialism that were delivered in the metropolis, to densely-crowded auditories, by ministers and other gentlemen connected with the City Mission and the Christian Instruction Society, in 1839-40. And amongst the many noble stands that were made in the provincial towns, the conduct of the Rev. W. Legge, of Reading, deserves not to be forgotten. He accepted the challenge of Mr. Robert Owen to a public discussion, and, in the judgment of his fellow-townsmen, completely refuted the dogmas of that mistaken and mischievous person.

of wonders, and can spare sixpence, has only to possess himself of this publication.

Sermons for Sabbath Evenings, by Ministers of the Free Church of Scotland; with Introductory Remarks. By HUGH MILLER. Royal 18mo. Edinburgh: Johnstone.

THESE Free Churchmen shame the world. There is no end to their schemes, projects, and enterprises; and, to a large extent, they succeed in everything. The volume before us was a happy thought; and it is happily executed. The sermons are, of course, Evangelical; while the topics of them are well chosen, and much adapted to the ever-varying wants of society. Conversion, edification, ordinances and providences, prosperity and adversity, are all more or less provided for. Thomas Guthrie leads the way, and other men, worthy of such fellowship, follow, ten in number. But there is a special feature in this volume, which calls for notice: the authors, without advertisement, note, or preface, throw down their manuscripts on the counter of the publisher, and straightway make their escape. Then, and immediately, forth comes a stern and stalwart man of vast might, both muscular and mental, who, without a breath of preamble, or apology, puts the trumpet to his mouth, and blows a blast of warning to the Churches—especially to those designated the “Free.” The prophet in question is Mr. Hugh Miller, Editor of the *Edinburgh Witness*, who speaks as a man who is conscious that he deserves attention, if not to himself, at least for his theme; and he is right: the claims of both are very high. The topic he has chosen is one of special moment at the present time to the whole Protestant world. It was a master-stroke to commit it to his able hands, inasmuch as he is a layman, and a prince of his class. Among a million of laymen there are few so fit, and none fitter, to deal with the subject. The text from which he discourses is, the tendency of the age in respect to preaching. The Puseyite accords to it a very secondary place as compared with Liturgical services, performed by men in the “Succession.” Mr. Miller considers rightly, that a large portion of the Protestant Churches seem equally inclined to assign it a similar place as compared with the thing called Pastoral Visitation, of the true character of which they who most clamour about it have no clear and definite idea. Let us hear Mr. Miller:

There is one special error regarding this the most important portion of her proper work—the preaching of the Word—to which it may be well to advert. It has become much the fashion of the time—most unthinkingly, surely—to speak of preaching as not the paramount, but merely one of the subsidiary duties of a clergyman. “He is not a man of much pulpit-preparation,” it has become customary to remark of some minister, at least liked, if not admired, “but he is diligent in visiting and in looking after his schools; and preaching is in reality but a small part of a minister’s duty.” Or, in the event of a vacancy, the flock looking out for a pastor are apt enough to say: “Our last minister was an accomplished pulpit man; but what we at present want is a man sedulous in visiting, for preaching is in reality but a small part of a minister’s duty.” Nay, ministers, especially ministers of but a few twelvemonths’ standing, have themselves, in some cases, caught up the remark, as if it embodied a self-evident truth; and while they dare tell, not without self-complacency, that their discourses—things written at a short sitting, if written at all—cost them but little trouble, they add further, as if by way of apology, that they are, however, “much occupied otherwise, and that preaching is in reality but a small part of a minister’s duty.” We have sometimes felt inclined to assure these latter personages, in reply, that they might a little improve the matter, just by making preaching no part of their duty at all. But where, we ask, is it taught, either by God in his Word, or by the Church in her Standards, that preaching is merely one of the minor duties of the minister, or, indeed, other than his first and greatest duty? Not, certainly, in the New Testament, for there it has invariably the paramount place assigned to it; as certainly not in our Standards, for in them the emphasis is “especially” laid on the “preaching of the Word” as God’s most “effectual means” of converting sinners. If it be a truth that preaching is but comparatively a minor part of a minister’s duty, it is certainly neither a Scripture nor a Shorter Catechism truth; and lest it should be not only not a truth at all, but even not an innocuous untruth, we think all who hold it would do well to inquire how they have come by it.”

Mr. Miller goes on to account for this tendency, and gives illustrations of his positions in the case of divers matters which have occurred of late years; and thus proceeds:

No apology whatever ought to be sustained for imperfect pulpit preparation; nay, practically at least, no apology whatever has or will be sustained for it. It is no unusual thing to see a church preached empty. There have been cases of single clergymen, great in their way, who have emptied four in succession; for people neither ought nor will misspend their sabbaths in dozing under sermons to which no effort of attention, however honestly made, enables them to listen; and what happens to single congregations may well happen to a whole ecclesiastical body, should its general style of preaching fall below the existing average. And certainly, we know nothing more likely to produce such a result than the false and dangerous opinion, that preaching is comparatively a small part of a

minister's duty. It is super-eminently dangerous for one to form a mean estimate of one's work, unless it be work of a nature low and menial indeed. "No man," said Johnson, "ever did anything well to which he did not give the whole bent of his mind." It is this low estimate—this want of a high standard in the mind—that leads some of our young men to boast of the facility with which they compose their sermons—a boast alike derogatory to the literary taste and knowledge, and to the Christian character of him who makes it. Easy to compose a sermon!—easy to compose what, when written, cannot be read, and what, when preached, cannot be listened to. We believe it; for, in cases of this kind, the case is all on the part of the author. We believe further, we would fain say to the boaster, that you, and such as you, could scuttle and sink the Free Church with amazingly little trouble to yourselves. But is it easy, think you, to mature such thoughts as Butler matured? and yet these were embodied in sermons. Is it easy, think you, to convey, in language exquisite as that of Robert Hall, sentiments as refined, and imagery as classic as his? and yet Hall's noblest compositions were sermons. Is it easy, think you, to produce a philosophic poem, the most sublime and expansive of any age or country? and yet such is the true character of the Astronomical Sermons of Chalmers. Or is that spirituality which impresses and sinks into the heart of a people, independently at times of thought of large calibre, or the polish of a fine literary taste, a thing easily incorporated into the tissue of a lengthened sermon? Think you, did Maclaren's well-known "Sermon on the Cross" cost him little trouble; or the not less noble sermon of Sir Matthew Hale, on "Christ and Him Crucified"? Look, we beseech you, to your New Testaments, and see if there be aught slovenly in the style, or loose and pointless in the thinking, of the model sermons given you there. The discourse addressed by our Saviour from the Mount to the people was a sermon; so also was the magnificent address of Paul to the Athenians, where he chose as his text the inscription on one of their altars, "To the unknown God." There may be a practical and most mischievous heterodoxy embodied in the preacher's idea of sermons, as certainly as he may embody a heterodoxy theoretic and doctrinal in the sermons themselves.

There is more truth in the views of Mr. Miller as to the texture of sermons here set forth, as applied to Scotland than to England. The standard is calculated for the meridian of the North. The Scottish people have enjoyed peculiar advantages in regard to intellectual preaching—and one might almost say, metaphysical training—from the general character of the Scottish ministry for centuries, whether Evangelical or Moderate; in England it is much otherwise: for there we have less intellectual culture from the absence of corresponding means; yet there we have much more of genuine nature. The Ministry adapted to England must make provision, not simply for the intellect, but for the heart—the whole

man. They that would promote the cause of truth amongst Englishmen, whether as speakers or as writers, must keep this in view. We have had ample means of knowing both countries, and we must say, with all respect for Mr. Miller, that what is wanted, both in Scotland and in England, is not to multiply indefinitely our Halls, Chalmerses, Maclaurens, and Butlers; but our Raf-fleses, Parsonsese, Jameses, Liefchilds, and Shermans, and men of like stamp of the present age, and the Bensons, the Fletchers, the Griffins, and the Robys of the age that is gone. Such men as Mr. Miller sets forth are, to a large extent, utterly disqualified, from their very superiority, for extensive usefulness among large masses. Hall and Butler, with all their taste, exquisiteness, finish, and power, were not the men to turn the world upside down. We would not give a batch of fervent, single-minded, rough-and-ready Primitive Methodists for an army of such men. If the age just gone by produced one man who, more than another, was entitled to be heard on this point, that man was the late Rev. Richard Cecil. No man of the present century had more thoroughly revolved this subject, or formed a more enlightened estimate concerning it. Let us hear this most sagacious observer:

I should not recommend a young minister to pay much deference to the Scotch divines. The Erskines, who were the best of them, are dry, and laboured, and prolix, and wearisome. He may find incomparable matter in them; but he should beware of forming his taste and manner after their model. I want a more kind-hearted and liberal sort of divinity. He had much better take up Bishop Hall. There is a set of excellent, but wrong-headed men, who would reform the London preachers on a more elaborate plan. They are not philosophers who talk thus. If Owen himself were to rise from the grave, unless it were for the influence of the great name which he would bring with him, he might close his days with a small congregation in some little meeting-house.

The strictures of Mr. Cecil were not confined to Scotland: the intellectual heroes in England fared even worse in his esteem. We particularly commend the following passage to the consideration of those of our readers who are in danger of attempting to carry out Mr. Miller's notion in England. They will do so at their peril! They will assuredly not fail to be left high and dry, like a log rotting on the beach:

In acting on matter, the art of man is mighty. The steam-engine is a mighty machine. But, in religion, the art of man is mere feebleness. The

armour of Saul is armour in the camp of the Israelites, or in the camp of the Philistines; but we want the sling and the stone. I honour metaphysicians, logicians, critics, and historians, in their places. Look at facts. Men who lay out their strength in statements preach churches empty. Few men have a wisdom so large, as to see that the way which they cannot attain may yet be the best way. I dare not tell most academical, logical, frigid men, how little I account of their opinion concerning the true method of preaching to the popular ear. I hear them talk as utterly incompetent judges. Such men would have said, St. Paul was fit only for the Tabernacle. What he would have said they were fit for, I cannot tell. They are often great men, first-rate men, unequalled men, in their class and sphere; but it is not their sphere to manage the world.

For a Churchman, this was a pretty fair compliment to the Tabernacle. "St. Paul only fit for the Tabernacle!" This concession would have made Whitefield shake with laughter, while that laughter would, as usual, have been blended with tears. Long may the Tabernacle, and the Tabernacle preaching deserve it! Once more let us hear Mr. Cecil:

A sermon that has more head infused into it than heart, will not come home with efficacy to the hearers. "You must do so and so; such and such consequences will follow if you do not; such and such advantages will result from doing it." This is cold, dead, and spiritless, when it stands alone; or even when it is most prominent. Let the preacher's head be stored with wisdom; but, above all, let his heart so feel his subject, that he may infuse life and interest into it, by speaking like one who actually possesses and feels what he says.

The sum of all, then, is, we entirely concur with Mr. Miller as to his views of the relative position and comparative importance of pastoral visitation; we also concur in his views of the absolute and independent importance of preaching, and only enter our caveat against the intellectual preponderance for which he seems to plead. The scale of intellect among mankind is one of vast range; and we submit, that the point on that scale, at which the bulk of congregations shall be found, is just the point which ought to regulate the ministry designed for it. We do not believe that Mr. Miller himself would dispute this; but there is danger lest his talents, taste, studies, associations, and other circumstances, should mislead him; and lest he, in turn, should mislead many others; and hence the pains we have taken to obviate the danger. Edinburgh society must not be taken as an average specimen of the British people. Our idea of the ministry required is something very different from that of Mr. Miller; and every day but serves to confirm us, that it is less talents, less culture, less intelligence that is required, than a thorough knowledge of the Gospel,—a perfect acquaintance with the Word of God,—simplicity, affection, fervour, activity, tact, and flexibility,—facility in adapting actions to circumstances, and such other things as these imply.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

NINETEENTH ANNUAL ASSEMBLY OF THE UNION. ANNOUNCEMENTS OF THE VARIOUS MEETINGS CONNECTED THEREWITH.

1. MONDAY, 7th of May.—At Two o'Clock p.m. will be held, in the Congregational Library, the Meeting of the Distributors of the CHRISTIAN WITNESS FUND, both to make grants to aged ministers, and to elect ministers for aid in effecting Deferred Annuities. The Board of Distributors consists of the Committee of the Union, the Editor of the Magazines, and the officers of all associations connected with the Union. At Four o'Clock p.m. will commence the preliminary Meeting of the Union for preparation of business, and for advising the Assembly on all appointments for the ensuing

year. At Seven o'Clock in the evening, the Sermon for British Missions will be preached, in the Poultry Chapel, by the Rev. Thomas Binney.

2. TUESDAY, 8th of May.—First Morning Session of the Assembly, in Crosby Hall, Bishopsgate-street; chair to be taken by the Rev. James Parsons, of York, at half-past Nine o'Clock precisely. The parties entitled to attend, and to speak and vote in the Assembly of the Union, are the pastors and delegates of annually-contributing churches; and ministers, deacons, and officers of public societies in connection with churches eligible for membership in the Union, who have become personal members by an annual subscription of not less than five shillings. The business arranged for this Session consists in receiving the Report of the Committee; the Letter to the Churches on the signs of the times, prepared by the Rev. Dr. Halley; the brief statement of the affairs of the British Mission Societies, and the delegates to the Assembly from other bodies of Christians; with

the various resolutions relating to those proceedings. The resolutions on the Magazines, and on the funds derived from their profits, will be submitted to this Meeting, the report on them being incorporated in the General Report. It will gratify all brethren to learn that the Rev. Henry Wilkes, A.M., of Montreal, has arrived in this country, and may be fully expected to represent his Canadian brethren in this Session. The Meeting will adjourn at half-past Two o'Clock, for refreshment in the London Tavern at Three.

3. **TUESDAY, 8th of May.**—Second United Annual Meeting of the three Societies for British Missions, to be held in Exeter Hall; James Kershaw, Esq., M.P., Alderman, of Manchester, in the Chair, which will be taken at Six o'Clock precisely. Great is the importance and interest of this Meeting. One short combined Report will be presented. The cause of Home will be advocated by the Rev. Dr. Halley; that of Ireland, by the Rev. A. Tidman; that of the Colonies, by the Rev. H. Wilkes. The attendance of ministers both of London and of the provinces, and of all friends of this great work, is earnestly requested.

4. **THURSDAY, 10th of May.**—At Five o'Clock p.m., a Meeting of all contributors to the Board for General Education will be held in the premises of the Male Normal School, No. 10, Liverpool-street, Finsbury, for the purpose of electing the members and officers of the Board for the ensuing year; also for receiving information on, and inquiring into, every subject connected with the interests and management of this important work. The presence of all contributors is earnestly desired; it will be repaid in the interesting proceedings to be adopted; and it will be of the utmost value and use in promoting the vigour and success of the cause of Voluntary religious education.

5. **FRIDAY, 11th of May.**—Second Morning Session of the Annual Assembly; chair to be again taken at half-past Nine o'Clock precisely, by the Rev. James Parsons. Free conference on the state of religion in the denomination; an address on the more generous and adequate support of pastors, if its preparation be found practicable; and the business of the Board for General Education; will form the subjects presented for the consideration of the Meeting.

6. **FRIDAY, 11th of May.**—An Evening public and open Meeting of the Board for General Education, will be held in Crosby Hall, Bishopsgate-street; chair to be taken at Six o'Clock precisely, by Samuel Morley, Esq., Treasurer of the Board. No subject can at this juncture exceed, if any equals, this great cause in importance and interest. No effort will be spared to render this Meeting worthy of its object.

7. **SATURDAY, 12th of May.**—The Third Morning Session of the Union will be held in the Congregational Library; chair to be taken by the Rev. James Parsons at Ten o'Clock. At this Meeting the appointments for the year will be made; various resolutions of acknowledgment will be proposed; and such subjects as may have been adjourned to it for further consideration from the previous Sessions, will obtain the more deliberate attention desired.

May these various proceedings be conducted under the Divine smile and blessing, and so conduce to promote all those sacred results earnestly desired from them by every enlightened

and devout Congregationalist in these peculiar times of mingled difficulty and hope.

CONGREGATIONAL BOARD OF EDUCATION.

At the commencement of the present year the Board entered upon a new era in its history.

During the preceding five years it was sustained by receiving a small portion of the annual instalments of the money that was promised for educational purposes in the year 1848.

In prospect of that source of income ceasing, and with it the authority from which it derived its existence, and to which it was amenable, the Board, in connection with the Congregational Union, held an adjourned meeting at Derby, in December, 1847, when a series of resolutions were passed, giving to the Board the form of a distinct Society (still in connection with the Congregational Union), with a separate money constituency of annual subscribers. A subscription was then commenced, which up to the end of the year 1848 amounted to about £350 per annum.

The Board had previously to this latter period two normal schools for training teachers, involving a considerable annual outlay of money, and at the meeting at Derby was directed to promote several other objects of equal importance. Each of these claims its full share of attention, and a corresponding expenditure.

In order to carry on these different yet associated objects, it is the aim of the Board to obtain annual contributions.

In March last, the Board requested the Rev. A. Wells, and Samuel Morley, Esq., to visit the West Riding of Yorkshire. These gentlemen kindly undertook this service, and held a conference in the morning, and a public meeting in the evening, at Leeds. From thence they proceeded to Bradford, Halifax, and Huddersfield. In each of these places they met with the most welcome reception; and not only interested many friends in the cause of education, and obtained promises of liberal support, but imparted the conviction of the intimate connection which exists between the prosperity of the Board and the well-being of our denomination. The result of the visits of this deputation, in a pecuniary point of view, is expected to be about £500 a year for two years. This will materially assist the Board in carrying on its operations, until, by a more general advocacy of its principles, sufficient funds may be obtained.

At the time of this paper going to press, the Rev. A. Wells is going to Bradford and Halifax, to be met by the Rev. James Parsons and Edward Baines, Esq., to hold public meetings in those places; and from thence to Manchester, where Samuel Morley, Esq., is to join them.

At the same time, a deputation, consisting of the Rev. John Kennedy, and C. Reed, Esq., will be visiting Norwich, Yarmouth, and, if possible, Ipswich.

On the 11th of April the Board held a conference of London friends at the Normal School-house, 10, Liverpool-street, Finsbury; at which meeting a considerable amount of money was promised, in subscriptions varying from £1 and £2 to £25 per annum. Much conversation, of a practical and interesting character, was well sustained for nearly three hours, and the meeting separated, invigorated for future action.

Theology.

THE VOICE TO THE CHURCHES.

UNDER this title the late Rev. John Ely, of beloved memory, preached a Sermon in Princes-street Chapel, Devonport, at the Eighth Autumnal Meeting of the Congregational Union of England and Wales, on Tuesday evening, October 13th, 1846. That discourse, which was attended by a very crowded audience, produced an extraordinary impression. Perhaps no Autumnal Sermon, in point of effect, ever surpassed it. Little was it then thought that the admired and much-loved speaker was so near the close of his pilgrimage, and that this was the last great public service, in connection with the Union, in which he was to engage. It was our privilege, on that occasion, to travel from London with him, when, during the journey, we had much varied, exciting, and important converse; and little did we deem it the last special prolonged interview we should enjoy with one so esteemed and revered. The text was Rev. iii. 22, "He that hath an ear, let him hear what the Spirit saith unto the churches." After some appropriate introductory matter, the preacher went on to show that the Spirit's voice was to be interpreted as it addressed the Independent churches, in common with all others, as Christian communities; and here he stated that it was the piety of the churches that was exhibited as indicating the measure of their prosperity. He then proceeded to glance at the essential characteristics of that piety, in the prevalence of which church prosperity consists. He next warned them of the danger by which the true prosperity of the Christian church is imperilled, and set forth the appropriate duties prescribed by the Spirit, as comprising vigilance, tenderness, spiritual energy, and, above all, constant regard to Christ.

He then showed that the Spirit's voice is to be interpreted as it addressed the Independent churches in particular, as churches professing conformity to the New Testament model of church constitution and order; and here he stated the special obligation devolving on that body to maintain an enlightened and firm attachment to their distinctive principles, showing that questions of order are to be kept in their position, as subservient to the promotion of religion itself—that the independency of the churches is perfectly compatible with mutual fellowship and co-operation—that Independent communities ought to present an ornamental specimen of the working of their principles, and to furnish practical illustrations of the excellency of Voluntaryism, which brought him to the third and chief head, the whole of which we have thought it good here to re-publish, as singularly calculated to promote the good of the public, and especially of our own community. Let, then, the dead man speak, and let the living hear. The title of this great division of his subject stands thus:

THE SPIRIT'S VOICE TO THE CHURCHES, AS COMMUNITIES HAVING THEIR LOT CAST AMID THE SIGNS AND INFLUENCES OF A PECULIAR AND CHARACTERISTIC PERIOD.

In the course of the last half-century, a mighty impulse has been given to the world; an impulse felt in every department—physical, intellectual, social, moral; an impulse imparting an impetus which is ever accelerating. The dragon's teeth, sown thirty years ago on the field of Waterloo, have sprung up; and troops of men, armed not with iron, but wielding weapons befitting the reasonable and social nature, have appeared. Every

process of industry is facilitated. Time is economised; and labour and capital bring quick returns. Distance is all but annihilated; the provinces and the metropolis are brought together. Rivers, once the barriers of kingdoms, have become their connecting links. Oceans are crossed with a speed and a certainty unknown once in the interchange of neighbour towns. Thought is now communicated with electric speed. Commerce is

become an interchange of mutual benefit between nation and nation. War is repudiated by the civilized world. The world is become a household, wherein resides a family of nations.

All this stands intimately associated with a vastly augmented activity of mind. A few instructed nations are exerting their influence over the civilized world; nay, over the whole world—civilized and barbarous. Their arts, the accumulated stores of their intelligence, are carried to the islands of Polynesia, into the heart of Africa, and amid the myriad myriads that crowd the Eastern world. The press gives circulation to knowledge and sentiment, bringing every man within its influence. As the result of all the rest, a new power has sprung up, swaying legislatures,—giving law to autocrats,—reaching to every haunt of men. That power is public opinion; and public opinion now comprises the conviction and sentiment, not of the minds of a nation, but of the illuminated world. Yet with all this activity of mind, there is a lack of profound thinking. The public mind is not favourable to calm reflection, and to processes of deep thought. Inquiry is rife; investigation is rare. The practical is preferred to the speculative; and speculation, when indulged, is superficial, erratic, wild, or sceptical.

Not less remarkable is the change in the world, as it regards religion. In Britain, religious profession has become more prevalent, and, I must think, more earnest too. In the Episcopal church, either evangelical fervour, or the ceremonial of Puseyism, has generally taken the place of perfunctory services. The Methodist, no longer a name of reproach and an object of persecution, is exerting a moral influence over the masses of our towns, and over the population of our rural districts. Religious bodies have given a tone to society, and corrected the license of conversation and literature. Scotland has witnessed a secession on a scale so gigantic, evincing such mature wisdom, and indicative of so self-denying a zeal for conscience, as to constitute a phenomenon in the history of society. In Germany a new reformation has appeared, and if it has disappointed hope, it is better than stagnation of mind. Belgium is open to any effort that evangelical zeal might be disposed to make. France and Switzerland are fields in which Evangelism is advancing. On the other hand, Popery is on the alert. The Jesuit is at the ear of the great, and is securing the

training of the young. Roman Catholic ceremonial is putting forth its allurements in Britain's cities. The Anglo-Catholic is eagerly claiming kindred with Rome. Yet Popery itself is obliged to adapt itself, with unchanged character, with shifting aspect, to the times. The new Pope is a professed Reformer.

Take a wider view: Evangelical missions are introduced in the heathen world. The Archipelagoes of the Pacific are in course of becoming all Christian. Africa is rescued from brute ignorance. Hindooism has received a shattering blow; and the Hindoo must, in an age or two, become infidel or Christian, Romanist or Evangelical. China is, to a certain extent, really open.

In such an era, dear brethren, is our lot cast. Amid such portents and such auspices do we, as the representatives of our churches, this day assemble. Such are the signs of the times that have come over us. What are the duties that, in such circumstances, peculiarly press on us?

I. We must hold fast the ancient truth of Christ's Gospel, and by its faithful promulgation must the prosperity of our churches be promoted.

Amid so much movement and so much novelty, there may be some temptation to discover modifications of Gospel truth, and to adopt some new instrument for the religious renovation of the world. It is time, surely, for alarm, when we are told that "the Almighty has drawn no line in the Scriptures by which poor humanity might ascertain the amount of doctrine to be believed, in order to salvation." It is surely time for alarm, when we hear of "a renovated theology" held by men who have "burst the fetters of sectarian exclusiveness and religious dogmatism;" and of a "movement which has sprung up in England as well as in Germany;" and of "questions which are agitating the mind of every religious inquirer, which lie at the very foundations of theology, but which have yet to be settled on a basis which shall be satisfactory to the biblical as well as to the dogmatic theologian." We cannot admit that the Bible is to be understood only by the accomplished. We hail his efforts, but we must take the natural and conventional sense of Scripture. Nor can we believe that theology is like science, a matter of continual discovery.

We are earnest for the simple, final authority of Scripture. Let there be "the unrestrained study of the Bible,"

but let its untortured sense be decisive. Much I fear that if theories of inspiration go forth, which shall give the reader to understand that though the substance is revealed, the vehicle is human, students will sit in judgment when they ought to occupy the place of pupils. The final authority of Scripture is the true anchor of the church: loosen this, and Neology and the Papacy have every advantage on either hand.

The authority of Scripture being admitted, let us hold fast by its truth. It may be a safe course to lay down, that whatever leads us to lower the amount and degree of things to be believed, is to be viewed with vehement suspicion. If I am told that I have formed an exaggerated notion of the fall—that man is not so truly in a state of utter ruin as I have been led to understand, I may then surely abate my sense of the sinfulness of his state, and of the need of Gospel mercy. If, in the eager solicitude to assert man's responsibility, his moral inability is denied, and the necessity of the Holy Spirit's influence is estimated at diminished importance,—I must pause, and stand in doubt. If the dread doctrine of eternal punishment is held to be a question of uncertain evidence and minor importance, I must take alarm. Is not the doubt founded on a vitiating principle, subverting the authority of Scripture? Does it not utterly remove the force of many a warning of Scripture, and of many a motive by which human nature should be acted upon? And the evil of sin, the indispensable necessity of a Divine atonement, and the great doctrine of a Divine incarnation—do they not all receive a blow? And should such a renovated theology be introduced, where would be the prosperity of our churches? What, then, would be our evangelism? Must Germany be our pattern? Must learned criticism effect that for the orthodoxy of our churches which mere worldliness effected for our English Presbyterianism? Are our preachers to be heard warning people to moderate their notion of the evil of sin, of the fearfulness of God's curse, of the need of atonement, of the necessity of a Divine influence?

The question may be asked, "Does greater conformity to the Redeemer's image depend on the extent of a man's creed?" If faith be a belief of the truth, it does. To the extent to which the truth is apprehended and believed, will it purify the heart, and animate to holiness. But, my brethren, I would especially press the

maintenance of a full evangelism as the instrument of renovating the world, and securing the prosperity of our churches. It is the doctrine of Christ the Crucified that will arouse thoughtless sinners, that will revive Christian graces, that will keep the church distinct from the world, that will convert the world. You may scrutinize the question of our usefulness as you will, and may attribute its limitation to the want of more Biblical learning, or more metaphysical acumen; souls will never be affected but by the doctrine of the Cross. Whitefield's gospel, Luther's doctrine, Paul's doctrine, is for all countries—all ages—all ranks; the peer and the peasant—the learned counsellor and his illiterate client—the sage and the serf—must alike be moulded by this doctrine. The Gospel is the one want of the world. It relieves conscience; it purifies and works holy affection; it saves the soul. Where are devout affection and fellowship with God, but among them to whom Christ is all and in all?

II. We must transfuse the spirit of activity and earnestness which characterize the times into all the agencies and administrations of our churches.

Our ministry must be conducted in the spirit of earnestness. We ask not any new methods; but we must not be satisfied with a tame monotony. If, perchance, the minister should sink into formality, it is not for us to pronounce a harsh censure. Who can tell the damping influence that comes upon a man when, separated from his early Christian friends and his college companions, he comes to labour from week to week, and month to month, among a careless, slumbering people? He lacks stimulus; a thousand disheartening circumstances depress him; very moderate assiduity is sufficient for the keeping of his standing; most assiduous labour seems, for the present, to secure nothing beyond it. Yet who can wonder if, under such a perfunctory discharge of office, the church languishes; if, after ten, twenty, thirty years, there is no advance; if, as old disciples fall off, an infusion of young blood be not supplied; if, in this active, bustling age, the monotony of his services should be unattractive; and if decline, decay, and death should ensue? We must be in earnest. There must be earnest study—what shall be new, without being an innovation; the newness and freshness of close thinking; so that men shall have something to awaken dormant powers of intellect. We must strive to be popular;

not arguing for admiration, or endeavouring to get a name, but endeavouring to be understood, to produce impression, to address ourselves to the mightier motives of human nature. We must be always in our work; not in the pulpit alone, but daily, hourly; in the ordinary walks of life. In the pastorate we have special advantages, with special inconveniences. The single pastor cannot be among his people—cannot be the city or village missionary—cannot devote himself to extra pulpit offices, so much as they who can command a company of curates or of pastors. Yet as the chosen pastor, the permanent pastor of the people, the Dissenting minister has great hold on affection, and has opportunities signally favourable for doing good. The sick, the bereaved, the sorrowing, come under auspicious circumstances for impression. The young are our special charge—delightful—to be moulded, to be qualified for becoming intelligent listeners to an intelligent ministry. To secure all this earnestness, the freshness of piety must be preserved. We must ourselves believe, and therefore speak.

To our churches we may reasonably look for co-operation. The minister must not be left to labour alone. There must be love and zeal among the people. Each has a sphere. In the family, in the workshop, in the markets, we look for the co-operation of your holy example, and your earnest desire for souls. In the domiciliary visit, in the school, in the meeting for prayer, we look for your active service. Were every member of our churches but half as zealous as some are for worldly objects, a giant strength would arise; the world would soon be transformed.

III. *We must avail ourselves of all the facilities afforded by the circumstances in which we are placed, to promote the cause of true religion.*

Never was so wide a door opened to Christian zeal; never was the Christian church endowed with so many resources for the diffusion of truth. There is freedom; we are not compelled to meet in fastnesses, and in secret, and to labour by stealth. There are apparatus set up; our fathers formed the schemes and organized the associations which now furnish the facilities of active zeal. There is a wide field: the world is before us—is open to us; the British city, the provincial town, the rural district; the colonies whither our countrymen have emigrated; not a few of the European nations; and all heathendom. There is

ability in the church: were the people all dedicated, and their talents and possessions all dedicated, we might rise up a great army, to take possession of the world. The English language gives a tongue for many millions. Facilities of transit furnish the means of access. The press offers, to multiply and circulate appeal. We are stewards, and must lay out our treasures for God. We are soldiers, and must harness ourselves for conflict with error and evil. We are heralds, and must lift up our voice to all mankind. We are in alliance with patriarchs, prophets, apostles, martyrs; and must breathe their spirit, track their footprints, raise the cry, "How long?" Our Master's voice appeals to us. The Spirit's voice is heard: "He that hath an ear, let him hear what the Spirit saith unto the churches."

IV. *We must look for the success of all our operations to supernatural aid, and to the efficacious blessing of the Holy Spirit.*

It is an age of self-confidence. So much has been effected by human skill and power, that man seems now ready to think his wisdom adequate, his power sufficient for every purpose. What cannot man effect? He waits no longer for the tide or the wind. He outstrips the swiftest steed in his journeyings. He makes the electric velocity his herald. He levels mountains, raises valleys, pierces rocks. He measures the distance of the stars. He explores the millennium, whose records are inscribed in the strata of his own globe. He masters language, and makes the dead language a living one again. Power—power, is his vaunt. What can resist him? What can evade him? What can he not effect?

But all this power is incompetent for the conversion of men's souls. There must be a supernatural agency employed. It acts by human instruments; but human instruments are powerless without it. This is as much above human power as miracle was. Moses grasped his rod,—waved it. What could he do with it? It was God who wrought by it, when seas divided, and bread was received from above. We grasp the Gospel,—proclaim it. In vain will be the effort, unless there be a holy power from above to give it efficacy. There the Spirit works; his power and grace are one. We must know him,—look by faith,—wrestle in prayer;—windows shall be opened in heaven, and a blessing poured out, and there shall not be room to receive it.

May Meetings.

ANNUAL MEETING OF THE BAPTIST UNION.

THE Thirty-seventh Annual Meeting of the Baptist Union was held on Friday, April 20, in the Library of the Mission-house, Moorgate-street. The attendance of ministers and representatives was considerable; and a number of ladies and gentlemen, members of Baptist churches, availed themselves of the opportunity of hearing the Introductory Address by the Chairman for the year.

Mr. HINTON then read the Report of the Committee.

The adoption of the Report was moved by the Rev. W. F. BURCHELL, seconded by Mr. ALLEN, and carried unanimously.

The Rev. THOMAS WINTER moved the following resolution:—

“That the Union, regarding the state of the churches in the denomination with the deepest interest, cannot, without grateful pleasure, record the fact, that the clear average increase of the churches, after having, during seven successive years, and by an uninterrupted progression, been reduced from ten per annum to little more than one, has, at length, begun to augment, and has been, for the year ending the 1st of January last, nearly four. Painfully conscious, at the same time, that numbers constitute but a very imperfect index of the condition of the churches, and that very much remains to be done before they can be regarded as in a condition truly prosperous, the Union would still regard the improvement of the numerical returns as warranting a hope that other evidences of revival may also be found to exist, and as affording at once a stimulus and an encouragement to enlarged prayerfulness and activity.”

While he thought there was just cause for congratulation, he was, at the same time, of opinion, that the churches should be deeply grieved that the increase had not been greater.

The Rev. R. ROFF seconded the motion, quite concurring in the sentiments that had been expressed. He attributed considerable effect to the “Kind Words” which had been distributed, in bringing about so pleasing a result, and had no doubt that earnest effort, accompanied with fervent and believing prayer, would be attended with still greater prosperity.

Mr. HINTON then read the part of the Report referring to the Baptist Building Fund.

Mr. W. H. WATSON stated that he had been on the Deputation for laying the subject before the last meeting of the Union; but what he now said, he said simply as a member of the Union. He really did not think the Committee had discharged their duty, in reporting that they had done nothing. They had been told that morning that the Union ought to take up such subjects as this, and he perfectly agreed in those remarks. The obtaining of money by a system of vagrancy should be put an end to, and means be provided for distributing more equally the burdens to which the churches were liable. The Baptist Building Fund, however, must go on, he supposed, by itself, till the Union should be more imbued with the spirit of the observations of Mr. Morgan.

Mr. HINTON next read that part of the Report respecting the preparation of a chapel-building manual, &c.

Mr. BIRRELL moved, that the recommendation of the Committee should be carried into effect, in order to a collection in the Baptist Library of plans and specifications furnished from the country, as preferable to the compilation of a chapel-building manual; recommending that they be classified for easy reference, and relate exclusively to chapels actually built.

The Rev. R. MORRIS, of Manchester, supported the motion. An architect of eminence had assured him, that a safe manual was perfectly practicable, and that very fair chapels might be erected for from £1,000 to £1,500.

The resolution was then put and carried unanimously in the following form:—

“That the Committee be instructed to act upon the plan now recommended to the Session, to take measures for procuring plans and estimates of chapels actually built, for deposit in the Denominational Library, and to employ a professional man to manage the information they contain, for easy reference.”

MEMBERS' MEETING OF THE BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the members of the Baptist Missionary Society, for the transaction of business, was held at the Mission-house, Moorgate-street, as usual. The attendance was much more numerous than on former occasions, in expectation of some discussion respecting the projected incorporation of the Society.

Mr. PHILLIPS, of Melksham, having been called to the chair,

The SECRETARY then proceeded to read the minutes in a classified order, and the Cash Statement, of which the following are the principal items:—

RECEIPTS.	
For General Purposes . . .	£15,828
Translations . . .	1,774
Special Objects, as Education, &c. . .	853
Widows and Orphans . . .	601
Publications . . .	634
From other Committees, for proportions of the expenses of the Mission-house . . .	77
Total . . .	£19,724

EXPENDITURE.	
For Mission-stations . . .	£18,901
Widows and Orphans . . .	794
Home Expenses, viz.,	
Metropolitan Agency . . .	£667
Travelling Agency, including payments to the Rev. Messrs. Carey, Saffery, and Price . . .	598
Travelling Expenses . . .	365
Expenses incurred by Auxiliaries . . .	584
Publications . . .	2,215
House Expenses (total) . . .	144
Interest . . .	440
Total . . .	£23,540
Balance against the Society . . .	£3,800

Received for the Debt . . .	£4,089
Present amount of Debt . . .	5,234

Leaving a Total Balance against the Society of . . . £1,946

The SECRETARY mentioned, that in Africa and India, a saving of £1,000 had been effected in 1848. He then read a resolution of the Committee, observing with regret, that in the year 1848-9, there was so large an excess of expenditure over income, stating the fact, that, since 1845, there had accumulated an average yearly debt of £1,870, deprecating continued appeals for special contributions, and determining upon further reductions, in order to equalize the income and the expenditure.

BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the Baptist Missionary Society was held on Thursday, April 26, at Exeter Hall. The chair was filled by Samuel M. Peto, Esq., M.P.

The CHAIRMAN, after some highly appropriate observations, on the general subject, touched upon the question of the Incorporation.

The Rev. J. ANGUS, the Secretary, then read the Report, of which the following is an abstract:—

"The Society has agents in Europe, Asia, Africa, and America. In continental India, it has 35 missionaries, 67 native teachers and preachers. In Ceylon, and other East Indian Islands, it has 6 missionaries and upwards of 40 native teachers. In connexion with all the Churches in this field, are upwards of 1,800 members, and in the schools are about 4,000 children, the number of schools in India being 102. At the 24 stations in Bengal there were added to the Churches, in 1845, 87 members; in 1846, 162 members; in 1847, 297 members. Twelve years ago,—in 1837,—the number of missionaries in India, dependent upon the Society, was 12, and of native teachers about 15. The volumes of Scriptures printed up to 1837 were 240,065; between 1837 and 1847, the number printed amounted to 503,205; in all, 743,270. Since 1847, 133,000 volumes more have issued from the press.

"The Missionaries connected with the Society have (among their incidental labours) written and published fourteen grammars and nine dictionaries, mostly of languages which previously had no such elementary works. The Churches in Jamaica, formed under the care of agents sent out by the Society, contain about 34,000 members. The number of ministers in Jamaica in 1847, and of members connected with the Churches, was double the number connected with the Mission in 1837. In the Bahamas the Society has three Missionaries, ten native teachers, and there are in the Churches about 2,800 members, and in the Day-schools 750 scholars. This progress has been made since 1832, when the Mission there was begun. Within the last seven years, Missions have been commenced in Africa, in Hayti, in Trinidad, in France, in Madras, and in Canada. In Africa many thousand people have been clothed: and parts of the New Testament printed in the Isubv, Fernandian, and Dewalla tongues. In Canada, ten ministers are aided by the Society, and preach the gospel in extensive destitute districts. In France, the

New Testament in Breton has been completed and printed. In 1837, the Society had one general printing establishment; since then, three others have been established in Africa and Trinidad.

"The number of institutions for training native agents connected with the Society has increased in nearly an equal degree. Besides those in India, the Society has one in Jamaica and another at Montreal. The Missionaries and native teachers, more or less dependent upon the Society, have increased, within the last ten years, from about 85 to about 225, not including (in this latter number) Jamaica; an increase twofold of European Missionaries, and threefold of native teachers. For the support of these agents, the Society has not more than £16,000 a year available. Nine hundred churches collected for the Society in Great Britain and Ireland last year; but upwards of 200 of these have given a collection only every other year. Nearly 150 of them seem to make no other systematic effort. If all would form auxiliaries, and if all would collect every year, the Society would be relieved of its difficulties.

"The Society has not, as yet, 3,000 subscribers of 10s. and upwards. The total income of the Society for the year ending April, 1848, was under £23,000—a sum inadequate to support the present number of Missionaries, carry on the schools, and provide for the expense of the large numbers of volumes of the Scriptures printed. Increased contributions are required even for our present work.

"In India: Delhi, with a population of 180,000, has but one Missionary; Patna, with 300,000, but one; Ceylon, two-thirds as large as Ireland, has but three Missionaries. All India, with 150,000,000 of people, has fewer Christian teachers than many English counties. Hayti needs help, and has but one missionary; Trinidad has but two; Dacca and Allahabad—old stations of the Society in India—are vacant and need help; as do Barisal and Calcutta. The total number of the Society's Missionaries all over the world, is not larger than the number of the agents of the London City Mission. Very many of these wants would be supplied (so far as funds can supply them) if the income of the Society for ordinary purposes, averaged 1d. per week from each of the members of our churches. A 1d. a month collected by each scholar connected with our Sunday-schools, would raise £7,500 a year. Will the friends of Missions remember that their gifts are to be divided among upwards of 200 stations, and that they are spent in four continents, for the support of 200 labourers, each of whom is deserving of and needs liberal aid? 'He that soweth bountifully shall reap also bountifully.'"

BAPTIST HOME MISSIONARY SOCIETY.

THE Anniversary of this Institution was held at Finsbury Chapel, on Monday evening, the 23rd of April.

Mr. Alderman CHALLIS occupied the chair.

The Rev. S. J. DAVIES then read an abstract of the Report. After adverting to the political convulsions which had taken place on the Continent during the past year, and contrasting with them the tranquillity enjoyed in England, it went on to state that the number of central

stations supported either wholly or in part from the funds of the Society, was 111; the number of subordinate stations 186, making a total of 297. The missionaries calculated that they preached the Gospel weekly to about 23,000 of their countrymen; receiving very valuable assistance in their work from a considerable body of unsalaried "fellow helpers to the truth." In connexion with each principal and in some of the subordinate stations there was a Sabbath-school. Large and small, the number of schools was 115, containing 7,000 scholars; about 1,000 teachers were employed in conducting their operations. Much had been said recently on the alleged want of interest, at any rate manifested interest, on the part of pastors in Sabbath-schools: much which ought not to have been said. The Committee could not allow the present opportunity to pass without expressing their decided conviction that, as a body, the missionaries were not only free from blame in that matter; but were worthy of the warmest commendation for their earnest efforts to render efficient that important department of usefulness. Comparatively small as were the missionary congregations,—for as soon as they became large and consequently self-supporting they ceased to be connected with the Society,—the number of additions to the churches during the year had been 562; the present number of members was 4,335. At Stow-on-the-Wold an almost entirely new congregation had been collected by Mr. Accock. At Romford, in Essex, a new chapel had been erected at a cost of £982 11s. 7d., and had been paid for within a period of eighteen months. A comparatively new station had been formed at Ripon, which promised to become at no distant day self-supporting. An excellent place of worship had been erected at Swindon, towards the expense of which several hundred pounds had already been contributed. At Darlington, Mr. Adam had carried on a large amount of town-missionary work, in addition to the ordinary services and other engagements of the pastor. An encouraging letter had been received from Mr. Hildyard, of Sheffield. Instructive and suggestive extracts were given from the Yorkshire Itinerant Society. The brethren at the village stations had been favoured with considerable success. The Report concluded by an admirable appeal for increased aid.

Mr. J. R. BOUSFIELD (the Treasurer) then presented his accounts, from which it appeared that the total receipts of the Society during the year had been £4,644 10s. 2d., while the expenditure amounted to £4,645 7s. 11d., leaving a balance due to him of 17s. 9d. There was also a balance against the Society due on loans, amounting to £530.

BAPTIST IRISH SOCIETY.

THE Annual Meeting of this Institution was held at Finsbury Chapel, on Tuesday evening, the 24th of April. R. Harris, Esq., M.P., who occupied the chair, having made a few introductory remarks,

The Rev. F. TRESTRALL read an abstract of the Report. After referring, in its opening paragraphs, to the improved state of the Institution this year, as compared with last, it furnished a number of deeply-interesting extracts

from the correspondence of the agents, illustrating the present condition of their respective stations. The following is a summary of the Society's operations:—"There are fifteen Churches, of which your Missionaries are the pastors. To these there have been added, during the year, 138 persons. The losses by death, emigration, and exclusion—and the number of the latter is very small—amount to sixty-one. The clear increase is, therefore, seventy-seven. The additions to each Church average rather more than nine; the clear increase to each Church averages about five. Compared with the previous year, the number of additions to the Churches is somewhat greater, the clear increase much more so. Last year the average gross increase was under nine, the clear increase scarcely three. In both respects, therefore, the results are more satisfactory. The members in these Churches now number over 500. Only one of these Churches has been stationary, and one has fewer members now than twelve months ago, notwithstanding that seven members have been added to it during that period; but emigration and death have swept out of it an unusually large number."

The following statement was presented, with respect to the administration of the Relief Fund during the past year:—"The Committee withheld all grants up to the latest moment, consistent with the claims of humanity. Very little has been given away in the form of gratuitous relief, and only in cases of extreme destitution. They lament to add, that all accounts concur to prove that destitution to be extensive and severe. They have tried, in every way, to relieve through the medium of employment. Some Christian brethren have been assisted, who have established evening schools; others have been put to dig, and prepare turf—a few to break stones, to be afterwards sold for the repair of the roads; and many young women have been employed in making useful articles of lace, which have been sent to ladies in this country, who have kindly undertaken to dispose of them, and the proceeds applied to keep them employed during the winter. But, at Ballina, the Committee have adopted a scheme, first suggested by Mr. Hamilton, of a larger and more systematic description. They have taken a farm consisting of 136 statute acres, with the view of giving steady employment to as many labourers as possible, and paying them according to the quality and amount of work done."

JOSEPH TRITTON, Esq., who was appointed Treasurer after the last anniversary, presented his accounts, from which it appeared, that the total receipts during the past year were £2,670 2s. 9d.; the expenditure, inclusive of a balance of £1,756 1s. 2d. against the Society last year, amounted to £4,340 11s. 3d.; leaving the present balance against it, £1,670 8s. 6d. The account of the Relief Fund stood thus:—Receipts during the year, £7, which, with a balance in hand last year of £2,304 6s. 1d., presented a total of £2,311 16s. 1d.; the outlay amounted to £923 6s. 10d., leaving a balance still in hand of £1,388 9s. 3d.

BRITISH AND FOREIGN SAILORS' SOCIETY.

ON Friday evening, April 27, the Annual Meeting of the above Society was held at the London

Tavern, Bishopsgate-street. It was very numerous and respectably attended. The Right Honourable the Lord Mayor was to have occupied the chair.

The SUB-TREASURER, however, intimated that His Lordship was unable to attend, owing to an important engagement which he had with Sir W. Somerville. At His Lordship's request, Mr. Alderman Cardon had consented to occupy the chair on the occasion. (Applause.)

The chair having been taken by Mr. Alderman Cardon, Rev. Mr. Finch opened the proceedings with prayer.

The CHAIRMAN briefly expressed his regret at the absence of the Lord Mayor, (who, he said, was heart and soul in favour of the objects of the British and Foreign Sailors' Society,) and the willingness with which he acceded to His Lordship's request that he should occupy the chair on the occasion. He then called on

The SECRETARY to read the Report. This document detailed the operations of the Society in the various sea-ports of England, and in several foreign maritime towns; and urged the especial claims which sailors have on the commercial and the Christian community. It contained the following synopsis of the Society's proceedings:—707 meetings had been held on ship-board, attended by 10,405 seamen; 2,542 meetings held on shore, attended by 39,951 persons; 51,647 visits paid to ships; 7,532 visits paid to lodging-houses; 3,975 to seamen's families; and 746 to sick seamen; 3,302 English Bibles, 1,731 English Testaments, 284 Welch Bibles, 131 Welch Testaments, 536 foreign Bibles, and 370 foreign Testaments sold; 119 parts of Scripture in foreign languages, 219,684 English tracts, 12,310 Welch tracts, 29,595 foreign tracts, 8,590 old Magazines, and 143 loan-libraries circulated. From the Treasurer's account, it appeared that the receipts of the year amounted to £3,512 13s. 7d.; that the balance in hand was £71 14s. 11d.; and that the Society's liabilities, owing to the unusual pressure of the times, and to a large expenditure having been needed in the alterations connected with the Sailors' Church, amounted to £924 4s. 2d.

The cause of this excellent Institution was ably pleaded by the Rev. R. S. Bayley, John Watson, E. Craig, John Burnet, John Bigwood, Thomas Boaz, John Adey, and D. W. Wire, Esq.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Annual Meeting of this Institution was held at Freemasons' Hall, on Friday evening, April 27th. The attendance was very large, and of the highest respectability. J. D. Paul, Esq., occupied the chair.

Dr. James Hamilton having opened the proceedings by prayer,

Mr. YONGE (the resident Secretary) then read the Report, which commenced by referring to the Jewish Missionary College. Its benefits were yet, to a considerable extent, prospective; but its progress hitherto had been so satisfactory, that confident expectations might be entertained of the happiest results at no distant period. It now contained eight students. Mr. Manning, the Society's missionary at Jaffa, had

held intercourse with the pilgrims going to and from Jerusalem. One young Israelite had avowed himself a disciple of Jesus, and others were under impression. It was intended that Mr. Manning should now visit Syria and Palestine. Mr. Gotthiel, who had been stationed at Gibraltar, where he had met with much encouragement, was about to visit Africa. Mr. Stern, the Missionary in Germany, had enjoyed great advantages. He had been successfully engaged at Frankfort, where his labours had told on the consciences of not a few. Holland had engaged the attention of the Committee, and tracts had been prepared for the Jews in that country, and also in Russia. With reference to home operations, the Report stated, that nine Missionaries, a female visitor, and a Scripture-reader, had been engaged labouring among the Jews in London, Manchester, Bristol, Birmingham, &c. From a deep conviction, that no one should engage in that work who was not utterly exempt from blame, the Committee had been compelled to relinquish the services of two of the agents who had been successful in the mission, and whom they still followed with their hopes and prayers. The work was advancing among the objects of their solicitude, and the Committee believed that the path of duty was that which they were pursuing. Many young Jews who, when first met with, were infidel in heart, were now meeting for inquiry. The female Missionary was surrounded by an interesting class of Jewish females; several, during the past year, had been baptized,—not a mere avowal of discipleship, but an evidence satisfactory to the Churches which had received them of their regeneration and baptism by the Spirit of God. The thanks of the Committee were due to the British and Foreign Bible Society for grants; to ministers who had pleaded the cause of the Institution, and to many friends who had received the deputations to the comforts of a British home.

The TREASURER (J. D. Paul, Esq.,) presented his accounts, from which it appeared, that the total receipts of the Society, during the year, including a balance in hand at the commencement of £57 2s. 2d., amounted to £4,527 12s. 8d.; the expenditure, including the purchase of an Exchequer-bill for £524 10s. had been £4,322 15s. 5d.; leaving a balance in hand of £204 17s. 3d. The receipts, included a donation of £600, which was to be specially appropriated to home objects; and there were debts due by the Society which would more than exhaust the balance in hand.

The claims of the Society were urged with effect by the Rev. R. W. Dibdin, Dr. Bennett, Rev. R. Herschell, Rev. George Smith, Rev. W. Arthur, Rev. J. A. Baynes, Dr. Schulhof, Rev. W. W. Bunting, and Dr. Stuart.

WESLEYAN MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held on Monday, April 30, in Exeter-hall, Strand. The hall was densely crowded. Sir Edward N. Buxton took the chair at eleven o'clock.

The Report stated, that the general state of the Society's missions was decidedly prosperous, and that the annual returns were such as to stimulate them to persevere in their exertions. The operations of the Society derived great im-

portance from the remarkable character of the present times. The Wurtemberg mission was of such a nature as to be regarded with peculiar interest, as counteracting strenuously the infidel principles sought to be inculcated there. In France the Society had found a more effectual means of furthering their labours. The small increase of members in India and Ceylon was not deemed altogether unworthy of notice. In Australia the Society was progressing. In New Zealand and Feejee the missions had been most successful. They had been proceeding most favourably in South-Eastern Africa, until their operations were disturbed by the Caffre war; but since that time they had the satisfaction of seeing that the zeal of the inhabitants had been re-awakened. The Committee regretted that an augmentation of the funds did not take place, whereby their course of action would be eventually restricted, as they would be obliged to contract their operations within the limits of their funds.

From the financial statement it appeared that—

	£	s.	d.
The total amount of income received from all sources for the year 1848 was	104,126	19	7
The expenditure for 1848 was	111,492	9	3
Excess of expenditure over income	7,365	9	8
To which add the deficiency of 1847	5,993	6	5
Total deficiency for 1847 and 1848	£13,358	16	1

Some very large donations, in aid of the funds of the Society were presented to the meeting after the reading of the Report; which met with great applause from the assembly.

On the motion of Mr. Heald, M.P., seconded by the Rev. Dr. Hannay, the Report was adopted unanimously.

Mr. Westhead, M.P., Mr. Pearson, M.P., Mr. N. McLeod, minister of Dalkeith, Dr. Cox, Dr. Newton, Mr. T. Jackson, and Mr. Jobson, then addressed the meeting in favour of appropriate resolutions, which were unanimously carried; and, thanks having been voted to Sir Edward N. Buxton, Bart., M.P., for his conduct in the chair, the meeting separated.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Anniversary of this Society was held at Exeter-hall. The MARQUIS OF CHOLMONDELEY took the chair.

The Rev. A. BRANDRAM read the Report, which detailed the vast and multifarious operations of the Society in foreign lands and at home. The finance statement showed that the entire receipts of the year ending March 31st, 1849, amounted to £95,938 6s. 1d. The amount applicable to the general purposes of the Society is £52,574 14s. 3d., including 7,638 16s. 3d. special contributions in aid of the extended circulation of the Scriptures on the Continent, and £31,993 15s. 5d. free contributions from auxiliary societies, showing an increase in this item of £695 11s. 1d. The receipts for Bibles and Testaments amount to £43,358 11s. 10d. The

issues of the Society for the year amounted to 1,107,518, viz.—from the depôt at home, 802,133; from the depôt abroad, 305,385. The total issues of the Society have now amounted to 21,973,355. The expenditure during the past year has been £88,831 1s. 2d.; and the Society is under engagements to the extent of £67,694 0s. 11d.

The Bishop of NORWICH proposed the first resolution.

MR. PLUMPTRE, M.P., seconded the resolution, which was then put and carried.

The Rev. HUGH STOWELL moved the following:—

“The thanks of the meeting to Almighty God, for that he has been graciously pleased to bless the labours of the Society during the past year with such abundant success.”

The Rev. J. KENNEDY, of Stepney, in seconding the resolution, said: It is some comfort to me to know that, much as eloquence is appreciated in this hall, facts, simple facts, bearing on the great work which we are assembled this day to promote, find their way to the heart, and, carried hence, become in future days of toil a source of strength and of encouragement. Facts never die. (Hear, hear.) It has occurred to me, during the progress of the proceedings of this day, that, perhaps, the facts connected with this Society are little known, and, even if known, they are certainly not justly appreciated. The Society has circulated somewhere about twenty-two million copies of the Holy Scriptures. This I take to be a stupendous, as it is a blessed fact. Twenty-two millions!—it is scarcely possible to form a correct idea of this number; I should suppose that it amounts to somewhere about six thousand times the number of heads that are seen within Exeter-hall this morning. Twenty-two millions of copies of the word of God! We are most assuredly called upon, on the review of this fact, to “thank God, and take courage.” But, my Lord, it may be well for us to look at the reverse of the picture. (Hear, hear.) Twenty-two millions—what are they, after all? The sun shines on nine hundred millions of human beings; and during all the years of the existence of this Society, much as it has done, it has only sent out into the world twenty-two millions of copies of the word of God! Of course we do not forget the millions of copies which have been issued by other agencies: the number I have no means of knowing; but suppose we take it at twenty-two millions more—what then? Forty-four millions copies altogether, while at one period there was on the face of the earth nine hundred millions of human beings. (Hear, hear.) We often forget that, even within the European dominions of our Sovereign, there are twenty-seven millions of human beings. We often forget, too, the number of languages spoken by these twenty-seven millions. We speak of the English language as if it were prevalent throughout her Majesty’s European dominions; but if I understand the matter rightly, there are nine or ten languages spoken by natives of the British empire within Europe. We have first of all our English; we have the Welch, the Manx, the Gaelic, the Irish. Go a little further, and you find German spoken in our own little island of Heligoland—in Gibraltar, Spanish—in Malta, Italian—in the Ionian Islands, Greek; and thus the twenty-seven millions of Europeans, who own the sway of Victoria, speak about ten languages. In all

these languages, we have heard from the Report to which we listened with so much delight, in all these languages the Society is diffusing the words of eternal life. If we could suppose that 900,000,000 who live on the face of the earth were supplied to-day, every man, woman, and child, with a copy of the word of God, what must be the labour necessary to the maintaining of a proper supply of that word in years to come? (Hear, hear.) This Society could not, by its issue of 1,000,000 or 2,000,000 copies a year, maintain that supply, far less overtake regions not yet covered. All the Societies now in existence could not maintain the supply, even if the entire world was already covered with the word of God. The lesson, my Lord, which I think we are called upon to draw from this fact, is simply this—that instead of relaxing in our endeavours, instead of saying, “The work is done,” or “The work is in course of being done,” we should feel that we have only as yet made a beginning; and that it will not do for this or any similar society to travel in the common tracks; they must find for themselves new modes of working, new fields of labour, and fresh agencies: it is only by making new and more vigorous efforts that this Society can hope to do the work which God has assigned to it. (Hear, hear.) But, my Lord, if doubt existed in the minds of any of our friends, as to whether the Committee of this Society were alive to the importance of the work committed to them, they have had proof in the Report read this day, that this Society, with its 100 eyes, watches every opening, and is prepared to step in wherever the providence of the Head of the Church will first prepare a path for its labours. Indeed, it has already stepped in; the Committee have told us to-day of doings in Italy—(cheers)—in reference to which we are all prepared to say, “It is the Lord’s doing, and it is marvellous in our eyes.” The resolution which I have the honour to second refers especially to the proceedings of the Society in Italy, in Bavaria, and in some other parts. We have responded with all our souls to the eloquent appeal which has just been made to us on that subject. (Applause.) Let us go back to the days of St. Paul, and think of the letters to Rome, and the letters from Rome, which we are now anxious to republish in Rome itself, that the descendants of the men of those old times may be blessed, as their fathers were, with the pure words of the living God. We cannot help thinking of the times of Savonarola, who, notwithstanding all his errors and mistakes, was a great man. He had as much, perhaps, of the prophet’s soul as any uninspired man that ever lived. The great Reformation of Luther penetrated into Italy; and although the iron hoof of the Church of Rome there trampled it to the earth,—although the sword of Rome triumphed in the end,—it required twenty years of all the energy, all the vigilance, and all the cruelty of the Inquisition, to root out of that country the knowledge of Divine truth, which had found an entrance there through the labours of Luther; and that is a circumstance which is calculated to afford us much encouragement in the circumstances in which we are now placed in relation to Italy. The Pope, however, may be restored again. I have no faith in the supposition that his end is yet come. (Hear, hear.) It is no new thing for a Pope to be exiled from Rome. (Hear, hear.)

We know it is in the very nature of superstition to kick its idol one day, and to cherish and foster it the next. It may be so again. I should not feel astonished if the Pope were restored again amidst the acclamations of those who chased him away. (Hear, hear.) But even if this happen, what then? Has the purpose of God failed? There are two things, my Lord, of which I entertain the fullest assurance: One is, that however often the wounds of the Pope’s spiritual power may appear to be healed, they will prove deadly in the end: the Lord hath spoken it, and will bring it to pass. Of another thing we have assurance—that whatever share material and political agencies may have in the dismemberment of Society and the disruption of civil empire, it is only the word of the living God that can destroy the errors and superstitions of Popery. As men and as Christians, we may look upon the passing events, and observe the doings of the Lord even in the track of armies and the convulsions of nations. But as a Society, and as Christians, it is ours to apply that agency which, after all, must come before all other agencies, and by the living power of which alone error and darkness can be chased from the face of the earth. Rome must yield to Christ. He who has usurped the throne of the Redeemer—so far as such usurpation is possible—must be dethroned, and the word of the living God will thrive and prosper more than it had done in any past times. The Report has carried us to other countries, and called upon us to congratulate each other because of the success of the efforts made to spread the word of God in those countries. But I would glance at another country. It is Greece. (Hear.) Who can look upon that country without tears? Who can remember her poets, her philosophers, her sculptors, without wondering that a land once so bright and so mighty in intellect should now be a prostrate wreck? Let the word of God have free course and be glorified in that country, and it will produce effects such as were not witnessed in the days of Homer, of Pindar, and of Demosthenes; only there will be this difference, that her Homers will be Miltons, her Pindars will be Watts, her Demostheneses will be Massilons; and tribe will join with tribe in holy compact, cemented by the love of Jesus Christ. (Loud applause.) I know, my Lord, that there are some who regard it as exceeding presumption thus to speak of what the word of God can do. I can scarcely imagine—such is my faith in that word—I can scarcely imagine a sublimer spectacle, than the homage which this Society, and its affiliated thousands, pay to the word of God, with its self-evidencing power. We have heard to-day, and the language used will not be soon forgotten, that the word of God may be trusted anywhere. We send forth no volumes of evidences with it; there is no bright artificial halo around it; yet, denuded as it would appear to be of everything that could commend it, and of everything which would be likely to open a way for it, it is a book that may be trusted everywhere; and where-soever it goes, it creates its own evidences in renewed minds and regenerated hearts. Further, we pay homage to the right of private judgment, by the form in which we send forth this book. We have our Missionary Societies, we have our pulpits; and we do not undervalue the one or the other; but it belongs to this Society to proclaim the especial

truth, that between the living God and the soul of man neither prince nor priest can interpose. (Applause.) It belongs to this Society to proclaim especially that God speaks to the human race, directly and indirectly, in his own word; and that the words which he speaks will, to every mind that receives them in the right spirit, prove intelligible, and prove also the power of God unto salvation. I take it, my Lord, that the homage which we thus pay to the self-evidencing power of the book of God, and the homage which we pay to the right of private judgment, will, when history makes its record, be represented as one of the brightest and sublimest spectacles presented in the nineteenth century. We read in Scripture, my Lord, of the pilgrimage of the wise men of the East to Bethlehem. I am disposed to regard the narrative, not only as historical, but as prophetic. In that narrative we see the representatives of this world's wisdom standing before the Fountain of truth. That wisdom there confesses that it has laboured in vain, and spent its strength for nought; that it is now come to be taught by Him who is truth itself, and that only when so taught can it go forth to enlighten and to bless the world. We have there also the representatives of this world's wealth. The riches of the world proclaim before the infant Jesus, "We have ministered to man's pleasure; we have ministered to man's ambition; we have ministered to man's pride; we have burst from our temples and our palaces, and thenceforward we will be thine, and do thy work, even to the end of the world." (Applause.) I regard the narrative, I said, as prophetic: the possessors of crowns and coronets will regard themselves as most honoured when any influence which they have acquired is thrown into the scale of such a Society as this, and when it is used to promote the cause of Jesus Christ. I know that the confidence which we exhibit at these meetings appears to some most fanatical; but to ourselves it appears altogether rational. It is also self-sustaining. Our faith sees in suffering the germ of joy; it sees in darkness the dawn of light. The Bible has already encountered many perils; it will encounter many more; but ere the book is taken up to heaven, it is destined to break in pieces the mightiest fabrics of the man of sin; while so powerfully shall it tell on the degradation of heathenism, that the inscription shall no longer be, "Here God once dwelt," but, "Here God now dwells." (Cheers.)

The Rev. T. BOAZ, from Calcutta: The resolution I have to propose to the Meeting is,

"That the thanks of this Meeting be given to the Right Hon. the President, the Right Rev., the Right Hon., and others the Vice-Presidents, for their continued patronage and support."

In rising to move that resolution, I do not feel that I have any particularly onerous duty to perform. It is a vote of thanks to the gentlemen who constitute the officers of the Society, and the expression of the gratitude of this meeting to them for the good services they have done. To a stranger, like myself, coming to this great country, and to this great city, these Exeter Hall meetings are very eccentric, very strange things. The speeches delivered seem to sway our minds as the winds sway the waves of the sea; yet one cannot help hoping that the little ebullition we have had this morning will tend to tranquillize the minds of the friends of the

Society, and stir them up to increased diligence in good works. In coming to these meetings one's mind is very much like a kaleidoscope. Everything seems to turn up but the things that one would have expected. Here we have brought before us, in every imaginable variety, popes and priests, purposes and pursuits, continents and revolutions, wishes, hopes, and expectations, till, in the dazzling beauties, one's mind is almost lost in inextricable confusion. But the fact is, that, in the midst of all, there are so many beauties, that one would rather be in this kaleidoscopic scenery, than in the sober and quiet movements of every-day life; for one can see in the distant prospect something that shall be better than pleasing, something that shall be satisfactory to the church of Christ. (Applause.) I rise this morning, more particularly, to call the attention of the friends of the British and Foreign Bible Society to the great country with which, for many years, it has been my privilege to be identified—British India. And in referring to that country, I cannot help feeling—with all the interest that I attach to the Continent of Europe, and to the mighty revolutions that are occurring there, and to the openings that are being made for the introduction of the truth—I say, I cannot help feeling, in reference to India, that it is a theatre vast in extent, and promising a large amount of fruit to the friends of righteousness and the cause of Jesus. (Applause.) That vast continent, occupying an area of 1,200,000 square miles, and containing a population of 150,000,000 of responsible and immortal beings; that continent thus peopled, mysteriously but wisely opened to the Gospel of Jesus, is a theatre to which the attention of the Christian church should be more immediately and vividly directed, and towards which their efforts and prayers should still more directly tend. Here is a vast country placed at the disposal of Britain, and of the British churches, in the mysterious providence of God. And for what purpose? India has belonged to other countries. Greece possessed India. Alexander fought some of his noblest battles, and obtained some of his greatest conquests, on that very field where our recent battles have been fought, and our victories achieved. Mohammedanism has possessed India in its length and breadth, conquering its tribes, and imposing upon many of them its stern faith. Portugal laid hold of the coast of India, and availed herself of its ports and treasures. France, Spain, and Holland, have all, in turn, had possession of parts of India. And why has it passed from the grasp of these different countries? Why has it come into the possession of Britain? All the countries which have conquered India forgot that she was placed at their disposal for great and righteous purposes. India has been given to Britain that Britain may give to India that without which India can never be blessed—a crucified and a glorified Christ. (Applause.) That country has been remarkably prepared for the reception of heavenly truth. A great external work has been carried on there for many years. The prejudices of the Government of the country have been materially removed. The influence of idolatry upon the native mind has been greatly weakened; slavery has been legally abolished; education vastly extended; converts have been made to the Christian faith; churches, after the New Testament model, have been formed; native teachers and schoolmasters have

been prepared and sent forth into the length and breadth of the land; and India at the present moment is, to the preacher of the Gospel, as free as the air we breathe, and the grace we preach—(applause)—and all that is required at the hands of the common Christianity of this and similarly-constituted countries is, that they will provide ample means for meeting the new wants and dispelling the old woes of the masses of the people of India. (Applause.) We come to this Society not to ask for ministers, nor native agents, nor schoolmasters. I can feel as heartily rejoiced as did the Bishop of Norwich that the church—the church is going a head. I can rejoice, not in sects going abreast, but in the whole church going forward in the spirit of Christ—(hear)—and I think that in coming to this Society to ask for an increased grant to satisfy the wants, the spiritual wants, of India, in the form of the Bible, I have come to the right place, and I am asking for the right thing—(applause)—for the book which you congregate together to disseminate is a book which commends to men religion in all its simplicity, energy, buoyancy, and majesty. You communicate to man, not a thing of creeds nor canons, of catechisms or systems; no, you communicate to man that which man's mind needs, and which, if he receives, will make him “the noblest work of God,”—the un-commented, the unadorned Scriptures, the light of the Divine mind shed upon the dark and erratic intellect of the human family. (Applause.) This is my purpose this morning. I ask the Society to communicate to the friends of India this, that they will, out of their donations—and they have always been generous towards the great continent of Europe—that they will set apart for India a portion of the special fund which has tended to swell the annual income of this Society; for on a better field, a field of greater promise, the energies and the benevolence of this Society could not be expended. (Hear, hear, and cheers.) At this late hour of the morning I must content myself with these few remarks, and conclude by simply moving the resolution.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

ANNUAL MEETING OF THE COUNCIL.

THE Anniversary proceedings of the Association, which have this year been looked forward to with unusual interest, commenced on Wednesday, May 2, with the Annual Meeting of the Council, at Radley's Hotel, Blackfriars. The attendance of members was larger than on the same occasion last year, and many gentlemen from the country came up to town to share in the deliberations of the meeting.

The Rev. J. BURNET was called to the chair a few minutes after ten o'clock.

After the reading of the Report, which was received amid much cheering,

Dr. PRICE, the Treasurer, then presented the

TREASURER'S REPORT.

	Dr.	£	s.	d.
By Balance in hand . . .		115	11	0
Subscriptions and Donations . . .		1,581	14	4
Books sold		79	6	11
Total		£1,776	12	5

	Cr.	£	s.	d.
Public Meetings and Lectures . . .		270	16	8
Travelling Expenses		276	8	8
Advertising		87	15	11
Printing and Binding		179	1	6
Rent, Furnishing, Coals, Cleaning, &c.		123	11	2
Salaries		399	13	0
Postage, Carriage, &c.		36	15	2
Stationery		23	18	8
Expenses of Local Committees . . .		64	9	8
Reporting, Parliamentary Papers, Law Expenses, and Sundries . . .		25	18	8
Balance in hand		188	8	2
Total		£1,776	12	5

Dr. Price, referring to the balance in hand, said that there were liabilities fully equal to the amount.

ANNUAL MEETING OF THE ASSOCIATION.

The Annual Meeting of this Association was held on Wednesday evening, May 2, in Finsbury Chapel. The body of the chapel was filled long before the time announced for the commencement of the meeting, and soon after six o'clock the whole space became densely crowded, every spot where standing room could be obtained being packed with eager listeners. The platform, pulpit, and the lobby adjoining, were occupied by ministers and other well-known gentlemen, both in town and country.

The CHAIRMAN, on rising, said: Ladies and Gentlemen,—The Council and the Executive Committee of the Anti-State-Church Association have much pleasure in meeting you to-day. We have been engaged in consultation on those matters that are involved in our enterprise, and we come before you now in order to give a public, and we trust a popular expression to the views we entertain. I have before me the Report of the Society, which has just been presented to the annual meeting of its Council, and it will devolve upon me, for four or five minutes, and not for more, to refer you to some of the leading points of that Report. I rejoice, ladies and gentlemen, to do so in the presence of an audience so large and respectable, as is the one collected in this building at so early an hour of the evening. Some Dissenters, timid and apprehensive Dissenters it may be, have been in the habit of saying to us that the time is not yet come. Would that such parties were in my place to-night, in order that, from the demonstration afforded by your presence at this early hour, they might perceive the fallacy, the unsoundness, of the objection they preferred. When the public feeling of the metropolis is such as to gather together, on all befitting occasions, assemblies like the present, it becomes all thoughtful men seriously to consider what are the interests involved in the question to be discussed. It is quite clear, when such assemblies are gathered, that the time is past when it is wise and befitting even in statesmen to treat such questions with neglect. But, gentlemen, we have just closed another of the years of our Association, and it becomes us to report to you what has been done, what is the condition in which we are at present found, and what are the prospects that are unfolding themselves to us. Now our condition, happily, is more healthful, more sound and vigorous, than it has ever been

on any former occasion. (Cheers.) It was said at first that we should soon die out—(laughter)—that the ultraism of a few would expend itself in speeches on set occasions; but that, in the public mind, there was no strong and earnest feeling to sustain permanent action. But here we are, ladies and gentlemen—(hear)—after several years of active operation, more vigorous than at any former period—better fitted for our work—more determined to prosecute it to the end—(applause)—and furnished by the British public with larger means than were ever previously placed at our disposal. (Applause.) We are extremely anxious to guard ourselves from the supposition of being a mere Dissenting organization. (Hear, hear.) The Anti-State-Church Association is nothing of the kind, but an association of all, whatever may be the complexion of their creed or the form of their church polity, who are opposed in heart and soul to the connexion at present subsisting between the Church and the State. Our income this year has exceeded, by nearly £500, the stated income of last year; and it has exceeded, by some hundred pounds, the gross income of last year, though that income included £317 donations given at our first Triennial Conference. So far respecting the money question, the lowest form in which the matter can be viewed. Then, ladies and gentlemen, as to what has been done. Some twenty-eight counties of the kingdom have been visited by deputations from your Society. Ninety towns in these various counties have received such visits, and have responded to them with an earnestness and an enthusiasm unknown in the earlier stages of the Voluntary question. Indeed, the assemblies that have been convened to meet the deputations which your Committee has forwarded to various parts of the country, have furnished most encouraging and animating proof, that our question is rapidly gaining upon public sympathy and confidence, and that it is only for those who are in the conduct of affairs to be faithful to the responsibilities of their post, and there would soon be gathered up an amount of moral force which statesmen would not dare to treat with neglect. (Applause.) But besides the deputations, which have visited ninety towns and cities of the kingdom, our esteemed and highly-respected friend, Mr. Kingsley, has been extensively engaged in lecturing in numerous towns and villages; and his experience, as well as the experience of your deputations, has been, that the country at large is prepared to respond to the movement,—that you only have to go forward, and you will be sustained. To whatever extent the experiment has been made, this result has been elicited; so that we should feel no apprehension whatever in uniting with any parties hostile to our principles in convening a meeting by public proclamation in any part of the empire, town or country, manufacturing or agricultural; and let there be a fair and honest expression of the feeling of the meeting, and we doubt not that it would affirm, by overwhelming majorities, the distinctive principles of our Association. (Applause.) Gentlemen are on the platform who can speak from personal experience on these points, and who will do so in the course of the proceedings of this evening. But it is not simply, ladies and gentlemen, that deputations have been sent, and lectures delivered in all

parts of England, but Wales and Scotland have also been embraced; and a response, hearty and most encouraging, has been received from each. But, further, your Committee have felt that it was incumbent on them, contemplating, it may be a long course of laborious action in this matter, to stand clear and unsuspected before the public mind. Now we are all aware of the fact, that there is one grant, petty in amount, but most important and radical in principle, made by the Commons' House of Parliament, which is perpetually referred to by our opponents with a view to damage our consistency. The grant, known by the name of *Regium Donum*, or Parliamentary grant, it has been the special object of this Society to repudiate. Petitions have been previously presented from all sections of the Dissenting body against this grant, but the Executive Committee of the Anti-State-Church Association, sustained by a vote of the last annual Council, did not deem this sufficient. It, therefore, sought to divide the House against the grant, in order that, most emphatically, there should be recorded in the Journals of the Commons' House your disclaimer of a grant, vicious in principle, and tending to involve in doubt and suspicion the integrity of your procedure. Mr. Lushington—(hear, hear)—the member for Westminster, divided the House against this grant during the last session. We did not, of course, expect that on such a division we should have a majority. There is probably scarcely any vote antagonistic to our principles that could be submitted to that House which would not, in its present temper, be sustained by a majority. What we wanted was to place on record there what we might refer to in all coming times, and by which our honesty would be clear. On a division of the House, therefore, it appeared there was 28 in favour of Mr. Lushington's motion, and 60 against it. But our principles are spreading on every hand. Gainsay it as they may, throw contempt upon the public advocates of our principles as they please, array against us whatever force of the daily and weekly press as they like; no thoughtful and candid man can look on the public mind of this country without perceiving that there is rapidly diffusing itself a conviction identical with that which lies at the basis of our Society's movement. It may not be that as yet, to any considerable extent, this conviction has come up to the surface, and influenced the organisations of the land; but within the precincts of the Established Church itself, amongst the lay members of that Church, if not amongst the clergy, there is spreading, rapidly spreading, a conviction,—not, it may be, unfavourable to the episcopacy of that Church, or to the forms of its public worship, but a conviction that the Episcopal Church of this land is most seriously, most fatally injured by the alliance in which it stands with the secular powers that be. (Applause.) And such, therefore, ere long, will become, we doubt not, important auxiliaries in the carrying on of that contest to which we are pledged. But we may go even further than this. The time has commenced in which secessions have taken place. (Loud applause.) We have witnessed one and another—(hear, hear)—leaving the church under the force of honest conviction; unwise in the estimation of some, unauthorized, it may be schismatical even, in the judgment of many, but, nevertheless, in the judgment of

every impartial and candid man, under the force of honest conviction, at least. We have witnessed gentlemen withdrawing themselves from the public services of that church, upon grounds strictly identical with the first principle of our Society. I refer more especially to the Hon. and Rev. Baptist Noel and the Rev. J. Dodson—(long-continued applause)—men whose career it is inspiring to witness. I say, advisedly, whatever opinion may be formed of the precise course they have taken in this matter, one cannot but love to see integrity of purpose acting itself out; working itself free from the social and other influences that hinder the manifestations of right principle in this country, and that, too, at considerable sacrifice; vindicating its own claim on the homage of every honest mind, by the exhibition of honesty themselves. (Hear, hear.) And we trust that the number of like-minded men will greatly multiply—(hear, hear)—so that ere long we may witness the time when the Church of our Lord and Maker shall be, as he destined it to be, a moral force acting only by its moral influences upon the great mass of human society, when all that trammels its energies, that corrupts and secularizes its spirit, that binds it to the mere chariot of statecraft shall be done away, and there shall be recognized amongst us a simple, a clear, an intelligent, but, at the same time, an omnipotent element, one that shall leaven the great masses of the human family, changing man after man into the image of God his Maker, till the whole human family shall stand up erect and God-like in the image of Him by whom that family was made. (Applause.) It would be very easy to continue for a long time dilating upon topics such as these, but I shall close by remarking that we are not discouraged by some circumstances of an apparently adverse kind. Among these I shall only refer to the falling off, if I may so term it, of the Whig party of this country—(laughter)—from the course in which, to a considerable extent, they formerly moved. Let me be understood. I do not confound one party with another; neither do I, by falling off, mean to imply, in the slightest degree, that the Whig party ever committed itself to our great distinctive principles; it never did. With all honesty and all integrity, let us at once cede that to them. But it became them surely (the memories of English history should have induced a most scrupulous conformity to such a rule), if ever the time arrived when they should form other associations and discard their old allies, and their most zealous friends, to do it with something like decency. All mere misrepresentation, all appeals to party prejudices, which were insults to the country, should have been avoided. Those who have descended from the historic house of Russell should have been especially particular in such matters, and then we should never have heard from certain lips things that have issued thence. If not with tears, yet with deep regret, should they have parted company with those who, whatever favours have been conferred upon them, had returned those favours with a hundredfold interest. I say this unhesitatingly, for the page of English history has begun to be open to every reader—and let that history be perused and it cannot be denied that the Dissenting body of this country has been, from the Revolution of 1688—ay, and long before,—has been the strength, the stamina, of the liberal

part of this country. Had it not been for that body, where would English liberty have been?—(loud applause)—not only in the times of the elder Stuarts, but during days since the present dynasty has occupied our throne, when the halls of our colleges were occupied by royal troops, in order to keep in subjection to the house of Hanover the adherents of the Established Church; and yet it is befitting (such is the liberal statesmanship of the present day) to treat with contumely and contempt those who have carried the Whig party to triumph on many past occasions. They will carry them thither no more. ("Hear," and loud applause.) We have learned a lesson, and by that lesson we shall profit. We shall not forget what is due to other than ecclesiastical principles, but we shall be a section of no political party whatever. The party of the people, in its enlightened, comprehensive sense, is that to which I trust the advocates of our ecclesiastical principles will from this day adhere. And if, on future occasions, men should arise to ask how it was that so marked and memorable a change in Dissenting polity took place, I trust there will be found some Edward Miall or other—(loud and continued applause)—to testify that it was not from pique or passion, but because political leaders were found to desert the professions they had formerly made, and, in spirit, to belie their previous course, that the Dissenters of Britain took into their hands (as they should have done long since) the conduct of their affairs, the advocacy of their opinions. Under God, let us trust to ourselves, and then our principles will triumph. I shall not, ladies and gentlemen, keep you longer, but simply state that three resolutions will be submitted to you. Of course, each of these resolutions requires at least two speakers; and, possibly, in the case of some one or other of them, we may have to introduce to you three gentlemen. I am sure you will be additionally gratified by our doing so. (Hear, hear.) I mention the circumstance now simply as a gentle hint, which the gentlemen around me will, I am sure, excuse, that the fifth and sixth speaker will require a little time in order to address you, as well as earlier ones. I merely close by saying, that we are thoroughly catholic in our constitution; we have nothing to do with the Church of any man or any set of men, with any theological opinions, or with any forms of public worship. We regard simply, and are alone opposed to, the connexion subsisting between the Church and the State; and it is upon this ground, that a rev. gentleman is on the platform on the present occasion, and will address himself to you on the point.

SUNDAY-SCHOOL UNION.

THE Annual Meeting of this Institution was held at Exeter-hall on Thursday evening, the 3rd of May. Every part of that large room was, as usual, excessively crowded, and the same interest as ever pervaded the whole proceedings.

George Hitchcock, Esq., took the chair, and the services of the evening commenced by singing.

Mr. W. H. WATSON, one of the Secretaries, then read an abstract of the Report, briefly detailing the operations of the Union at home and abroad. Extracts of communications from Denmark, Germany, Australia, New Zealand, Demerara, Jamaica, Bahamas, Prince Edward's

Island, and Nova Scotia, in acknowledgment of the Society's help by grants of books, &c., and narrating the progress of Sunday-schools in those places, formed an interesting feature in the Report. During the past year, 5 grants had been made in aid of erecting or enlarging schools, making a total of 286, amounting to £6,552—131 lending libraries had been granted, making a total of 9,957. The Library Catalogue had been carefully revised, and now contains a list of 600 volumes adapted for teachers and scholars. Lectures had been delivered to teachers in the Reading-room and at Falcon-square Chapel. The statistics of the metropolis were the same as last year, namely: 628 schools, containing 12,642 teachers, and 123,949 scholars. Five new Country Unions have been formed during the year; and the Committee had visited 37 places by Deputation, travelling as far as Glasgow, Edinburgh, and Leith. The funds of the Union are in a better state than last year, when an appeal was made for help, which had been kindly responded to. The sale of books amounted to £9,329, being an increase of £578, which was attributed to the extensive circulation of the *Bible-Class Magazine*, which had now reached a sale of 20,000 monthly. The Committee had offered a prize of £10 for the best Essay on Conducting Senior Classes, and a smaller prize for a similar Essay on Junior Classes. Many other points of interest were also alluded to, especially the recent metropolitan movement for the improvement and extension of Sunday-schools. The benevolent fund amounted to £1,249 11s. 8^d.

The Rev. EDWARD CRAIG, minister of St. James's Episcopal Chapel, Pentonville, moved the adoption of the Report, and the appointment of officers. He considered it a great privilege that he had been asked to do so. If they were to judge of the whole of the Report from that portion which had been read, he might very properly move its adoption, and thought the meeting would as cordially support him in that motion. It was desirable, of course, in doing so, that he should express some opinion on the subject. The sabbath-school was a very good thing, and a very necessary thing, and he rejoiced to find that the schoolmaster was abroad. But, good as education was in itself, and he was willing that education should be carried to the utmost extent, even where religion was not carried with it, yet a sabbath-school was a better thing—"Hear," and cheers—because, while the one reclaimed the man for his short life, the other for a better and an everlasting world; and, if sabbath-schools are a good work, then, it is quite evident that union, for the purpose of improvement of schools, and carrying on the system in the most effective manner, must be a good thing also; and, if it is undesirable that individuals in different parts of the country, and in different parts of the world, should be labouring alone and disconsolate, and without encouragement, then it is highly desirable that means should be taken for gathering them together in one body, teaching them to count less of their little differences—for he was not prepared to say that any of them were large—(hear)—and that they should feel that they are united in one great body, for the purpose of accomplishing one great object—the division of the intervening hours of the sabbath in training the young who need such instruction, in the

knowledge and love of God, through our Saviour, Jesus Christ. (Cheers.) He thought that he was entitled to take part in that large assemblage, for he had been himself a sabbath-school teacher for thirty-five years. (Cheers.) His experience of teaching was, that it was good for the child and good for the teacher. (Hear.) The system in itself was simple and unostentatious, and natural that they who had learned to value revealed truth for themselves, who had, as their excellent President said, been brought to Christ, that they should go forth in the intervening hours of the sabbath to lead their more ignorant fellow-men to the Saviour. It was a great matter to act in faith in this world of visible things, and he counted the teacher who rose early on the sabbath-morning, arranged his matters, penciled his notes, and then went forth to explain, as far as he could, that which he believed to be Divine truth to others; he said, he counted that man to be acting in faith and in the sight of God, and the Redeemer looks down upon him and says: "I know thy works." (Hear.) He could not hesitate to express his conviction, that the sabbath-school teaching of lay Christians was always and unequivocally in order. (Cheers.) He believed that it recommended itself in an especial manner because it was effective. With reference to its effectiveness, he believed, that, if he had attained anything like clearness in the exposition of the Word of God, and anything like accuracy in the analysis of character and the working of motives in the human heart, as well as the powerful application of the Word to the peculiarities of character and experience, he owed it, in a very large measure, to his endeavour to be accurate in thus dealing with truth during his thirty-five years' connexion with a sabbath-school. (Loud cheers.)

The Rev. THOMAS BOAZ, from Calcutta, seconded the adoption of the Report, which had been so Christianly moved; and he did so with greater cordiality, just because it had been moved by such a clergyman of the Church of England. (Cheers.) He felt that he himself was a member of the Church, and Mr. Craig had told them that they were in orders; he (Mr. Boaz) thought they might consider themselves in "holy orders." (Cheers.) What a blessed thing was union connected with liberty—(hear)—and with purity; for they must have purity first, and unity afterwards. (Hear.) They had the unity of hearts there that night, and of hearts united, not only to one another, but with Christ, the essence of all life and all union in the world. (Cheers.) He was thinking that night,—when he was asked, almost in a moment, to fill the place of a member of Parliament,—how he could best represent him, and he thought if he could get into the interior of his mind, perhaps he might have discovered that he meant to say something like this: "You are persons who have to do with young things, and young things of all kinds all people love above all things else. Who does not love the young flowers,—(hear, hear.)—just when they are budding, and who does not like to watch them as they develop their beauties and shed out their delicious aroma? Who did not love young creatures,—the lambs who skip about in this opening season of the year, 'frisking about by the side of their dams,' rejoicing in the energies of their young lives, and gambolling upon the car-

pet of Nature, bedecked with lovely flowers and green grass? and who did not love the young day, just when the beams of morning were beginning to shed their beautiful light upon all the beauties of this beautiful earth? He did not believe in the doctrine that the earth was a bad earth. (Hear, hear.) People talked of a bad world; it was no such thing,—it was many of the people who were in it. Did they call that a bad world where there was such a bright sun? Did they call that a bad earth with such a clear and lucid moon, such a bespangled dome above it, and purling streams, rolling rivers, towering mountains, rich glad valleys, and the green sward of the churchyards? He thought, upon the whole, the world was a beautiful world—(hear)—and he did not find fault with that, though he did with many of the people that were in it. (Laughter.) Nor did he find fault with the young things that were in it; and he asked all present to continue not only to love them as they had hitherto done, but to try practically to love them a great deal more. He thought, too, that perhaps Mr. Kershaw, in the second place, would have said, that while they had young things to deal with, they had a young thing to communicate. Some people would say religion was an old thing. No! Superstition was old, religion was always new. (Cheers.) No time could change it; it came from the mind of God, fresh and beautiful, and it remained, just as it emanated from him—fresh, buoyant, elastic, and completely adapted to the nature of the young with whom they had to deal. (Cheers.) The great fear was, that in trying to communicate that heavenly blessing, they would not do so in the spirit and manner in which it came from God, and the spirit in which he commanded them to give it to their charge. It was a great mistake of some persons who undertook to teach young people, that they must cram them, as they would fill up buckets of water, thinking that filling them with something was giving them knowledge. He believed that the minds of children had in them all the elements of the knowledge which they were to possess, and that the business of teaching was to bring out and strengthen those principles which the Divine Being had implanted in their natures—(hear)—and that they were not to take the minds of young children just when they began to expand, and put them into evangelical strait-waistcoats—(laughter and cheers)—and help them with religious crutches; and then, when they grow up, express astonishment that they had distorted vision, and were not ample in all their spiritual activities. The thing they had to communicate was not a thing of catechisms, nor of creeds, nor systems; it was the simple, divinely-inspiring, transforming religion of Heaven given to them in the New Testament revelation; and he asked them to communicate that religion to the rising mind of youth, in a buoyant, elastic, cheerful, and simple form, not merely teaching the doctrines of grace, out of the book of grace, but illustrating it out of the book of Nature.

The resolution having been adopted, the collection was made.

The Rev. Dr. MORISON rose to move the second resolution:—

“That this Meeting desires to acknowledge with gratitude to Almighty God, the success which has attended the operations of the Union during the

past year, and under a deep conviction of the excellence of the principles on which it is founded, and its adaptation to promote the improvement and extension of Sunday-schools, recommends the Committee to carry out, as opportunities may be presented, the formation and consolidation of similar Associations throughout every part of the United Kingdom.”

After expressing his delight at the prospect before him, and in seeing Mr. Hitchcock in the chair, on account of his energetic efforts in promoting the objects of the early closing movement, and which he (Dr. Morison) considered gave him a strong claim to occupy that position, the rev. gentleman proceeded to observe, that the Chairman had earned the gratitude of many a toil-worn teacher—ground down by protracted labours in the week, and, thereby, greatly unfitted for the proper discharge of his Sunday duties. (Cheers.) There was no subject which he could conceive of more deserving the thoughtful and earnest consideration of Sunday-school teachers, than the early closing movement. (Cheers.) Many a young teacher was ready to sink beneath the pressure of the late-hour system, and finds himself compelled, though most reluctantly, to abandon his labour, because, after sixteen hours' toil, on the Saturday, his physical strength was not equal to give, in addition to his attendance upon the public ministry of the Word, four continuous and laborious hours' labour in the Sunday-school. (Hear.) He then alluded to the deficient interest which the Church had exhibited, in the practical working of the Sabbath-schools. In conclusion, he observed, if they had a little more of the fire of vital godliness among them, what a different church they would have, and what a different world produced by such a Church! (Loud applause.)

The Rev. J. H. HINTON seconded the resolution. He observed, that one part of the object which the Committee had in view in inviting him to that meeting was fulfilled by the mere fact of his appearance there; it was to give a practical exposition of the sympathy in the great work of Sunday-school teaching borne by the denomination of which he had the honour to be a member. He would, therefore, with a cordiality to which he felt that his lips could give no adequate utterance, declare not only his warm sympathy with the cause of Sunday-schools at large, but his ardent gratification in the existence, operations, and success of that Union in particular—(loud cheers)—and assure the meeting that in making such a declaration he was but expressing the feelings of all the body with which he was associated. (Cheers.)

The resolution was carried unanimously.

The Rev. Dr. BEAUMONT, in an eloquent speech, moved the following resolution:—

“That this Meeting halls with delight the growing interest taken by the church in the progress and efficiency of Sunday-schools; and, sensible of the great importance of cultivating such a feeling, commends to their fellow-labourers to take into their serious and prayerful consideration the means by which that interest may be increased and strengthened, and made most productive of permanent good.”

The Rev. W. BROCK seconded the resolution. In the course of his remarks, he observed that the Bishop of Norwich had related in that hall the day before, a story of the countryman who, pointing to the spire of the village church, said, “We owe our national prosperity to them things

up there." (Laughter.) If the Bishop were present that night, he should point to the great body of teachers before him, and say, "We owe our national prosperity to them things down there." (Laughter and loud cheers.)

VOLUNTARY SCHOOL ASSOCIATION.

THE First Annual Meeting of this Institution was held at the London Tavern, Bishopsgate-street, on Friday evening, the 4th inst., and was very numerously attended. The object of the Association will fully appear from the following Report. G. W. Alexander, Esq., took the chair.

The SECRETARY then read the Report, which stated that the publication, in 1847, of the Minutes of the Privy Council on Education gave rise to much diversity of sentiments amongst the friends of education. Not a few thought that the aid proffered to schools was a violation of the rights of conscience, because, in a vast number of instances, it compelled persons to assist in the dissemination of sentiments they believed to be erroneous. Many who entertained views felt they could not avail themselves of the assistance of the Government grant, and were induced to supply what they deemed a deficiency by founding a Voluntary School Association on the principle of repudiating State assistance. It then referred to the desire of the Association to connect religious with secular instruction, without entrenching upon the peculiar religious sentiments entertained by the parents, and expressed a hope that the Association would be able to enrol amongst its numbers many of those who objected to Government aid. Their numbers would, it was believed, have been larger had it not been for a defective canvas, and the formation of denominational Societies. Assistance had been received from all sections of the Christian Church. A Normal School had been founded, and an excellent master appointed. At present, only five pupils had been admitted, but it was expected that the number which the house could accommodate would soon be completed. Within the last few months, they had received the assistance of a Committee of ladies, who would engage in collecting funds for the female branches, and the foundation of a Normal School for female teachers. The Committee anticipated the establishment of a Model School for boys at no distant period, and also one for girls, in the neighbourhood. The state of the funds had not hitherto enabled them to render assistance to schools established on the Voluntary principle, but it was hoped that they would soon be enabled to do so. The Report then referred to the Colonies, and to the desire of the Committee to aid education there—particularly in the West Indies—where education was languishing, owing to the commercial depression. In some colonies an abortive attempt had been made to introduce the Government-system. In conclusion, the Report referred to the diversity of opinion existing as to united action amongst Christians in promoting education among the poor, and stated that, in many towns and villages, there was no section of the Christian church sufficiently wealthy to establish schools of its own, and that, even were it otherwise, there was danger that such schools would not be acceptable.

The Treasurer's account was then presented, from which it appeared that the total receipts amounted to £1,207 18s. 4d., the expenditure to £339 11s. 9d., leaving a balance in hand of £868 7s. 7d.

CHRISTIAN INSTRUCTION SOCIETY.

THE Twenty-fourth Annual Meeting of this important Institution was held at Finsbury Chapel, on Tuesday evening, the 1st inst. The attendance was very good, and the number of ministers on the platform a decided improvement upon the last five or six years. Mr. Alderman Challis took the chair.

Rev. R. ASHTON then read the Report, which stated that 100 churches in the metropolis were now associated in this good work; and 2,086 Christian visitors were found threading their way through the mazes of this vast city and its suburbs to the abodes of ignorance and poverty, and, too generally, of wickedness and crime. Fifty-two thousand five hundred and sixty-six families had been blessed during the year by the oft-repeated visits, counsels, and advice of the devoted and disinterested agents of the Society. Persuasion had prevailed to induce 2,085 persons to attend the house of God, and 2,449 children to enter the sabbath-school. Temporal relief had been obtained for 2,747 objects of distress and want. Thousands of tracts had been distributed and exchanged, and 559 copies of the word of life had been circulated. In 79 rooms and school-rooms had been held meetings for prayer and social worship. How many persons had been added to the church of Christ by that varied instrumentality had not been ascertained. In one district 11 were reported; in another, 13; and in others smaller numbers; but the aggregate was unknown, and perhaps would remain so till the day of Christ. Numerous instances of direct good would be given in the Appendix; but the indirect benefits of such visitations as those of the friends of the Society should not be overlooked. Tract distribution on a large scale has been attempted in many of the districts, at particular spots and on special occasions. Numerous grants of religious tracts and books had been made to country brethren or associations. The Canvas Tabernacle had again been pitched, and had offered its quiet retreat for the worship of God on Kennington-common, and in some villages around Brentford and Hounslow. At Hampton Court, when the attempt was made to worship in the tent, opposition was so considerable and persevering as to require its abandonment: Mechanics, labourers, and operatives of all classes, had been invited to special lectures. Special meetings for prayer had been held in several chapels. A change had recently been effected in the executive. The late Assistant-Secretary, Rev. J. Mirams, having removed into the country, and the late Ministerial Secretary, Rev. J. Blackburn, whose gratuitous services they had more or less enjoyed for twenty-two years, having resigned his office, the Committee resolved on dispensing with an Assistant-Secretaryship, and appointing a responsible officer who should devote a portion of his time to the work, and who, with their honoured, valued, and most disinterested friend and brother, Mr. Pitman, should conduct the business of the Society. They solicited and had obtained the consent of the Rev. R. Ashton, of

Putney, to fill such office during the present year, subject to the approval and confirmation of that Meeting. (Cheers.) The Report concluded by a stirring appeal to the disciples of Christ to devote their energies to the salvation of the inhabitants of London.

Mr. PITMAN, in presenting the Treasurer's account for the past year, said that the Society exhibited a new aspect; there was a balance in hand. He hoped that that would encourage their friends to renewed efforts. The total receipts had been £559 6s. 6d.; the expenditure, £324 19s. 5d.—leaving a balance in favour of the Society of £134 7s. 1d. (Cheers.)

Rev. S. LUKE rose to move—

"That the Report now read be received and printed, and that this Meeting, recognizing the principle that churches of Christ are Divine institutions for the spread and preservation of the truth, rejoices to learn that 100 churches in connection with this Society are engaged in the work of domiciliary visitation, and are thus calling the attention of the humbler classes in their respective localities to the things which make for their peace, and are thereby promoting the spiritual and eternal well-being of thousands of the inhabitants of this yet irreligious and Sabbath-breaking metropolis."

There is one clause which occurs in the resolution, which presents to my own mind so forcibly one of the principal claims of the Institution, that I shall content myself with doing little more than making a few practical remarks upon it. The words are, "The spiritual and eternal well-being of thousands of the inhabitants of this yet irreligious and sabbath-breaking metropolis." I fear that these words are too true to require any proof; yet it is exceedingly interesting to observe that varied efforts are now being put forth, some under the highest auspices, to promote the moral, the social, and the religious improvement of this important part of our empire. I am, however, a little fearful lest, amidst the glare and glitter of some of our more fashionable movements, the agency of such a Society as this should be underrated or overlooked. (Hear, hear.) I cannot forget that, as a general rule, God works out the greatest results by silent and gradual means. The flash of lightning lights up the heavens, and has a most important duty to perform in purifying the atmosphere; but it is the gradual and silent rays of the sun that light up the earth and gladden our hearts. (Cheers.) While I am not, therefore, disposed to depreciate the noble efforts made in other quarters for the moral and even physical improvement of the inhabitants of the metropolis, I must frankly avow that my main confidence rests upon the silent influence of Divine truth upon the masses. It is the more important to take this view of the subject, because there is a tendency in patriots and politicians to sneer at such efforts as ours, even while I believe they are most zealous for the improvement of this part of the empire. I have read Macaulay's "History of England;" and while, as a whole, I regard it as doing honour to the distinction and reputation of its author, yet I have read one part of it with almost unmitigated pain. I refer to that portion of his work in which he obviously pours something like contempt upon evangelical and spiritual piety. He has so little sympathy with spiritual piety, even in his own Church, that when he touches upon it it is without eulogium, and with something like censure. (Hear, hear.)

I allude to this circumstance in order to introduce one of the objects we have in view to-night. He has in one chapter drawn a melancholy picture of the state of society in England, particularly in London, in the seventeenth century, and that with the design of noticing the improvement. I think there is an improvement in the mass of our population, and the question arises, "To what is it owing?" Mainly to the silent growth, but the effective spread of sound religious principle. I cannot forget that, at the very time to which Mr. Macaulay adverts, religion, as to externals, had every advantage. Our metropolis had its splendid churches, and its pulpits were filled by men who, for their talents, remain objects of admiration to the present time; yet all the while the masses of the metropolis were untouched and unimpressed. It was not until simpler truth took possession of the pulpits, and it was brought to bear on the hearts, and introduced into the homes of the inhabitants, that that improvement commenced. (Hear, hear.) Notwithstanding the sarcasm of Mr. Macaulay, that improvement has been principally owing to the efforts of Sunday-school teachers and domiciliary visitations. (Cheers.) An illustration of this has been afforded during the past year. A word or two with respect to the future. I am grieved to be compelled to put in contrast with Mr. Macaulay the nobler sentiment of M. Guizot. The latter says it is an utter delusion to place reliance in any political machinery; and that the issue of any system, however good in itself, will mainly depend on the character of the men by whom it is to be worked out. He says, if France were thoroughly and practically under religious influence, how differently would she act! In the absence of religion, she places all her hope and confidence in man, and withdraws them entirely from God. (Hear, hear.) If there has been any lesson taught by the events of the past year, it is this, that, for people to enjoy freedom, they must be prepared for it. Take care, therefore, that you do not leave the metropolis, as the resolution describes it, an irreligious and sabbath-breaking metropolis. We are living in times when the judgments of God are most obviously at work; and that must be a sceptical mind that cannot see the hand of God in the occurrences of the past year. Our preservative from national judgments will be the piety of the metropolis and the land. (Hear, hear.) Burke compared the steeples of our churches to lightning-conductors, drawing off the wrath of Heaven from a guilty and polluted metropolis. That is a beautiful sentiment; but I frankly own that I have no confidence in mere steeples, whether church steeples, or, as we now have them, chapel steeples. (Laughter and cheers.) The true lightning-conductor is to be found in the spiritual, heartfelt, influential piety of our people. Let us have this, and we have Heaven's own lightning-conductor; for it is the righteousness, and righteousness alone, of a people, that can truly exalt them. (Cheers.)

The Rev. Dr. MORISON, in seconding the resolution, said: I cannot but see much that is encouraging in the prospects of this Society. I see in the Report elements of encouragement on the right hand and on the left. The main point is, that 100 Christian churches of our order—and by that expression I mean Baptists and Independents—are in association with this

Society, and their visitors are brought into practical action for diffusing evangelical light and knowledge in the localities in which these churches are planted. It is quite impossible for us to form any accurate estimate of the benefit resulting from an extended system of Christian operations conducted in the silent and unostentatious manner in which you carry them on. The number of visitors employed in connection with the Society, and who are endeavouring to convey, to the best of their ability, a knowledge of the gospel to those with whom they come in contact, is a great cause for rejoicing. Can the majority of the visits which they have paid to so many families be in vain? I have often discovered, in the history of this very Institution, as well as in that of my own ministerial labours, and those of my brethren, that services which at first sight appeared to produce but little effect, have been connected with results of the most gratifying kind. (Hear, hear.) It is also pleasing to find that so many persons have been induced to attend the preaching of the word. I presume the visitors have been careful as to the places of worship where they attend, and that they know that the trumpet there gives a certain sound. I would rather that a man attended the humble ministrations of an evangelical itinerant, than those of a bishop who did not preach the gospel. (Cheers.) The Society has also produced a great effect upon the rising generation in leading so many of them to Sunday-schools. I have at least a dozen members of my church, walking consistently, who were thus led in the first instance to the Sunday-school. (Cheers.)

Mr. JOHN LEIFCHILD supported the resolution.

The resolution was then put and carried.

The Rev. GEORGE THOMSON rose to move,

"That the still unsatisfactory condition of this city, both as to morals and religion, and the extensive destitution of appropriate means for the spiritual improvement of the labouring population, call for the devout lamentation of this assembly, and demand the most strenuous and prayerful exertions on the part of all our pastors and their churches, that the wickedness of the wicked may speedily come to an end, and that London may present such a spectacle of moral and spiritual excellence as shall excite the gratitude and admiration of all."

We cannot look at the teeming myriads that dwell around us without feeling that they are objects of the deepest commiseration, and that their case demands our instant and constant effort. It is my strong persuasion, that the most efficient mode of improving their character is to bring them under the influence of the Gospel. This will assimilate the dwellers on earth to the dwellers in heaven. What are the means possessed for bringing the Gospel to bear on our crowded population? In the district of Hackney only 1 in 7 of the adult population is connected by profession with any church. But that is admirable compared with other districts. In Hammersmith it is 1 in 26, in Greenwich 1 in 27, in Cliswick 1 in 36, and in Cripplegate 1 in 47. (Hear, hear.) The Congregational Chapel Building Society has issued a circular in which it is stated that there are in London 955,000 persons capable of attending Divine worship for whom there is no accommodation. Nor is this the worst aspect of the case. Suppose there was accommodation for all, have they a heart to use it? No; the fact that we have empty pews

shows we have to overcome the callousness of the human heart, and induce the people to come in. I advert to this, not in antagonism to Chapel Building Societies, but to stimulate to the continued labours of this Institution. I have no objection to paid agency, but efforts supposed to be made from pity do not tell so well as those made from sympathy and neighbourly feeling. (Hear, hear.) Visits of the latter character make the parties visited feel that they are cared for. This is the principle of your Society—its peculiarity and glory, that all the members of the church of Christ are not merely at liberty, but are bound to seek the salvation of those around them. I therefore urge those present to do Christ's work in the way indicated by this Association. All should pray for it; some should contribute to its funds, and others who have the ability should personally labour in the work. Let all who can deliver an address, an exhortation, an exposition; and, where God has given the capacity, let them boldly preach the Word. (Cheers.) Whatever you can do, do it instantly and constantly, and soon we shall see London what we desire to see it, fitted by its moral excellence to excite the admiration and call forth the approbation of the world. (Cheers.)

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Annual Meeting of this Institution was held at Exeter Hall, on Monday, the 7th inst., and was numerously attended.

The Earl of CARLISLE, after taking the chair, amidst the plaudits of the assembly, rose and said: Ladies and Gentlemen,—As your kindness has hitherto not made this an unfamiliar occasion to me, your having been good enough often heretofore to acquiesce in my taking the chair at the Anniversary Meeting of the British and Foreign School Society, I cannot but feel that it is difficult for me to invest with any variety the expression of my cordial, though not exclusive allegiance to the principles of your Society, and my unqualified approval of the manner and the spirit in which its operations, so far as I am cognisant of them, have been uniformly carried on. (Cheers.) I am well pleased to have the opportunity, as a Member—indeed, I may say as a Minister of the State—(cheers)—to express my abiding sense of the credit which the State itself derives from that connection with the Society, which is only founded upon good feelings and good offices, and which is not purchased by the slightest dictation upon the one side, or by any undue submission or compliance on the other. (Hear, hear.) As a servant of the Crown, it is most acceptable to me to be the organ of, I am sure, the gratitude you feel at the continued stream of Royal bounty, which has flowed already from the hands of four successive sovereigns—(cheers)—and which, I am sure, is not less appreciated by you, as when proceeding from the present monarch of these realms. (Cheers.) And chiefly, as a citizen and Christian man, I am glad to express my full and fervid testimony to your useful, and honourable, and healing mission. (Cheers.) If we could constitute a condition of society; if we could form a civil polity exactly as we wished, it might be a question whether it would be desirable or not to establish one

uniform and combined system of education. Those who have most attended to the subject will feel, that, whether desirable in itself or not, such an object is impracticable in the age and in the country in which we live. What, then, I wish to impress on you and the friends and supporters of all kindred societies, is to do your separate, but good work, without any feelings of jealousy. (Hear, hear.) If we are moving in our appropriate and elevated sphere, why should we, any more than the planets themselves, in their own luminous and solemn order, try to shoot madly from our course, because one orb may describe a larger circle or space, or another may attract a larger number of satellites? There is room for varied operations, but for one common object—there is room for diverging details, but for converging ends. (Cheers.) There is room among us for the National Society in England—there is room for the National Society in Ireland, for the Wesleyan and the Societies of other denominations. There is room, above all, in our crowded and teeming cities for such rising institutions as the Ragged-schools—(hear, hear)—and I am most glad and proud to find that this Society has consented to give to these Ragged-schools, whenever it shall be certified of the worth of the system upon which they are carried on, not only its general sympathy, but substantial aid. This is the mode and this is the spirit in which we ought to carry on the great work of providing for the wants of our common humanity; and I feel confident that such a spirit will be the best preparation and foretaste for that day when it will be no longer necessary that the flock should be herded in different pens, under the guardianship of separate watch-dogs; but when, under a gentler and higher custody, there shall be one fold and one shepherd. (Cheers.) But, in the meantime, what it behoves us to do, is to attend to our own work and to do it, both with simplicity and with diligence; and I trust you will find in the details and the statistics of the Report which is about to be submitted to you, and which I will not think of anticipating, that your Committee have not been inattentive to their duty; but, on the contrary, have been carrying it out, both with unremitting diligence and with the happiest effect. You will find that new schools, I believe above one hundred, in the interval since you were last assembled here, have been planted; you will find that teachers (the elements of all good systems of education) have been supplied; you will find that libraries have been established—that the visits of competent and deserving agents have been afforded—that every kind of materials has been supplied—that the schools in your colonies and foreign parts have been continued; and I would expressly mention, that the new model-school at Bristol—for every new model-school is a parent—a kernel of such a system as yours, spreading advantage over a sphere that cannot be measured by the limit of our own operations,—has been rapidly proceeding to completion. (Cheers.) I trust, then, you will see reason to continue your confidence, and to encourage those who have hitherto conducted the business of your Committee, and watched over the details of your operations with diligence and success. I trust you will empower their efforts to proceed further, and to add many a noble and promising superstructure to this goodly foundation. (Cheers.) I trust you will

see in the union of those who support your operations, and gather upon your platform, the pledge that you are not divided by any narrow or sectarian demarcation, but that you are prepared jointly to carry out the work of evangelizing the whole body of your countrymen, both at home and among those scattered abroad, in the comprehensive spirit of that gospel to which we alone appeal. I happened to read in a newspaper this morning, that at a magnificent celebration of the new French Republic which has just taken place in the capital of France, there was upon the steps of the altar a statue of religion, as it is described in the newspaper, with a Bible half open. I am glad, sincerely glad, to read of any such disposition, and such tendency—(cheers)—but I would remark, that it is the glory of this country, and the special spirit of this Society, to display the Bible, not half, but wholly open to all the people. (Loud applause.) I have further to call upon you to remember, that, since we were last gathered together upon the same occasion, within the precincts of this room, the year that has passed over our heads has not been without its special incitements, both of encouragement and of warning. If we cast our eyes abroad, and take a survey of the nation, I fear we must acknowledge that the clouded atmosphere has not been altogether cleared, and that the troubled waters are not now at rest. There are still many mutterings of the storm, which take up from one quarter to another their long-drawn echoes; there are still upheavings of the soil, which threaten throne and altar, tower and hamlet; but, by the fervour of Him who rules, who stills the ragings of the sea and the madness of the people, the ark of our own country is still afloat, and rides securely upon the billows. The masses of our people—it has been proved by the best of all tests, by our own experience—the masses of the people have been proved to be, at the core, sound, orderly, loyal, religious—(cheers)—ready to laugh down the philosophic schemer, ready to frown upon the profane blasphemer. (Cheers.) Let me ask you, then, what care do we not owe to such a people; what gratitude ought we not to feel for such a destiny? But, amidst all our admiration and all our gratitude, let us not forget, that beneath this beauteous surface of wealth and order, there are still hid many a cancered spot, and many a festering sore. There is the most pinching poverty; there is the most squalid destitution; there is the most besotting sensuality, the most debasing ignorance; and the fear can never be absent from our minds, that the continuance of our prosperity, the peace of our streets, the happiness of our houses, the pride of our polity, are staked upon the continuance of a contest which is ever being carried on between the elements of good and of evil, which are about us and within us, and that if we falter, if we move backwards, if we even stay where we are, we risk the loss of all that we have gained and all that we enjoy. (Cheers.) Let me, then, make my appeal to you and to each, so that you all, whom the cause of religious education, and the claims of patriotic benevolence, bring together, shall not be wanting to your country in this crisis of the world. Strengthen the hands of those who have served you well; carry on the work which the Society has so well begun; light the lamp of useful, and of guiding, and of saving knowledge, in the dark

houses of ignorance and crime; plant the Cross of the Redeemer upon a height where the poor and the perishing may come beneath the shadow for shelter and for rescue, and which will make us, indeed, that wise and understanding people to whom shall be given the promises of the world that now is, and of that which is to come. (Loud cheers.)

Mr. HENRY DUNN then read an abstract of the Report, which stated that,

"One hundred and three new schools had been opened during the year, providing additional school accommodation for upwards of 10,000 children. Those schools had been planted in seventy-eight different localities, 67 of them in England, and 26 in Wales. Forty-six schools had been temporarily supplied with teachers, under emergencies which could not be otherwise provided for. Forty-two public meetings had been held, at which the principles of the Society have been zealously advocated. At twenty-two places lectures had been delivered on the importance and necessity of promoting the education of the people. The schools in London and the neighbourhood had been, as heretofore, inspected by Mr. Althans, who had paid during the year 310 visits, attended 32 public examinations, and 8 public meetings. Mr. Wilks, the agent for Lancashire, had visited 71 towns, chiefly in Lancashire, Cheshire, Warwickshire, Staffordshire, Cumberland, Westmorland, and Northumberland; in all of which places he had zealously promoted the interests of the schools, and the welfare of the Society. Mr. Barton, with the same general objects, had visited 109 towns and villages, chiefly in Yorkshire, Lincolnshire, Derbyshire, and Salop. Mr. Smith, in addition to his important duties in London, had visited 61 towns, had held 28 public meetings, and conducted 21 public examinations. In Wales 86 schools had been established, and 36 had been opened, either in North or South Wales, during the past year. During the year 120 schools had been aided by grants of lessons, slates, and other material. The assistance hitherto rendered to schools in the colonies and other foreign parts had been continued. The children of Jamaica, Tobago, and St. Domingo, of Greece and India, of Newfoundland, Fernando Po, and New Zealand, had all experienced their bounty during the year. The Model schools had fully maintained their position, and were still overflowing. In the boys' school 919 had been admitted, making the total number received since its commencement 31,339. In the girls' school 450 had been admitted, making the number entered on the books since its formation 18,294. Nearly 50,000 have, therefore, now received more or less instruction in the Model schools alone. The Normal schools had been efficiently conducted, and numerous attended. Dr. Cornwell reported the admission of 175 students. The Training school for female teachers had been equally prosperous; 36 students were reported in attendance in April last; 111 had been received since: of these, 84 had been appointed to schools, 21 had withdrawn, and 42 were still pursuing their course."

SAMUEL GURNEY, Esq., the Treasurer, then presented his accounts, from which it appeared that the total amount received during the year was £11,564 17s. 10d.; the expenditure, 11,711 18s. 8d.; leaving a balance due to the Treasurer of £142 10d. I hardly (he said) like

to resume my seat without pointing to one or two of these items. I think our annual subscriptions must be considered small for the very important object we have under our care. I do think it would be well worthy of the time and exertion of those who are now present, if they would each endeavour, amongst their friends, to raise subscriptions, that our means for the future may be increased. Another item, which has an important bearing, is the large one for school materials. When we come to consider the difficulty there might be in establishing a school if there were not suitable and proper materials, we shall see the great importance of having a depository to apply to, from which all such materials may be well supplied. Considering that the expenditure has been £4,600, you must judge how wide has been the spread of good under this item. I may also call attention to the expenditure of the Training schools, amounting to nearly £3,000. Many of the schools are in remote and populous districts; and hence the importance of having masters and mistresses well qualified, and understanding the business of superintending them. I do not know what would be a greater difficulty to the advancement of the cause of education than an absence of training-schools for that specific purpose. We have, upon an average, 100 in the course of training in the Borough-road establishment. The necessities of the case occasion frequent changes, and I presume we do not turn out less than 250 teachers a year. Perhaps it is not inappropriate to say, although it has been referred to in the Report, that we have recently purchased a house at Bristol, that we may spread the benefits of this Institution to the western parts of the country. (Hear, hear.) May I venture to say, that Institution claims the liberal consideration of all the friends of a Christian and enlarged system of education. Although we have been favoured to receive much liberality in this respect, yet it is a matter of fact, that we shall require well-sustained liberality to carry it on to that extent to which it is highly important and desirable that it should be carried. (Cheers.)

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

THE Second Annual Meeting of this Society was holden on Friday, May 11th; WILLIAM JONES, Esq., of St. Paul's-churchyard, in the Chair.

The Report and Accounts showed that the Society had made very considerable progress, and was in a most satisfactory condition. 4,369 Insurances (exclusive of those for medical aid) had been accepted in two years; 20 additional Branches had been established, making in all 85. The gross amount received from the members for the "Benefit Funds" had been invested, without any deduction for expenses, in Government Securities; also, a surplus of £563 on the Guarantee Fund,—the grand total of "Investment" being £4,700. The Directors propose to encourage the formation of Local Branches by granting "Books and Forms" free of expense to any Branch of 20 Members. The proceedings at the Meeting were highly interesting, and we trust the Directors will circulate the Report widely. The document will repay a perusal, and no doubt influence many of our friends to avail themselves of so important an institution.

The Union Meetings.

THE CONGREGATIONAL UNION.

THE Congregational Union, which assembled on Tuesday morning, May 8, at Crosby Hall, was very numerously attended, and the proceedings full of interest. The day was fine, cold, and bracing, which rendered the lengthened Session less oppressive to the members than sometimes it is. The sermon of Mr. Binney, on the Monday evening previous, at the Poultry Chapel, was greatly admired for its depth, evangelical spirit, and remarkable appropriateness. The reverend gentleman poured forth his thoughts, as is his custom, without notes, for the space of an hour and a half, to the delight, instruction, and edification of all. The service formed a meet commencement for the business of the ensuing day. An accurate and somewhat extended Report of the proceedings will be found below, together with the Address of the Chairman, the Rev. J. Parsons.

ADDRESS.

BELOVED AND RESPECTED BRETHREN,—In assuming the position which, by your suffrage, I have been requested on the present occasion to occupy, I cannot but express my gratitude for such a token of your fraternal esteem. It would have been far more congenial to my own feelings to occupy a subordinate place among you. Especially should I have had pleasure in witnessing the presidency of the venerable minister* who was originally intended for the office, but who, in consequence of the augmenting infirmities of age, was necessitated to decline it,—a man who, during a season unusually protracted, has diligently exercised, in an important sphere, the functions of his vocation; who, throughout his course, has been distinguished for his unflinching attachment to the principles of civil freedom and of evangelical truth; who has displayed a child-like simplicity of character, united with all the dignity of Christian firmness and energy; and who is now advancing towards his appointed close, honoured with the profound respect of his brethren, and cheered by the surpassing peace imparted by his God. I am confident that I but utter the sentiment of the whole of this assembly, when I render this public tribute of regard; and present a prayerful desire, that his continued descent may be associated with continued favour, and that he may be preserved without a cloud to obscure the setting of his day.

It is impossible for us to meet at the successive intervals of time arranged by the Constitution of our Union, without having to mark the occurrence of events

* Rev. James Gawthorne, of Derby.

of varied interest to our own denomination and to the Church of Christ. Following the example of my predecessors, I must remind you, that since we convened in October last, several events have transpired which deserve thus to be commemorated. It was then believed that a measure was intended to be proposed by the Government of our country for the endowment of the Roman Catholic priesthood in Ireland; and we deemed it right, by formal resolution, to enter a decided protest against it. We have reason for congratulation that no such measure has been produced. The attitude assumed by ourselves and by other bodies, and circumstances of a political nature, well adapted to inculcate an emphatic lesson, have probably prevented the effort to accomplish a design which, apart from its offensiveness to the religious prepossessions of pious men, must be condemned as the extension of a system, commenced in direct departure from the just province of temporal rule, and, in all its ramifications, hostile to integrity, purity, and freedom. We have learned, however, too much from the experience of the past, not to know the importance of watchfulness for the future. There are other events, also, which it would be improper to pass without notice. I refer to the incarceration of one clergyman of the National Establishment for conscience' sake, to whom, in the prospect of his suffering, we accorded the tribute of our sympathy; and I refer to the secession of another, whose name has long been a sign for whatever is expanded in Christian charity, elevated in Christian eloquence, and devoted in Christian piety;

and whose act, as vindicated in his admirable work, will probably produce results of permanent yet unknown value to the cause of New Testament religion throughout our country and the world. For the former of these, brethren, we must pray, as we have done already, that he "may have Divine aid and heavenly grace to maintain sound Scriptural truth and principles, and ultimately obtain official freedom as a minister of Jesus Christ;" for the latter, that he may be guided from on high to the adoption of a course, which shall not only be sincere and conscientious, but wise and right; and for both, that, in an age of pressing exigencies, they may be spared as burning and shining lights, in whose lustre multitudes shall rejoice.

Passing by some other incidents, not insignificantly assisting to mould those "signs of the times," of which a beloved friend* is to present to you his matured estimate, allow me to observe how all things appear to press upon us—the Congregationalists of England and Wales—the steady maintenance of the principles by which we are known. Those principles are powerfully commended, both by what has occurred in relation to others, and by trials through which we ourselves have passed; and it would, indeed, be a strange combination of folly and of guilt, not now to cherish them more tenderly and sacredly than ever. I cannot but express the hope, that we shall abide faithful to the integral Independency of our Churches, and that we shall not be led astray by any theories as to "modifications" of government, for which plausible, though, it appears to me, perilous reasons only are assigned: our scriptural Independency is our safeguard and our glory. I cannot but express the hope, also, that we shall abide faithful to the ground we have assumed in strict coincidence with our Independency, on the subject of religious education, and others of a kindred nature; forming all our plans, and pursuing all our labours in the work of philanthropy, entirely and absolutely untrammelled by the interference and patronage of the State. In the resolution this Union has solemnly adopted, it has only asserted the rule to which, as I understand, the Congregational body has always been substantially pledged. That which, in our recent deliberations, we have affirmed, as to the true province of civil government, is no new statement urged for temporary pur-

poses by insignificant men; it is to be found in the writings of Milton,* and it is to be found in the writings of Locke,†—names surely invested with no doubtful title to honour. Misrepresented as we have been, the language of the latter, in one memorable passage, compressing the gorgeous and expanded eloquence of the former, may rightly be republished as much assisting our defence: "The Commonwealth seems to me to be a society of men, constituted only for procuring, preserving, and advancing their own *civil interests*. *Civil interests* I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, land, houses, furniture, and the like. It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure to all in general, and to every one in particular, the just possession of these things belonging to this life. If any one presume to violate such laws, his presumption is to be checked by the fear of punishment; consisting in the deprivation or diminution of those civil interests, or goods, which otherwise he might and ought to enjoy. All civil power, right, and dominion, is bounded and confined" here. The just and constant application of this definition to the procedure of civil governments, is of incalculable importance, that there may be secured to man whatever amelioration he can derive from social immunities and from religion. That we, whose history has been but one testimony against arbitrary encroachment, and to whom is obviously consigned *now* a momentous position in the conservation of many precious interests, should adhere to it firmly, and carry it into action thoroughly, is surely our distinct and special call. As we cordially respond to the summons, we shall act worthy of the past, the present, and the future; protecting and causing to descend, that sacred liberty, the unimpaired conveyance of which is a duty "we owe to ourselves who enjoy it, to our ancestors who transmitted it down, and to our posterity who will claim at our hands this the best birthright and noblest inheritance of mankind."‡

Beyond what some may be disposed, though unjustly, to rank only as "denominational peculiarities," I may venture to suggest, further, in consequence of various indications, the importance to be

* "Reasons of Church Government urged against Prelacy," b. ii.

† "Letter concerning Toleration."

‡ Sir William Blackstone.

* Rev. Dr. Halley.

attached to steadfastness in the belief, and earnestness in the promulgation of what we recognise under the appellation of evangelical doctrinal truth. It would be presumption in me to enumerate the errors in circulation, both recently imported and long naturalised, which are causing not a few to be "turned away from the faith." Danger exists, lest there should be the intrusion of such fearful influences into our own sphere. We ought all to be prayerfully vigilant against their distant approach, "standing in the ways, and seeking and asking for the old paths, where is the good way and walking therein." The ministers of the gospel are under a weighty responsibility, in this matter, to their Master and to the souls of men; and their failure would, undoubtedly, inflict deep injury on the well-being of ages to come. Let us maintain, untainted and uncompromised, the doctrinal theology which was deduced from the holy record by our glorified fathers, and which has been so nobly illustrated and defended in their immortal works; and let us announce it, amidst the shifting and conflicts of opinion around us, as being what we identify inseparably with the genius of our religion, and with the acceptance and salvation of mankind. Let us preach it with clearness and with fervour, so that our meaning may be understood and felt by those to whom our message is delivered—not being ashamed of simplicity, and not being ashamed of the manifestations of anxious emotion, but regarding these as the elements of address which are demanded by our high mission, which in past times have been eminently honoured by God, and in which our own success is largely involved. Those of us who have reached, or passed the maturity of our career, and have possessed opportunities of judging as to the order of ministry most adapted to the human character, and to the claims of the existing age, have, I believe, without exception, arrived at one conclusion; and it is our hope with regard to those rising as our successors,—that, while using the lights of science, they will render their exclusive homage at the altar of Truth,—will there resolve, in the manner of apostles, martyrs, and reformers, to "know nothing but Christ and him crucified," and will consecrate themselves to that one theme, as alone sufficient and all-sufficient to subdue and to redeem.

And how much is to be desired among us an abundant increase in holy spi-

rituality of mind and life! The preservation and advocacy of correct and orthodox doctrine, however important, will be but comparatively feeble, if not thus attended and enforced. It is not to be concealed, that the tendency of the professing church in all its sections, has long been toward the indulgence of worldliness in affection and habit; and that, in numerous instances, such indulgence has been carried to an extent almost destructive of separation between the two opposing orders of being. Leaving the ordinary displays of the evil, I cannot but advert specifically to the spirit of greedy pecuniary speculation which has recently been so rampant, and by which many have been absolutely infatuated and maddened. The utter want of moral principle—to say nothing of its despite to higher impulses—with which it has been associated, and the temporal effects it has produced on individuals, on families, and on the entire structure of society, are matters of glaring notoriety. Its effects on Christian character and profession have been, perhaps, beyond parallel disastrous. I feel myself compelled to bear my testimony against it here, as I have often borne such a testimony elsewhere; assigning to this one cause—and I speak from extended observation—an immense proportion of what we have to deplore in the complicated declensions of the age. There is not a Christian institution, and there is scarcely a Christian community in the land, that is not, at this moment, reaping bitterness from the fatal seed professing Christians have sown. My conviction is, that the ministers of the gospel of every name—themselves exempt or repentant—are under obligation to lift up a louder and a sterner warning against this and against every form of unhallowed compromise with "earthly things," if religion is to recover from the injury it has suffered by its slumbers in the lap of the seducer. Our own ministers have but to reflect on the trials hence arising in the sphere of their own pastorates, to find a resistless argument why *they* should "cry aloud and spare not." Be it theirs to address themselves in the strength of the Divine Spirit to the duty, careless of the frowns which doubtless their fidelity will occasion. Be it theirs, in the noblest sense, to be PURITANS, and to render others so; by the persevering appliances of the laws and motives supplied in the inspired institutes, supplanting low and grovelling carnality by refined and ethe-

real spirituality, and thus leading the way in the noblest reformation—the reformation of the church from the world.

May I commend to you, brethren, in addition to these remarks, the yet more anxious and practical cultivation of true fraternal love. The operation of this delightful grace is always and grievously retarded by the selfish passions of depraved human nature. Circumstances have lately occurred, within and around our community, by which it has been placed in jeopardy of unusual contraction and suppression. Assuming that you have already recognized the elements of estrangement, “suffer the word of exhortation,” that you will devotionally deprecate and resist their tendency to the utmost. Toward each other, in this honoured assembly, and in the department of the church of which it is the representative, be it your concern to evince, that if there be—as among free minds there must be—differences of opinion, there is yet—as among Christian minds there ought to be—unity of spirit. Remember that you have many sacred ties to bind you together, and tremble lest you should relax or sunder them. Avoid pride; avoid envyings; avoid evil surmisings, and evil speakings: “Put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another: even as Christ forgave you, so also do ye;” and here will be your strength, your defence, your ornament, your crown. Let the same spirit guide your deportment to your fellow-Christians, who, though following not with you, are essentially “holding the Head.” Amidst the exciting controversies of the times, and amidst the controversies which, doubtless, will be agitated in times to come, take heed that you permit not firmness in the advocacy of what you deem to be the truth, to degenerate into dogmatic rancour and bitterness. Consider that success never will be the accompaniment of such dispositions as these; and that as it was the soft and insinuating heat of the sunbeam that caused the traveller to throw off his garments, while the rude blast of the north wind but made him wrap them more closely around him, so the conquest of minds must be achieved only by efforts tempered and imbued throughout with tenderness and benevolence. Ambitious, I confess I am, that our beloved denomination—beloved, not at the expense of others, though beyond them—may set to

them the example and pattern of what every one alike should be; that thus it may arrive first at perfect obedience to “the new commandment,” enunciated in the night of imperishable memory; and that it may be assimilated to the heaven of love into which He who gave it has entered, and which He has prepared for His people at their blissful consummation.

I trust that in giving utterance to the reflections suggested to my own mind by the circumstances which have convened us, I have neither intruded improperly on your time, nor spoken repugnantly to your feelings. I have desired merely, like those who on former occasions have far more worthily filled the office I hold, “of whom the greater part remain unto this present, though some have fallen asleep,”—to render my tribute to the value of “the Congregational Union,” and to express my earnest desire for the most abundant prosperity of the great community it represents. That community has been dear to me since my earliest days; from my youth it has been my honour to serve it; and now that youth is gone, and age is not far distant, I record among you my deliberate, and, I believe, unalterable conviction, that its doctrines and its polity are the doctrines and the polity of the New Testament, and therefore destined to the attainment of an imperial honour. In past times it has been our lot, under the frown and against the workings of enormous antagonist influences, to prophesy “as in sackcloth;” and “those who have dwelt upon the earth have rejoiced over us, and made merry, and sent gifts one to another,” because of our imagined discomfiture and failure. Trials, difficulties, and conflicts are yet doubtless before us, and long may be the interval ere endurance, contempt, and toil shall cease—ere the spirit of life shall enter in his plenitude, and ere the voice from heaven shall summon us to ascend. Yet let us not forsake that which is truly **THE GOOD OLD CAUSE**. Let us, in our separate spheres, and in our public movements, adhere to it with an inextinguishable attachment as the cause of the Crucified One; questioning not, and fearing not; adorning it by our deportment; sustaining it by our sacrifices, our labours, and our prayers; confiding it to the care of the God, who, in the direst peril, has preserved it; and anticipating the end, when the age of its renown shall come, and when, in its assured victories, it shall fill the earth with the anthems of the free.

The Chairman having concluded his address, the Report was read by the Secretary, Rev. Algernon Wells. This document, which will be found in the Chronicle department of our present Number, was one of great length, and marked by singular ability, various and discursive, full of fact and of argument, interspersed with flashes of pleasantry and touches of pathos.

The Rev. T. BINNEY moved the first resolution, which was as follows:

"That the Report of the Committee, now presented to this Assembly, be received with approval, and printed as in former years; and that the Assembly declares its confirmed confidence in this Union, as a most beneficial federation of the Independent churches of our country and their pastors, and earnestly desires its increased prosperity and usefulness."

He did so, having a great many things to regret, and, among others, that he should be compelled to leave immediately after making a few observations, as he had an engagement to preach at twelve o'clock. He should hope, however, that an opportunity would be afforded him of speaking to many things contained in the Report in a future part of the day; and he entered into the spirit of the remarks made in the Report, that a "practical thing" was done, if by their meeting together they were improved in their intercourse. Love was a great end of itself; and if the Congregational Union had been the means merely of bringing them together, that alone was an affectionate recommendation to the Association. He thought the *Evangelical Alliance* made a great mistake when it met together to manufacture a creed, and was not satisfied with love. Had that *Alliance* been satisfied to have taken the simplest phrases it could find, and not meddled with the view of laying down nine points or ten points—(hear, hear)—it would have acted more wisely and discretionally, and have done great good. As it was, however, he deemed it an utter failure. (Hear, hear.) He could love without a creed, if they could not. (Hear, and laughter.) He liked their meeting, and intended to be present at a *conversazione* of that Alliance to night. (Hear, hear, and cheers.) He believed that many present had heard that their beloved friend, Mr. Noel, preached for him on Sunday morning last. (Loud cheers.) That was the first step taken by that gentleman as pastor so decidedly. Mr. Noel had told him that he never meant to qualify under Mr. Bouverie's Bill. (Cheers.) He had no objection to be a party to coming out of the Church of England; but, said he, "I will preach; and if I go to prison, they may put me there." (Cheers.)

The Rev. Dr. BURDER, in seconding the resolution, said: Dear Sir and Christian brethren,—Never, I think, on any former occasion, were we in a position more favourable to the feelings expressed by the exclamation with which we are delightfully familiar, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" Some of us remember the vigorous yet abortive attempt, some forty years ago, to establish such a Union as has now been consolidated; and it is a remarkable fact, that that attempt was made by some of the most distinguished founders of the London Missionary Society; but, with all their cordial feelings, and their powerful influence, they could not succeed in establishing on a firm basis the

Union which we now enjoy. (Cheers.) There seemed to be such an extreme of jealousy and apprehension on the minds of many ministers and many churches, lest there should be some violation of the independence of our churches. Happily, we have witnessed, ever since the commencement of this Union, a progressive deliverance from those unnecessary alarms; and we have found that the highest and holiest purposes can be promoted by our meeting, as we meet now, without any infringement whatever on the high principles which we deem essential to the spiritual character of our churches. (Cheers.) I think we cannot, without gratitude to God, reflect on the solid basis of our Union, as laid in our general adherence to the great, essential, and vital principles of our common Christianity. (Hear, hear.) Amidst all the changes that have been taking place in sentiment, and with the doctrine of church polity, in the present day, our pastors and our churches have, as a body, remained unmoved. We have been unswerving and steadfast in our adherence to the faith once delivered to the saints, and never was that more important than it is at the present crisis. (Hear, hear.) Those of us who had the pleasure and the benefit of being hearers, last night, of the admirable discourse of our beloved brother, who has just left the room, (Mr. Binney,) need not that their memories should be refreshed, or their hearts impressed, by the importance of that to which I am now referring. It is impossible to witness without intense grief, not unmingled with surprise at the discovery, the extravagant principles of Churchism, not only among ministers of a certain Church, but among laymen through our country. It astonishes me beyond measure. We cannot witness, I think, the progress of such priestly aspirings after an authority never conveyed by Christ, without the deepest grief, and some degree of consternation. It is painful to witness the progress of the soul-destroying views with regard to the efficiency of ritual observances, and the high authority which some profess to possess. But, on the other hand, it is quite as painful and alarming to read the productions of those few writers of talent, in the present day, who, with the highest pretensions to philosophy and to wit, appear to me to be destroying the authority of the word of God, and lowering the tone of its inspiration to such a degree, that, could I look favourably on such principles, I could not retain that reverence which I desire ever to feel when I open the pages of inspiration. (Cheers.) I think that nothing can be more deleterious in its influence on the inquiring minds of young people, who are not fortified against a philosophy, falsely so called, than such views of the character of inspiration. (Hear, hear.) Some of the means to which I refer have recently been made known in a manner very luminous, very eloquent very interesting, with an apparent reverence for the word of God, notwithstanding their general evil tendency. Some of those views really seem to me to amount to this, that our own intellect and intuition must be the standard to which we must bring the word of God itself; and that, in a sense, we are all inspired, and not in a sense much inferior to that claimed by the apostles. (Hear, hear.) Now, Sir, it was very delightful to hear last night a sermon attacking these prevailing errors; and I think we must bless God

that, as a body, we do retain, throughout the length and breadth of our land, firmly established views of the permanent authority of the word of God, and the plenary inspiration of the Divine will as given to us. (Cheers.) I will not detain the meeting by referring to the interesting topics of the Report. That Report was exceedingly valuable and interesting to my mind. I would just advert to the publication among us entitled the Year Book. (Hear, hear.) We ought all to endeavour to promote its circulation. It is exceedingly valuable. The registrars are practical men, and ministers of the churches. It is a very interesting record of our proceedings, and much more likely to be preserved than if they were merely published in the form of a pamphlet. Then I think that those touching sketches of the biography of our deceased brethren cannot be read without deep interest and much edification. When a volume of so low a price contains so much that is valuable, I think we should pledge ourselves to promote its wide circulation. (Hear, hear.) There is one other point, and that is as regards the employment more extensively of lay agency in our object. I have long had a very firm opinion that we might consider, with good effect, what has been done by our Wesleyan brethren by means of lay agency. They call it *lay preaching*. (A laugh.) Now, I am not pleading for a system that should go to the length to which they carry it; but I do really believe that we have amongst us many laymen, men of decided piety—men who have studied human nature—men who well understand their Bible—men who have fluency of speech—men who have high character—men who have standing in society, who would go into our villages, and who would read a sermon, and preach, and expound, where it is plain a minister cannot be sustained, or where, if sustained, he would be reduced to hopeless poverty. (Hear, hear.) And I believe, also, it would not be saying too much, if I were to observe that there are many such men in our congregations, who would be received with a deeper interest than men devoted to the ministry, whose talents are below mediocrity. (Hear, hear.) I believe they would be received with more favour, and be instrumental of greater good. Why should young men be encouraged to go into the ministry, to expect to be sustained by it, whose talents are below mediocrity? Is not that course, when adopted, an injury to the Institution? Another point is, that we should not be too hasty, in the event of flourishing churches, to form a church in a locality where there can, necessarily, be but very few individuals to attend it, and where there is little or no prospect of their being able to sustain a pastor—(hear, hear)—and when the congregation may be within the reach of a church where they may easily communicate. With these brief observations, trusting I have said nothing that can give offence to any party, I most cordially second the resolution put into my hands. (Loud cheers.)

The resolution was put and carried.

The CHAIRMAN then read a note from Sir Culling Eardley, stating that he had been delegated by the Church at Torquay to attend the Union, and that illness alone prevented his appearance; but he considered the time was come that called for union of counsel and of action.

The Rev. Dr. MORISON rose to move a vote

of thanks to the adjudicators on the Ministry Prize Essay, which he did with his customary heart and ability:

"That the warm thanks of this Assembly be hereby given to the Adjudicators on the merits of the competing Essays for the prize of £200, offered for the best Manual or Hand-book for Candidates for the Christian Ministry—the Rev. Dr. Burder, the Rev. Dr. Alliott, and the Rev. James Parsons, for their important and impartial services on this occasion. And the Assembly remits the MS. of the successful Essay to the Committee for publication, with hope and prayer that it may be largely and permanently useful."—Carried.

Mr. GODWIN, of Highbury, in seconding the resolution, observed, that it was no easy task to read through nine volumes of manuscript—(laughter)—and form a complete and just estimate of their practical and comparative value; but this was a task which had been undertaken by three pastors, to each of whom the thanks of that assembly were due. (Cheers.)

The Rev. Professor STOWELL, of Rotherham, proposed the next resolution, which was as follows:

"That the three important subjects referred to the Committee by the Autumnal Assembly held at Leicester, in October last, and on which progress has now been reported, namely, efforts for the religious good of the working-classes, improvement in our Sunday-school system, and increased support of pastors, be again referred to the Committee for further action, and for report thereof to the next Autumnal Meeting."—Carried.

It did appear to him that the Congregational Churches in all ages had been, and were ever likely to be, the great conservators of established truth in the Church.

The Rev. J. STRATTEN, of Hull, (Representative of the Congregational Union in Scotland,) seconded the resolution. He said, he considered it an honour to be selected as the medium of connection and communication between the two bodies of Congregational Dissenters in this country and on the north of the Tweed. (Hear, hear.) The work was a most responsible one, and he undertook it with fear and trembling. Their brethren on the north of the Tweed were a very thoughtful, pious, and deserving people; and that, to represent a body like the Congregational Union, it was necessary to have the powers braced a little for the occasion. (Laughter.) He had returned from Scotland, thankful for the kind acceptance that had been granted him, and grateful in the recollections of that kindness. (Hear, hear.) One point he would refer to, and offer it as an example of good. At the last jubilee year, the men of the North had liquidated their chapel debts, nor were they at all exhausted by that effort. It was the less necessary that he should address those present upon general questions connected with their brethren in the North, inasmuch as, during the last year, a volume, which he held in his hand, and which he wished every brother to possess, had been produced by a most honoured and beloved brother in Scotland—he referred to the Jubilee Volume. ("Hear, hear," and cheers.) It contained notices, papers, and memorials, which were of the most important kind, not only as to conveying information of the progress of knowledge during the fifty years of its existence, but also as it unfolded facts illustrating principles which were held as common by all present. He had great pleasure in referring to

this volume; and he hoped this brief reference to it would be the means of inducing all the brethren present to peruse it. They would not only be gratified, but also profited, by that perusal. Their brethren in the North were disposed to exercise a warm maternity of feeling towards the brethren in England. He found that the men of the North had equalled the brethren here in their support of the Congregational Union. Men of high value had crossed the Border, who had sustained an honourable and influential post in this country; and should the day come, which he hoped would be distant, when any individual might wish to trace the biographical progress, the deepening and widening influence of their friend, Dr. Morison, he must go back to the fountain-head of the stream, ay, to the same county of Aberdeen—(cheers)—and when the Congregational Union could do without the assistance of Dr. Campbell—(loud cheers)—they would be very glad to have him back again. (Laughter.) He felt great pleasure in moving the resolution. (Cheers.)

The Rev. Mr. FISCHE, of Lyons, represented the Protestant Reformed Church in France. He apologised for his imperfect English. He could not well express his sentiments, but what he said would come from the heart. (Cheers.) He felt quite at home. That was a large home—his a small one. In France they had only some half-dozen Congregational Churches; their Union-meetings, consequently, comprised only half-a-dozen brethren. When he stated these facts, they would be able to comprehend his feelings. When he visited their magnificent seminary near Manchester, and when he learned that they had some half-dozen such, he was struck with astonishment. They were rich. The Lord make them grateful! He asked admission for himself and brethren into their Union. (Cheers.) The Evangelical Church at Lyons was founded seventeen years since, by the demission of M. Adolphe Monod. (Cheers.) It was founded by fifty persons, who met together to partake of the Lord's supper in a small room. They now numbered 400, with four chapels and one church. ("Hear, hear," and cheers.) Their members were, for the most part, converted Catholics; out of 420 communicants, 360 had formerly been Romanists. It was with much joy that he extended to them the right hand of fellowship. He commended his little flock to their prayers; and this, he hoped, any remarks he might offer would tend to promote. They were to remember, that "he that pours out, it shall be poured out upon him;" he could not say if this were the correct rendering. The excellent speaker then sat down amidat the cordial greetings of the assembly.

The Rev. JAMES SHERMAN proposed the following resolution:—

"That the Assembly has received, with great satisfaction, the report of the continued success of the Magazines of the Union, and of the ample profits derived from them last year; as also of the appropriation of that Fund in grants to Aged Ministers, and in aid of Insurances for Deferred Annuities; and the Assembly tenders to the indefatigable and devoted Editor its most cordial thanks for his distinguished and successful services."

Mr. Sherman hardly knew why that resolution was put into his hands; but he never had greater pleasure in proposing a resolution than on the present occasion. The Rev. Doctor was

constitutionally different from him. He was more pliable than the Doctor. (Laughter and cheers.) There, said the speaker, (pointing to the cartoon of the champion of England, on the side of the Hall,) there is the Doctor's portrait. (Tremendous cheering.) If he rightly read that cartoon, it represented "the champion of England against all comers." (Immense laughter.) He felt sure he would receive the sympathy of that meeting, when he said, the Report was received with great satisfaction, and, by many, even with astonishment and joy. (Cheers.) Some of the more elastic of them supposed his brother (the Doctor) went a little too fast a-head; but, for his part, when he saw a man in authority shut one man in prison for preaching the gospel, and forbidding another to preach because he did not believe in Baptismal Regeneration—(hear, hear)—when he saw these things, he thought the Editor, after all, had taken the right stand. He conceived that the PENNY MAGAZINE—he would say nothing of the other; he need not, they were all alive to its merits—the PENNY MAGAZINE had been sent into the cottages of the poor of the denomination, and had effected an amount of good which would never be told till the day of judgment. (Cheers.) They were an inestimable boon to the poor of the Churches; and, in behalf of his own poor, he returned thanks to the Editor for the efforts he had so successfully made towards their enlightenment and salvation. The profit this year amounted to £1,388, besides the interest of the money in the Stocks. (Hear, hear.) A portion of this money was wisely bestowed in grants to Aged Ministers and in Insurances. He was glad to see this matter of Assurance taken up. He believed the best way to help a man was to assist him to aid himself, and the best way to obtain assistance was to strive to assist one's-self. (Hear, hear.) Before he sat down, he felt that it was only justice to say, that he thought their thanks were especially due to Dr. Campbell for his amazing disinterestedness; for he must say, that he considered him one of the most disinterested men alive. (Loud applause.)

The Rev. Dr. HALLEY rose to second the resolution. He did so most cordially. He fully concurred in all that had fallen from the lips of his friend who moved the resolution. Mr. Sherman had pointed to that painting as the Doctor's portrait. (Laughter.) Now that champion was looking back; but if the Doctor looked back it was not to Scotland. (Laughter.) He looked back upon his enemies whom he had left behind, routed and confounded. (Cheers.) He was hated by those he corrected—(cheers)—he was misrepresented, slandered, and maligned; but he was more than a match for all his foes. (Cheers.)

Dr. CAMPBELL, who was received with great and prolonged cheering, said, he thought there was a reason for the selection of Mr. Sherman as the mover of the resolution. At any rate, there were few men there, personally, more agreeable to him in that, or in any other capacity, than Mr. Sherman; and few to second it more agreeable than Dr. Halley. They would all remember the "Sherman Fund," which had rendered such signal service to the Magazine. There was a slight mistake, through an inadvertence, to the amount of £40, in his hands, which, added to the sum stated, made it £1,428. (Cheers.) He was not insensible to the pecuni-

ary part of the affair; but there was something infinitely higher than that in their esteem—(hear, hear)—the promotion of the cause of God. He appeared before them once more at the end of the year, with great pleasure, but no small emotion. He felt that his responsibilities were increasing; he was pressing on to the last, for that must come. These labours must cease, and it was his desire that each annual appearance should be befitting the last. His aim during the year now at an end had been one of great earnestness; and he could only speak of the aim—they must judge of his services. (Applause.) He spoke of his aim: it was not only to fill so many sheets a month; but, gunner-like, that every article should take an aim, and every Number have an object. (Cheers.) The experience of the pastor had now been brought to bear upon the duties of the editor. He had laboured thereby to promote the usefulness of the churches. He took that opportunity of thanking his many friends, both present and absent, for their assistance. To them the Magazines owed not a little. One thing he wished distinctly to intimate—while the Magazines were under his care they need fear nothing from Germany. (Laughter and cheers.) He discarded all such speculations. He had burned, he might say, reams of a speculative nature. He had dropped his anchor in Westminster, where he found matter in abundance, in the Confession of Faith, in the Shorter and Larger Catechisms—shutting out chapter xlii., on the province of the civil magistrate. (Cheers.) He had toiled to feed the spirit of the churches, and to fan the flame of the missionary spirit, both home and foreign; to generate and nourish a strong, a generous, and magnanimous public spirit. (Cheers.) He was glad for the concession made by Mr. Sherman. Since his career began, five or six points had arisen, on all of which there were those who, at the outset, had differed from him; but it had so turned out in the end that he was right on them all. (Laughter and cheers.) Again, he declared everlasting war against Churchism all over the world. (Loud cheers.) He begged they would accept his thanks for the kind construction they had put upon his labours. He need not appeal to them as to the vast amount of toil requisite to the getting up of the Magazines for even one year. During the past year he had not had one letter of complaint—(cheers and laughter)—and, in particular, he had not had more than a very few anonymous communications; and, perhaps, they might, for aught he knew, have been all from friends. They now began to understand him—to perceive that to write anonymously was labour lost. (Laughter.) He would caution his brethren against troubling their heads about things anonymous—letters and pamphlets. (Cheers.) Let them do the thing that was right and go on. John Foster said it was surprising to see how the space cleared around the man of decision. (Cheers and loud laughter.) There was a disposition to keep the peace with him—(laughter)—and, upon the part of good men, to stand by him. In conclusion, he would only ask them to continue to him what they had hitherto been—an indulgent, a well-supporting, and a considerate people. The Rev. Doctor then sat down amidst the hearty applause of the Assembly.

The Rev. CHAIRMAN concurred in the Doctor's

observations in reference to anonymous letters. A friend of his was at one time sadly troubled with them. This gentleman once took them into the pulpit, but it was only to announce that he never read such matters, but committed them to the flames, whither he trusted the writers would never go. (Loud laughter.) He wished they had done not only with anonymous letters, but anonymous pamphlets. (Hear, hear, and cheers.)

Dr. Massie then read a sketch of a Report of British Missions; afterwards, Mr. Smith, of Dublin, and Mr. Wilks, of London, effectively addressed the meeting, which was closed with prayer by the Rev. S. M'All.

The Assembly resumed its sitting on Friday morning, at Crosby Hall. The Meeting was well attended, and the proceedings generally of an interesting character. The Rev. James Parsons occupied the chair.

Upon the subject of education, a very interesting Report was read by the Rev. Josiah Viney.

SAMUEL MORLEY, Esq., then read the cash account.

A list of the names of gentlemen composing the Board was then read.

Rev. A. REED, B.A., rose to move the adoption of the Report. A Report, he observed, should always answer the question, "What are you doing?" and give those who heard the reply to that question, a definite idea that progress was being made, and was still likely to be made. He had listened attentively to that Report,—and it was evident, perhaps more so than at any other period, that controversy was beginning to give way to settled opinion, and was uniting in a uniform system of co-operation, and in the principles of love, on behalf of the practical,—the secular,—and the religious education of the working classes. (Hear, hear.) It was well known that he had been exceedingly anxious on the subject of the election of officers and members of the Board, and the Committees of various societies connected with the subject before them; and it was with the highest satisfaction that he observed, that the gentlemen composing this Board had been chosen. Every name had been subjected to a specific and distinct vote,—and he felt sure that, in adopting the resolution now submitted, they would be availing themselves of a Board of gentlemen legitimately selected. These gentlemen were entitled to their highest confidence—(hear, hear)—for they had been working in behalf of the Union during the past year,—and they presented an excellent model of a working institution. The lay members of their Board, and the ministers connected with it, having divided themselves into parties of two and two, had been traversing the country, at great inconvenience and expense to themselves, in furtherance of their common object, and he most cordially thanked them for their exertions. The meeting would be pleased to read again the interesting Report presented to them. He had himself read the Wesleyan Report, and he found that that body had received a large sum of money from the Government, in aid of their proceedings. (Hear, hear.) He did not wish to bring up old grievances, but he must say, that he was sorry they could condescend to take it. (Hear, hear.) They had, however, gained but little by it, for their progress had by no means been

so great and so satisfactory as that of the Congregational Board of Education, which had not received a farthing from the Government. (Cheers.) Nor was he afraid to say, that their Report, as a document setting forth their proceedings, would stand comparison with any other Report of the kind. The total unsectarianness of their principles was an important feature in their constitution. The Working Committees might be composed of men of all denominations, and this would very much serve to facilitate the operations of the Board. Thus, if a Baptist teacher required to be trained, the Board was so constituted that it would train that teacher as readily as it would train a Congregational teacher,—so, it was with any person belonging to any particular body of Christians, where they were satisfied with the religious character of the party. Now Sir Robert Peel was very anxious about the condition of the working classes, as an educated body. The Right Hon. Baronet seemed to be of opinion, that the working classes were more than fairly attended to, and that there was a chance of their even stepping upon the heels of the middle classes and overtaking them. (Laughter.) He (Mr. Reed) was glad to find such an opinion was entertained,—but, in order to bring both classes to a proper level, it was absolutely necessary to show the people the great advantage arising from the establishment of self-supporting schools. (“Hear, hear,” and cheers.) In connection with his own place of worship, a school had been erected, for which they paid a sum of about £30 per annum. In connection with this school there was an outlay of about £160 or £200, which was raised by subscriptions and the contributions of the parents. (Cheers.) There was another reason for rejoicing, and that was that this Institution was holding forth a strong testimony against all Government interference. (Hear, hear.) He believed that all systems intermeddling with religion would sooner or later fall upon that rock, which should finally be the means of splitting everything asunder that connected State interference with religious principles. (Cheers.) Insuperable were the difficulties connected with religious education, when it was undertaken by the State. The question of secular education was also a most important one. The battle was still being fought at Manchester; and, although he shrunk from the responsibility, he could not shrink from the duty of being, in some measure, involved in it—and he rejoiced in the prominence which the men of Manchester were taking in the question. He felt great pleasure in moving the resolution. (Cheers.)

The Rev. W. TODMAN, in seconding the resolution, said that the question of maintaining such schools as Mr. Reed had referred to was not so arduous as might, at first sight, be imagined. He rejoiced to know, that the Union was looking at the subject of education in the very light in which he was compelled to look at it, as a purely practical question. He would mention one fact, to show what the rich would do to assist the poor, when they found them trying to educate themselves. In a village in Northampton, where he preached, he was supplied with a very respectable chapel; but, unfortunately, there was no accommodation for teaching beyond that of the chapel. He suffered the inconvenience arising from this want for some time, and then determined upon raising, by

subscription, a school for the multitudes of poor miserable children in his neighbourhood. Calling upon a rich and charitable lady, she gave him as much again as he had expected,—a bank-note for £10; and before he bade her good morning, so deeply did she become interested in the object of his visit, that she presented him with another £10—(laughter and cheers)—with an invitation to come again, when the necessity occurred, for another £20. (Renewed laughter and cheers.) Of course, this necessity soon occurred; he waited upon this benevolent and excellent lady, and a further £20 note was presented him. (Loud cheers.) The schools were built, and well attended. Now, he believed that they had not, as a body, made so much progress as they might have done, because they were not always willing to work with the instruments that God was pleased to put into their hands. (Hear, hear.) He would give one instance to illustrate this statement. An excellent and well-educated young woman, connected with his congregation, had been accustomed to work at the pillow, in lace-making, for sixteen hours a day, and could then only earn sixpence a day. She was now an efficient teacher in the school, to which he had just referred, and was very glad to earn five shillings per week in that capacity, where she was now occupied for six hours per day. These were, of course, hard terms; but it was as much as the school could afford to pay for a teacher, and it was far better to her than her former wearisome and unprofitable labour. His schools, at the present time, were in a most prosperous condition, and, although the subscriptions of the children amounted to little, he was very much gratified by the desire they exhibited of contributing as they were enabled, and by the progress of education among them.

The “Rules of the Board of Education” were then read by the Rev. Dr. MASSIE. Some discussion arose upon the 7th rule, which appoints “That no candidate for admission into a Normal school in connection with this Board shall be eligible who is not in communion with some Christian church, [or whose Christian character is not otherwise well attested?]”

Upon the CHAIRMAN explaining that the clause included in brackets was *new matter*, and would come under consideration at the Autumnal Meeting, the Rule was permitted to remain as it stood.

Mr. MIALL (of Bradford) proposed the next resolution. He had only one observation to make upon this resolution. He believed the most effectual way to free Voluntary Education from blame and dishonour, was, in proportion as they refused aid from the Government, to be liberal in their own contributions.

The Rev. Mr. SHOEBOTHAM, of Kidderminster, seconded the resolution, which was put and carried:

The next resolution was proposed by the Rev. THOMAS STRATTEN, of Hull.

“That, at the close of the present Session, this Assembly do stand adjourned for the Autumnal Meeting, to be held in Sheffield, at such a time in October next as may be arranged by concert between the Committee of the Union and the brethren in that town.”

The resolution having been seconded by the Rev. H. BEVIS, was put and carried.

The Rev. GEORGE SMITH proposed the fol-

lowing resolution, in a neat and appropriate speech :

"That this Meeting, cherishing towards its honoured brother, the Rev. James Parsons, the highest respect and regard, tenders to him its warmest acknowledgments for his able and most successful services as Chairman of this Assembly."

The resolution having been seconded by the Rev. Mr. McALL, was warmly supported by the Rev. A. WELLS.

The CHAIRMAN, in responding to the vote of thanks, said, he could only conclude the present session by observing, that his services had not been in any way deserving the thanks he had received. He had reluctantly undertaken the office of chairman, in the first instance, arising from a conviction of his own inadequacy for the position, and also because he knew that there would be a great self-control required in consequence of his sincere and most affectionate friendship with some who once occupied a prominent place among them, but whom they would see now no more. (Hear, hear.) The whole of the session of the present week had been tinged with a mournfulness, arising from the recollections to which he referred. He seemed to have heard that voice speaking to him, as doubtless it had spoken to many present, more powerfully than ever, "Be not slothful, but followers of them who through faith and patience inherit the promises." With regard to any future services he might be able to render to this Union, he could only repeat, how entirely and fully they should be rendered whenever they were called for. (Cheers.) But he wished them to understand only that he could not take any prominent place, either on the platform or in the use of the pen; for he still felt that his vocation was the pulpit, and he much dreaded any calls which might deprive him of his pulpit exercises. He hoped that Dr. Hailey, and other friends, who might have heard the suggestions of their brethren, would respond to them. For himself, he had a great fear of commendation; but he desired to render all homage to the sincere and kindly observations that had been addressed to him. He might thank them for the kindness which they had manifested, and he trusted that any defects which might have been noticed in conducting the proceedings of the Conference would be forgiven. He had only now, in conclusion, to say, that he trusted they would return to their separate spheres, having their minds refreshed by their intercourse with each other, and with the Christian brethren; and that their souls might prosper and be in health, invigorated to action and to duty, so that they might be kept from falling, until they were presented faultless before the presence of the Divine glory with exceeding joy. It was pleasing to reflect, that their next meeting would be held in the town of Sheffield; but, if it was in the arrangements of Divine Providence that any of their number should, ere that period, be removed by death, he trusted they would then have entered upon their highest blessedness; and that those who should continue with them would have reason to believe that those who had gone before had only ceased from the activities of earth, that they might engage in the nobler activities of heaven. He desired them all prosperity; he trusted they would be "faithful unto death;" and that they and theirs would be found an as-

sembly with a great multitude whom no man could number, where they would be thoroughly united for ever.

The Doxology having been sung, the proceedings of the Assembly terminated.

BRITISH MISSIONS.

THE Annual Meeting of this Institution was held at Exeter-hall, on Tuesday evening, the 8th inst. About 3,000 persons were present. Mr. Alderman Kershaw, M.P., took the chair.

The proceedings having been commenced by singing and prayer.

The CHAIRMAN rose, and said: I trust that none of us have engaged in those religious exercises just brought to a close, as a mere matter of course. They are exceedingly appropriate to occasions like the present, and if religious sentiments pervade the mind and the heart, during the business of this meeting, we shall have reason to rejoice in the result of this anniversary, and in its practical bearing upon the interests of our fellow-men. It is not my intention to detain you beyond a few minutes, and during that period, I trust I may cast myself upon your indulgence without offering any apology, which might only waste your valuable time. I shall ask that indulgence only for a very brief period, and I hope I shall not be deemed to have been presumptuous, in venturing into this prominent post to-night,—for it is not the first time I have had the honour to preside at meetings where the cause of British Missions has been advocated; and whenever I can render to British Missions a service—whether in the metropolis or the provinces, I trust I shall always be ready to do so. (Cheers.) The Societies—the Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society, rank under the commanding, but yet, I think, appropriate name of British Missions. The very term, "British Missions," must, I think, excite in the breast of every Christian Englishman feelings and associations which, while he would not repress them, must yet powerfully remind him of the vastness of his obligations. Britain, distinguished for her literature, her arts, her sciences—Britain, in many respects the greatest, and perhaps in all the most highly-favoured country in the world—Britain, distinguished for her Voluntary religion and benevolent Institutions—(cheers)—Britain, favoured with the light of Divine truth and the blessings of the everlasting gospel—when we speak of her, and of her Missions, we are almost overwhelmed by the sense of the greatness of our duties, and the vastness of our obligations. In promoting the objects which the three Societies to which I have referred have in view, we do not wish to interfere with the prosperity, or to forget the cause of Foreign Missions. (Hear, hear.) No; we seek, by the regulations of these societies, to render them all the aid in our power; and I believe you will think with me, that, in proportion as these Societies at home, in Ireland, and even in the colonies, are prosperous, so will yet more abundant effort and liberality be bestowed upon Foreign Missions. (Hear, hear.) We rejoice in the existence and efficiency of Foreign Missions; we study their history, and we exult in their triumphs, and we will never, never cease to sustain them to the utmost of our power. Our prayer shall ever be for the prosperity of Foreign Missions; and I am sure, that whether we re-

gard the one or the other, involving as they do the eternal interests of our fellow-men, yet we most earnestly desire that they should be supported most cordially and generously. (Cheers.) If I might take a minute to refer to the solemn obligations of Christians in relation to these matters, I think that integrity to the cause of Christ and the Christian religion demand of us yet more zealous efforts on behalf of both Foreign and Home Missions. I trust that you will forgive me, for I believe that we err in this respect as Christians, and that we do not either what we ought or what we would. I fear, however, detaining you beyond a few minutes longer. I had intended to have referred to British Missions somewhat more at length, and our obligations to support them; but our business to-night is with the three Societies included in the British Missions, and to them I will now refer you. The Home Missionary Society, as you are aware, has been established during a considerable number of years. Its object is to carry the gospel of the Lord Jesus into the distant provinces of our own country,—into the rural districts and country towns of England and Wales. It seeks to send forth men,—sincere and zealous men,—to propagate the truths of the gospel far and wide in our own country; it seeks to engage men earnest and zealous in the cause of the Redeemer, to go forth, and everywhere to preach and to teach the gospel of the grace of God in the distribution of the Sacred Scriptures, in the distribution of religious tracts, in the attempt, everywhere, to instruct the young, and to form schools in this way; it is engaged in promoting the work of the Redeemer, and its labours have not been unattended with considerable success. It seeks over England and Wales to propagate a free gospel to the inhabitants; it seeks to unite the hearts of all Christian men coming within its influence to promote the great objects of religion everywhere, at home and abroad; its labours, I may say,—and I think honourably,—to subdue, so far as that influence is against religious truth, the influence of the landlords and of the clerical classes. (Cheers.) God forbid that I should say one word here or elsewhere that should interfere with, or cast the slightest reflection on, those who, in whatever form, are promoting the cause of the Redeemer; but I think it must be evident that there are certain improper influences abroad,—influences which, I humbly think, impede the truth; and by the light that you shall carry into those dark places of our own land, I trust you will promote a spirit of philanthropic zeal, a spirit of religious freedom, whilst you especially endeavour to promote holiness through the influence of the gospel. (Cheers.) I will refer, for a single moment, to another Institution, which it is your object this night to aid,—the Irish Evangelical Society. I rejoice to think that in this city there are, from day to day, thousands and thousands congregated for the purpose of supporting those great Institutions, which at once dignify and adorn the land,—which are, in fact, as one has expressed it, the palladium of our liberty and the invulnerable ramparts of our isle. We will look, then, for a moment, to Ireland—to poor, distressed, famishing, Ireland. (Hear, hear.) Whether regarded politically, socially, or religiously, I believe I am correct in saying that there does not exist upon the face of the world a more distracted and unhappy people than the Irish. I

am not here to refer to Irish politics—one has enough of that elsewhere—(laughter)—but without assigning for a moment any cause whatever for the condition of that country, I will say, that it baffles the wisdom of the statesman, the efforts of the philanthropist, and the energies of those who seek sincerely to promote her better religious position; and whilst some good must be the necessary result of the concentration and influence of all, yet all seem to be insufficient. I will not harrow your feelings by the cries of wretchedness, and misery, and destitution, and nakedness, which are ever coming across from that wretched land. I will not dwell upon the physical evils resulting from a three years' famine; I will not refer you to those unions, those workhouses, in which there are tens of thousands of human beings existing, at this hour, on food which does not cost quite a penny per day. (Hear, hear.) I refer you to her wretched spiritual condition, and I ask you whether, seeing Ireland sinking for lack of the bread that perisheth, and that which endureth to everlasting life, you will not more vigorously than ever—through the medium of the Irish Evangelical Society—support her with liberality and zeal. I cannot help pleading on behalf of Ireland. Forgive me if I remind you, that she has assisted in the defence of our common country; that she has assisted us to fight the battles of political and religious freedom. Forgive me if I say, she has assisted you in fighting the battles of commercial freedom; and now I ask you, in this dread hour of her deepest need, to assist her, as you are able at once to do, with the bread that perisheth, and with that which endureth to everlasting life. (Cheers.) Feed her, especially, I beseech you, fill her hungry mind with the bread of life, and let the stream of the everlasting gospel quench her spiritual thirst. Oh, for better days for Ireland! Oh, for a free, untaxed, and untaxing religion there. (Applause.) I will detain you only a moment further, to refer to the Colonial Missionary Society. The colonies are, as you are aware, forty-two in number; they are the germs of almost as many independent republics; they gird the earth; they are the outlet for your teeming population. On the government of the colonies, on that which Christians in Britain should do for them, on the existence there of a healthful, spiritual religion, depends the fate, for time and for eternity, of unborn myriads, and speaking as they do, for the most part, the English language, seeing they are an English merchandising people, seeing that our civil institutions are there introduced; let us give them the free, unfettered gospel of Christ. I do not envy the feelings of that Englishman who, contemplating the condition of the colonies, is not deeply interested in their spiritual welfare, and I trust, in conclusion, you will permit me to say that, on behalf of the colonies, on behalf of the Irish Evangelical Society, and Home Missions, I do trust there will be more self-consecration, and more self-denial. I hear, I hear with alarm, that there is some falling off in these Missionary Anniversaries. Surely England, under such obligations, can never, never cease to exert, not that amount of influence alone which she has hitherto exercised, but will go forward with increasing zeal in this great and glorious work. I trust I shall be forgiven for having detained you so long, and I now beg to call on the Rev. Thomas James to read the Report. (Cheers.)

The Rev. T. JAMES then read the Report, which stated that the Directors feared that the churches, with their pastors, had not yet fully estimated the necessity and importance of the British Missions Societies. In reference to the Home Missionary Society, it stated that—

“During the past year applications for aid had been received from twenty-six towns and districts; to all, or nearly all of which, had the finances of the Society admitted, the Committee would most gladly have listened. Many of them are stations of the greatest importance, and of much promise. To ten only of these had agents been sent. Should the funds of the Society be sufficiently replenished by the liberality of its friends, some of these might, at a future time, be reconsidered. Of the ten stations adopted, the Committee had reason to believe that the assistance rendered will be only temporary, as it was expected that before long they would become self-sustained. Of the grantees, ten during the past year had been discontinued; two being able to maintain the cause without the continued aid of the Society; and the remainder not needing, or declining the grants which, for a longer or shorter period, had been made to them. There had been labouring, in connection with the Society, during the past year, 123 agents. Of these, 52 were missionaries, and 71 grantees, or pastors doing missionary work, and receiving from the Society sums differing according to the amount of labour performed. To that number might be added 96 lay preachers, selected by the missionaries with as much care as circumstances would admit; making a total of 219. These minister amidst a population exceeding half a million of souls, in 513 towns and villages, situated in 417 parishes. According to the returns of the agents, who were instructed to give their statistics with the greatest possible care, there were 48,886 regular hearers; 197 sabbath-schools, containing 14,462 children, who were instructed by 1,815 teachers. There were also 37 day-schools. There were 232 chapels, and 280 rooms, in which the gospel was statedly or occasionally preached. There were 146 churches, with 5,323 members in full communion; being an excess over the number of members reported last year of 156. There had been received into the fellowship of the churches, during the past year, 528. The agents conducted 112 Bible-classes, in which were instructed 1,587 young persons and others. The number of tracts given or lent was 75,933; and 1,956 copies of the Scriptures had been sold, together with 4,318 of different periodicals. The amount of the receipts from all sources was £6,445 15s. 9d., being £273 13s. 2d. more than last year. The expenditure was £6,922 18s. 10d., being £378 17s. 2d. less than last year; which showed a comparative improvement of £652 10s. 8d. But still the expenditure was in excess above the income to the amount of £477 3s. 1d. The Irish Evangelical Society next came under review. The Report stated that it had steadily maintained its course for a period of thirty-five years, and had, by its efforts, been the acknowledged instrument of reviving the almost dying spirit of piety in other communions. The success of its labours was to be measured, not so much by the number or extent of its congregations, as by the faithful testimony it had borne, amidst gross error and superstition, to the simple truths of the gospel. It had now in its employ twenty-

seven ministers and pastors, and twenty-seven Scripture-readers. The plan announced last year for the erection of chapels and schools was progressing to maturity. After many difficulties, a suitable site has been obtained for a new chapel and schools in the important town of Sligo; towards the expense of the erection of which the people had themselves raised the sum of £600. In Castlebar also, after much fruitless negotiation, it is hoped a similar result was nearly accomplished. The situation for ten schools had been determined, and would be established with very little additional expense to the Society. The Committee had much pleasure in bearing testimony to the indefatigable zeal, in carrying out this plan, of the Rev. J. D. Smith, of Dublin. Such had been his success, that the sum of nearly £1,000 has been received for the object. The receipts for the year amounted to £3,701 3s. 4d., whilst the expenditure had been £4,188 13s. 7d.; leaving a deficiency of £487 10s. 3d. With respect to the Colonial Missionary Society, it was stated that, since its formation, it had sent forth from the parent land twenty-three ministers, and had educated for labour in the colonies twenty young brethren whom God had raised up in the churches there. It had assisted to sustain more than thirty ministers who have entered the colonies on their own resources, or who were in the field of labour before the formation of the Society, but could not have maintained their ground without such aid. It had now on its list of brethren receiving aid thirty-five ministers labouring in the colonies, and eight young men receiving education for the ministry therein. The Committee rejoiced to state, that the hope expressed at the last annual meeting, that no debt would in future be incurred, had been nearly realised. The income had been £3,053 10s. 7d., whilst the expenditure had been £3,063 16s. 4d.”

The Rev. HENRY WILKES, of Montreal : We have heard it said on the other side of the Atlantic, that the meeting for the British Missions in the metropolis were not well attended. If so, I presume this is an exception: and I do think it augurs well for the interest which is felt in this important work of Christian benevolence. I have been requested to speak upon the following theme :

“It is the wisdom and duty of the Congregational churches to labour more vigorously than ever for the advancement of evangelical religion and scriptural church principles in the constantly-augmenting population of the British Colonies.”

Now, to take the latter part of the theme—it ought to impress our minds deeply, that the population of the British Colonies is a rapidly-augmenting one, not only in the newer colonies of Australia and New Zealand, but in the old colonies, which have now risen to very great magnitude and importance, and, indeed, to self-government. I chiefly allude to Canada. In 1824, there were in Canada not many more than 600,000 souls; in 1848, the census has shown us that there is nearly a million and a half. This advance of population arises principally from the immigration of our own race. The French Canadians have not rapidly increased, for there has been, to some extent, migration to neighbouring States. As an illustration—a striking one—of the relative position of the two populations, I may mention, that,

twenty-four or twenty-five years ago, the States of Montreal contained a population of, at least, two-thirds French, speaking the French language, and nearly one-third speaking the English language. At the present moment, two-thirds speak English, and hardly one-third French—showing, that the advance in these States is from the Anglo-Saxon race. I think it ought to be impressed upon our minds, that the population is rapidly advancing by the migration from our own country—bone of our bone, and flesh of our flesh. I have recently spent a month in Scotland; and in its principal cities I have found—as I have no doubt I should in England—that a large portion of the families had connections, near or remote, in the colonies; and I have been surrounded, whenever I have preached or spoken on the subject, by individuals inquiring after this one or that, or this locality or that, where, it was said, “I have a brother or sister, or some such relative,”—it might have been added, for the eye spoke it, “whom I love, and concerning whose interests I am anxious to be informed.” One thing seems quite plain on the face of the case. Were you to take a journey into the interior of the country, you would be convinced of a solemn fact; namely, that unless the Institutions—I use that word advisedly—of evangelical Christianity are introduced among the people as they settle in the different townships or localities of that rising country, the population goes back, and declension takes place socially, morally, in all that elevates men, and in all that will act favourably upon him in respect to the interests of the present life, and, most of all, in respect to the interests of the life which is to come. (Cheers.) It is quite plain, that when a man enters on a new sphere, his mind is tasked in relation to the general interests of himself and his family. His first business is to have a house and a plot of ground, from which sustenance may be derived. He first obtains the necessities, then the comforts of life. His entrance there is somewhat damaging, for he and his family have probably been six or eight weeks at sea; they are thrown into new and exciting circumstances, and, in journeying into the interior, their habits have been affected, perhaps injured. His mind will thus become dark, unless there be the introduction of the institutions of religion. If parties are left for one, two, or three years without these institutions, what is the effect? Anything good in old habits is effaced, and the opposite produced. They become so habituated to think merely of the things that perish, that they lose their impression of things unseen and eternal. It will cost you ten times more of effort, and ten times more of money, if you neglect those people when they first settle, than it would do to send the gospel with them, and allow it to grow with their growth and strengthen with their strength. We have, in all the colonial dependencies of the empire, not only to contend against the influence of Mammon, but against another influence, which in Canada is one of great potency, namely, Romanism. You are aware that originally Canada was a Roman Catholic country, having been settled by the French nation. They planted it with the institutions of Romanism; they were legally endowed with lands and funds by the French king; seigniorial rights were given to the Roman Catholic ecclesiastics, that they might possess funds for their missions to the

Indians, for education, and for what was termed the cure of souls. These endowments were reserved when our own country took possession of Canada. The Roman Catholics still enjoy them. They are very lucrative, and thus the Catholics are able to present a formidable aspect. Their present income may be estimated at £25,000 sterling derived from real estate, besides that which they procure from the various fees of the church, and other sources whence revenue is obtained. The French Canadian population number about 600,000; and over these the priests have exercised, till comparatively recently, absolute control. The necessary result of Romanism is to engender superstition, and produce bondage of mind. It may relieve the tedium of a speech, if I describe a procession that takes place every year in every city and village of Lower Canada. It is called the Feast of *Corpus Christi*, and is observed on the Lord's day. Late on Saturday night the streets are lined with boughs of trees on either side; and, on the Lord's day morning, on the bells of the city ringing, there issue from one of the large churches officials bearing an enormous cross, and on either side a candle several feet high. Then follow, in Indian file, a certain number of boys and girls, ecclesiastics, and a British soldier with a musket. The procession extends from a quarter to half a mile, and is brought up by an official bearing the Host. He is covered by a gorgeous canopy, and attended by four or six priests clothed in their vestments, two having flower-baskets suspended from the neck, and two holding silver censers. As the procession moves along, those who carry the flowers worship the Host, and then scatter flowers in the path of the individuals carrying it. They then turn into the ranks, and others turn out. Behind the Host there follow advocates in their black gowns, judges, and other individuals of respectability and influence. This is a specimen indicative of the superstition that prevails amongst them. We have to contend with these, not by quarrelling, but by enlightening the people—(hear, hear)—and preaching to them the glorious gospel of the blessed God, of which they are lamentably ignorant. (Hear, hear.) We have also in Canada a large number of our Irish brethren who are Roman Catholics. (Hear, hear.) Considering that Canada is the beginning of a great country, we ought to look at these facts, and to ask ourselves, what is our duty in relation to them. This is at once our wisdom and our duty. The Colonial and Missionary Society has accomplished a work of very great value in Canada; and not a little good has been done by our feeble instrumentality in relation to the general aspect of the country. When it was my privilege to leave England thirteen years ago, at the request of my brethren, as the first missionary agent and pioneer of the Colonial Missionary Society, my impression is—but I cannot pledge myself to strict accuracy in this and other statistics—that there were not more than nine churches of our order in Eastern and Western Canada. They were in a feeble condition; some of them were nearly sunk, requiring much aid to raise them, and others, having been neglected, had died out and were gone. We have now in these provinces about sixty churches. This is a circumstance for which we ought to thank God and take courage. (Hear, hear.) We have built twenty-one places

of worship, and we have raised amongst ourselves, either in money or materials, during this period, £8,000 sterling. (Hear, hear) It is of great consequence that the work should be carried on by means of a settled ministry. I am increasingly satisfied, that an itinerancy through the country—though better than no ministry—will not accomplish the work you have in hand. The minister must be the centre of influence, and, in order to exert it, he must be domiciled amongst the people. It has been said, Are you not a great deal better off than we are in England, and therefore why ask us to help you? It should, however, be remembered, that when parties first settle, there is an absorption over mind and capital, in creating around themselves a homestead, and obtaining the means of subsistence, so that they cannot for a while sustain efficiently the institutions of religion. You must, therefore, help them now, and by-and-by they will be strong enough to sustain a ministry of their own. An evil sometimes arises from the introduction of ministers of different denominations immediately contiguous to each other; the result of which is, that there are too many in some fields of labour, while others have none at all. With all these difficulties and trials, however, Canada is yet a hopeful field. It is hopeful, because our resources are great, and we have gone through that process through which Australia and New Zealand have yet to pass. We have a self-government—we elect our own Parliament—we have a minister of the Crown, and two parties in the Legislature; and, if we do not like the ministry, we turn them out. We have a responsible Government. (Cheers.) Australia will have a battle to fight ere she obtains that; but we have fought the battle and won, and we now manage things, I think, tolerably well. Rapid progress is being made in the business of education. In Upper Canada, in 1842, there were only 927 elementary schools; in 1848, there were 2,464. The amount of boys and girls educated has nearly doubled within the last six years. We find that our churches are accomplishing a large amount of good. Our French Canadian Missionary Society is formed on broad catholic principles, and raises £1,000 a year for the evangelization of the French. We are also training young men for the ministry. Six have been raised up in my church, and another very promising youth spoke to me on the subject before I left. (Hear, hear.) Most assuredly it is at once the wisdom and the duty of British Congregational Churches to help in this cause. If those who now form this meeting had been on board the steam-ship America, and seen, as we ploughed the waves with the bow towards Liverpool—no matter from what quarter the wind blew—the British flag waving in the breeze, the number of emigrant vessels in the track begging us to report them, that their friends might know that they were on their way to the West, you would have felt as I do, that the work in which we are engaged is one of thrilling interest. I fear that there were no ministers of religion on board those outward-bound vessels. What is to become of the emigrants when they arrive, if the British churches do not labour and pray for them with enlightened and efficient zeal? If these churches will exert themselves, then churches will rise in Canada as gardens of the Lord's own right-hand planting; and this young nation, in her majesty

and strength, will come forward to aid British churches in evangelizing the world. (Cheers.) Let them, however, be neglected, and they will become heathens of the worst stamp; they will sink into practical atheism, and live without God and without hope in the world. I would urge my brethren and fathers in the ministry to look on the colonies as a field of surpassing interest. I thank God for such a meeting as this; and I pray that the cause of British Missions may be largely advanced by the advocacy of my brethren, and by the hearty response of these, the representatives of the churches. (Loud cheers.)

The Rev. Dr. MORISON said: The sentiment upon which I am called to address you is—

“Political changes or impending dangers do not absolve the Christian people from their obligation to diffuse the truths and principles of the Gospel among the people of Ireland. Whatever provision Government makes for nominal churches, the followers of Christ ought not to cease a faithful discharge of Christian duties.”

What is meant by impending dangers we are not told, but I suppose that we are to take the expression generally. Whatever political changes may take place, it must be the duty of a Christian people to continue their efforts to diffuse the truths and principles of Christ's Gospel in the sister island. I cannot understand how my friend who drew this put the matter so tamely. (Laughter.) It is said, that “political changes or impending dangers do not absolve the Christian people from their obligation to diffuse the Gospel.” Do not absolve them! Why political changes assuredly, whether they be of a favourable or unfavourable character, and impending dangers, instead of absolving them, must devolve upon them the very greatest obligations that can be possibly felt to persevere; and this, I presume, is the true interpretation. Of one thing, however, I am convinced, which is, that we have very little to do in this work with what the politicians of the day may think fit either to do or not to do. I have no faith as to their doing anything remarkably good. If, as politicians, they were to do the best thing that men could do, give the Gospel to Ireland, that would be one of the worst things to which they could set themselves. I believe that the free action of Christianity is its proper, scriptural, Divine action, and it is by this that we must hope Ireland, and other countries similarly situated, must rise from its low state, and occupy that high, moral, intellectual, and religious position, which all Christians and all philanthropists would wish to see any country sustain on the face of the globe. (Cheers.) The dangers pressing on that country must be fearful to the contemplation of a philanthropic and benevolent mind. When one thinks of the natural resources of that country, blighted only by man, it must, indeed, be a subject to draw forth the tears of every one who has tears to shed. It is painful to think of that country coming down, as it is doing at the present moment, to a state of general starvation, when it might be one of the happiest spots on God's earth, under other auspices, and regulated by better influences. (Cheers.) There is also allusion made in the theme, on which I am called to speak, to the effort to increase the sphere of the Establishment principles in every

direction. Instead of its being a reason for relaxing our free efforts, it is one of the very strongest that can be brought to operate upon the free Christian mind of this country, to give the Gospel voluntarily where it has been attempted to give it by coercion. I would tell the advocates of State Establishments, that they have reached the meridian of the Establishment principle, and henceforward they must look to its decline. (Cheers.) I do not speak this as a doleful vaticination. I speak it as a thing, which, whenever realized, will only give to free Christians full and fair play. (Loud cheers, in which the conclusion of the sentence was lost.) One clause of the topic is, "whatever provision Government makes for nominal churches"—here again is a *lapis*. Why, say nominal churches?—what right has Government to make a provision for real Churches any more than for those which are nominal? (Cheers.) It is not the function of Government to support churches; and, although I can make a distinction between the support given to the one Church, and the support given to the other, by estimating the comparative moral or intellectual merits of the two communities, yet, when I look at Government grants, I hold them to be so foreign to the principles of the kingdom of the Lord Jesus Christ, that I can have no more favour in the abstract for their gift to the one than I have to the other. I must, however, come closer home than this. I understand that the Irish Evangelical branch of British Missions, a branch of great interest, is essentially merged in the Congregational movement—a movement for the maintenance and spreading of Congregational principles in the sister island. Thank God for that—(cheers)—for I believe that Congregationalism brought to bear with an energy which it has never yet been able to put forth in that land, will be a panacea for many of Ireland's wrongs and miseries. I believe this upon two grounds: first, wherever Congregationalism penetrates, it will carry a pure, simple scriptural Gospel along with it; therefore, wherever a Congregational pastor makes his way into the dark places of the sister island, he will there go with the pure Gospel of Christ in its simplest and most elementary form, to make it known among a people sunk in mental and moral darkness. (Hear, hear.) If our polity is good for England, and I believe it is, it is good throughout every land where it has planted its foot; and it will be good for Ireland, I believe, that all the funds which British Missions have received, you could expend with advantage in a Congregational effort for the illumination of Ireland. I believe that simple Congregationalism, standing side by side with the best system there—and especially standing side by side with the worst system—living on its own energies, and the voluntary prayers and faithful labours of God's people, would work out an improvement in the sister island, of which, perhaps, the most sanguine of us have not been able to form a distinct calculation. (Cheers.) Have faith in your principles, believe them to your heart's core; carry them out in love and charity to the whole world, and be assured, that He who sustained the principles in days apostolic, will shed his blessing upon them now. (Cheers.)

The Rev. Dr. HALLEY rose and said: I have to speak for a few minutes on behalf of the

Home Missionary Society. The topic committed to me is,—

"The duty of promulgating Christian evangelical doctrine in connection with Congregational principles."

Not the duty directly of promulgating Congregational principles, because I think that is not our first object; but promulgating evangelical truth, as we only can honestly promulgate it, by means of Congregational principles or the Congregational polity. Now, my case is extremely easy. I have to construct an argument in favour of a case which you all previously admit. You believe that the gospel is from God; you say, "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" you believe that this gospel is the greatest blessing which can be given to men; you say it is "the power of God to salvation;" you believe it must be promulgated by human instrumentality, for "how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" (Cheers.) Then, what have I to do? Here is the case; you all admit it. I am sure you, sir, have learned, from your Parliamentary experience, that it is a remarkable facile thing to construct an argument to convince the members of the same party as the speaker; the difficulty is in convincing those who think differently from you. But I will only say with Dr. Morison, believe your own principles; be faithful to your own professions; act upon the great truths you profess to receive; believe them, but show your faith by your practice; believe your religion is precious, by showing how much you love it, and by imparting it to those who are dear to you—(cheers)—believe you have great responsibility, and show your faith by diffusing the gospel, as you have opportunities, in the region round about you. (Cheers.) I feel that all the arguments of the evening for the spread of the gospel in Ireland, or through the colonies, fall back upon yourselves, and are the defence of your own cause. (Cheers.) What hope have we for any missions whatever, if we allow the missionary spirit to decline in our own country? What hope for China, for India, for Africa; what hope for any part of the world, unless we maintain the missionary spirit in our own country? And we cannot maintain it but in connection with pure religion. As to the Colonies, if they are to look to us, we must be thoroughly Christians in Britain. The more Christian we are, the more Christian will be our influence on these lands; and if we are to raise the superstructure of foreign, colonial, Irish, and home missions much higher than it is, (and I wish it were higher,) we must deepen our foundations, and render them more solid and broader at home; for, as we multiply Christian agencies at home, we are furnishing foreign Societies with their resources, and giving them the strength by which alone they can live and do valiantly in the work of the Lord. I thought while Mr. Wilkes was speaking so very affectingly of the vessel crossing the Atlantic, and stating that as he looked upon the British flag floating over the masses, he thought what would become of those people as they passed along the St. Lawrence, unless there be a Christian ministry to raise the banner of the Cross, and Christian brethren to unite with them in prayer and praise,—I thought that if that band had

been Christianized in this country, and were carrying with them the faith and hope of the gospel—(cheers)—what a blessing they would prove to the country to which they went, be it Australia, with its rising plantations; be it Canada, with its French Catholics pressing on the one side, and the Red Indians on the other. If they were Christians, they would carry with them healing and blessed influences, and become the noblest and ablest missionaries to that land. (Cheers.) Whatever we do we must evangelize England. Britain must be dear to us. I am sure, unless we have a missionary spirit among ourselves, we can do little for the rest of the world. When I look at the Anglo-Saxon race, I see it spreading itself all over the world with amazing activity, taking possession of the nations. The character of the world under God, depends on England and America. I believe the character of England must be everything to the world; our literature will give laws to the world; our language, more than any other, bids fair to become universal; our books are going to all countries, our newspapers are read in distant towns. What would we have become had it not been for the revival of religion in the last century by Whitfield and Wesley? What now would have been the state of our world? Blessed be God, a better spirit came amongst us. God raised up men to do a great work in this country; the labours of Whitfield and Wesley were not restricted by the four seas that surround our country. The influence that was felt here was felt in the distant parts of the earth; and we may trace it all to what missions have done throughout the century that has passed away. Legislation can do but little for the character of a country. It has been said by some, "Let us write the ballads, and anybody that pleases may give the laws." Let us guide the Press; let us be the preachers to the common people; let us raise stations in villages and chapels in large towns; and legislators can do little harm with the worst of their laws, and perhaps but little good with the best of them. (Cheers.) I may say a word to this assembly as Congregationalists. Our forefathers were men of the true missionary spirit and feeling—men of fervour—men whose religion was love, who felt it to be of some value—men who prized it dearer than anything earthly. I have often thought of the confidence the first Nonconformists must have had in their principles. Considering their work, they must have felt that their religion could not die. They built those old, solid, thick-walled chapels, under the impression that they were to last for generations. They built for their posterity; they built in the confidence that their religion was a durable thing; they did not think they were making sick chambers, in which the religion of the district should languish, or sepulchres in which their churches should be buried. (Cheers.) Before the Act of Toleration, amidst uncertain and precarious liberties from licenses granted by Charles and James I., Nonconforming ministers were satisfied with being faithful to their own consciences, and would not suffer that Nonconformity to die. They brought their own children, and devoted them to the work of the ministry among Nonconformists, not knowing what would await them. Chapels were raised, when they knew not how long the licenses would last. I see Philip Henry bringing Matthew to London, and placing him at a

Dissenting Institution at Islington at his own expense, where he found upwards of twenty students of like mind preparing for the ministry. There was also a seminary at Newington-green. I believe that, before there was toleration, there were more sons of Dissenting ministers training for the ministry, and devoted to it, in the old sense of the word, as Dr. Campbell is to calumny and misrepresentation by his writings—that is, devoted to poverty and persecution, and, it might be said, death. I believe that, before 1688, there were more sons of our Nonconforming ministers training for the ministry than there are at the present moment. What a number of chapels were raised without the appliances of the present day—raised without having red books to come to London, and going from gentleman to gentleman to beg a guinea, here and there meeting sometimes, but not always, with kind treatment. (Laughter and cheers.) Some of these old substantial places were endowed, I know; not that it was for their good, but the endowment showed that there was confidence in the permanence of religion, or they would not have endowed them with freehold land and houses. That was the old spirit of the Nonconformists. These men have passed from their labours, and they have a great reward. The next race of Nonconformists were decent, quiet, well-disposed people; but they rested in their labours before it was time to rest in them, they lost much of the missionary spirit. The next race lost it all; they went to their comfortable meeting-houses, and kept warm family pews, with green or red curtains. They were a quiet sort of people, much respected in the neighbourhood. It was believed they had a religion of some sort, but they were shy about obtruding it. Doddridge and Watts, and a few such men, preserved the evangelical spirit; and I believe, if the missionary spirit had not arisen, religion would have died among Nonconformists. In my own recollection, Nonconforming churches have become extinct. I remember some of this class in my younger days. What has become of that once flourishing and illustrious church, founded by Carroll, to which Chauncey, and Clarkson, and Dr. Watts afterwards ministered? It was said to be a pleasant garden in St. Mary Axe. (Laughter.) There was a lamp, but it was as if hid under a bushel—as if a few people crept and read their way to heaven, without thinking of anybody else. Many of the churches languished in great lethargy, and passed away. But churches do not die of apoplexy; they die by a lingering disease that creeps over them, so that when they breathe their last, scarcely any one hears the last breath. Nonconformity is too precious, too glorious a thing to die. (Cheers.) Nonconformity cannot be extinct so long as it possesses a true Christian evangelical spirit. These extinct churches are made the reproach of Nonconformity; they are, however, not the reproach of Nonconformity, but of a cold, lethargic, unmissionary spirit. Parish churches are never extinct; they can be maintained in another way. (Laughter.) It is the glory of our denomination, that when a church becomes useless it is suffered to die, and a better one is raised in its place. (Cheers.) Some parties have visited Manchester to find how many Voluntary schools had become extinct; but I say it is the glory of our system to let bad ones die, that better ones may grow in their stead. The

founders of our Missionary Society have gone, but they have left Christian assemblies to do their work. The Rev. Doctor then appealed to his ministerial brethren to cherish the spirit of those who had departed; and concluded by adverting to the facilities now afforded for the diffusion of the gospel both at home and abroad, and resumed his seat amid loud applause.

The Rev. GEORGE CHENEY, (a Home Missionary,) after giving an interesting detail of the progress of the cause of God in Dorsetshire, where he was called to labour, moved the adoption of the Report, and the re-appointment of the officers of the Mission.

The Rev. J. D. SMITH, (of Newry,) in seconding the resolution, expressed his regret that the late hour of the night precluded him from advancing some statements which he had intended laying before the meeting with respect to Ireland; but added, that he should soon have another opportunity of doing it.

The resolution was then put and carried.

Mr. W. MORRIS moved, and Dr. MASSIE seconded, a vote of thanks to the Chairman; which having been carried by acclamation, and briefly acknowledged, the benediction was pronounced, and the meeting separated.

CONGREGATIONAL BOARD OF EDUCATION.

THE Annual Meeting of this Institution was held at Crosby-hall, Bishopsgate-street, on Friday evening, the 11th inst., and was attended by a densely-crowded and highly respectable assembly. On the platform we observed the Rev. Drs. Campbell, Halley, Ferguson, and Massie; the Revs. James Parsons, Binney, Wells, Burnet, Fletcher, A. Reed, Thompson, &c.; Messrs. D. W. Wire, J. Spicer, E. Baines, H. Child, &c. &c.

S. MORLEY, Esq., took the chair.

The proceedings having been commenced by prayer,

The CHAIRMAN said: I feel I owe the distinction of presiding on the present occasion to the circumstance of my official connection with the Congregational Board of Education. I possess a deep conviction of the truth of the great principle to which, as a distinct educational organization, we have committed ourselves; which is, that, as a body of Nonconformists, we cannot have anything to do with secular education that is not combined with religious, and, therefore, we must not accept aid from Government. (Hear, hear.) It is my conviction that Government, as such, cannot, without mischief, have anything to do with an object which is to affect the minds of the people. (Hear, hear.) I am anxious to say a word about our proceedings. The Congregational Board of Education was formed in 1843, or at the commencement of 1844. In the course of 1843 the various Nonconformists of England had succeeded in defeating a measure of the Government, the object of which was to promote the education of the people, called "Graham's Factory Bill"—a Bill which compromised civil and religious liberty. The Dissenters felt, in refusing the offer of Government aid, that there was laid on them additional responsibility in reference to the subject, and therefore it was their bounden duty to take steps—at all events, to perform their part. A

conference of our denomination was held in December, 1843, which was numerously attended by a large delegated body, from all parts of the country; and at which an arrangement was made for carrying on a distinct school organization; and large subscriptions were entered into. Since our first appointment we have had much to do with discussions about the Government scheme, the more recent one being the Minutes of Council. We have used every effort to prevent the infliction of that scheme on the country, believing it to be injurious to civil liberty as well as to religious freedom. (Cheers.) We have determined not to accept from Government any aid, and are prepared to carry on our own efforts to promote education, although we are quite sensible that thereby we expose ourselves to great difficulty. We do not pretend to say it is our duty to educate all the people: we have, however, our share to do; and we are anxious we should not only take it, but so carry on our efforts as successfully to compete with the schemes of Government. (Hear, hear.) We feel that as a Board composed of a number of gentlemen, giving a large amount of time, labour, and money, for the purpose of carrying on our work, we are efficiently performing our duty. We have two Normal schools—the one for male, and the other for female teachers. We have, since our establishment, sent from the female branch forty teachers, who are engaged in various schools; and the reports we receive, from time to time, justify us in saying, that the teachers from that establishment are competing with the best in any part of the country. We have to congratulate ourselves on having secured the services of a lady in Rotherhithe, who will most efficiently conduct the female Normal school. We have also lately established a school for the training of male teachers; in each of which schools we have at present seventeen—which number will be increased as soon as we can provide suitable accommodation. We have for some time adopted the plan of inspecting the schools which are connected with us, and in which teachers are sent from the Normal establishment; and we are visiting them periodically, with a view of seeing that our plan, different from that adopted in institutions combining several denominations, is working efficiently. We have also, in consequence of the increase of our schools, prepared a list of books and school materials. The books have been carefully selected by Mr. Unwin, the principal of the Normal schools; and we expect shortly to have a larger catalogue, which we should like to place in the hands of all who are anxious to apply for them. We are also desirous of resuming our grants of money to poorer schools; and no part of our work is more important than this. There are a number of men in the ministry who have been attached to the Congregational Day-schools—men of high principle—which we often find connected with poverty—(hear, hear)—who are depressed in consequence of the pecuniary advantages possessed over them by the Government system. We have received applications, accompanied with a statement, that the loss of the school will do infinite injury to the Congregationalists, because, if the children are sent to the Church schools, they must attend the Church service. Small grants have frequently done much good. That practice we have been compelled to discontinue;

but we are, at this moment, in so hopeful a position, that we trust we shall shortly be able to resume it. In many cases pupils are being drawn from our schools by Government inducements. Schoolmasters are not particularly well off, many of them having families to support; and the offer of £40 by the Government is a serious temptation, to which I regret they should be exposed; and I hope our friends in the country will themselves be called upon to act liberally. Schoolmasters ought not to suffer for standing by their principles; and where they do, a great responsibility is laid on the Committee to supply this lack of income. I will simply commend this subject to your serious consideration, and invite every one to give expression to their sympathy by contributing to our resources. An annual income of £3,000 would enable us to do much good, and I believe there is sufficient power in our denomination to raise that sum. (Cheers.)

The Rev. JOHN VINEY then read the report, which commenced by stating, that—

"In reviewing and detailing the history of another year, the Congregational Board of Education, while it was increasingly impressed with the magnitude of its work, felt bound to employ the language of congratulation, of encouragement, and of hope. With the portion of funds that had passed through its hands, it had endeavoured to do its utmost. Nearly £2,000 had been granted towards the erection and sustentation of 117 schools; a vote of £50 per annum has for the last three years been made to the Welsh Normal school now located at Swansea, and which, in conjunction with the Wesleyan Connexion, the Board was the means of establishing: a vigorous movement in Essex, which was most satisfactory, and produced £8,000, it had the pleasure to assist in conducting: two Normal schools for the education of a superior class of teachers, with their accompanying model-schools, had been arranged, and placed under efficient superintendence; a series of lectures had been delivered, published, and circulated; deputations had visited different provincial towns, for the purpose of stirring up the apathetic, assisting the active, and promoting, in various ways, the educational cause; while every proceeding of Government, not forgetting the notorious Minutes of Council, which had threatened educational liberty, had been carefully and diligently watched. After denying that the Institution was sectarian, the report noticed the efficiency of the Normal schools, and concluded by a powerful appeal for additional funds."

The Rev. J. KENNEDY rose to move:—

"That, education involving the idea of mental and moral training, and requiring the application of religious principle, the interposition of magisterial authority, either by taxation or prescription, to enforce or exclude religious dogmas, is an encroachment on the rights of private judgment, and a violation of the just principles of political economy."

This resolution, he said, brings before the meeting a principle which this Congregational Board of Education regards as settled, and, leaving this first principle, they are desirous of going on to perfection—the perfection they aim at being *Work, work.* (Hear, hear.) We are required, like some of old, to work

with our swords in our hands; we have not only to keep ourselves pure, but to obey the precept—"Look not every man on his own things, but every one on the things of others." Now, we undertake the duty of looking at our neighbours, and ascertaining what they are doing and saying. I have no doubt Dr. Halley will tell you what his neighbours in Manchester are doing antagonistic to the doings of certain others. We hear, at our meetings, of a great many of the doings of certain parties in another portion of the Island, and you will excuse me for referring to what is doing on the other side of the Tweed, because I think subsequent speakers will not take up the subject. On that side, they sometimes do good things; but we should be slow, in all respects, to follow their example. We are accustomed to the appeal of Scotland in favour of national education. I shall not enter into the question, how far Scotland is indebted to education for the actual intelligence of the people: but I must inform our friends of the exact position which the question is there assuming in reference to the particular view we take of it in connexion with the Congregational Board of Education. I need scarcely inform you, that every parish in Scotland has had its school since the year 1796, and every town its Grammar or High-school. The parishes in Scotland have had the opportunity of educating their children, partly at the expense of the public and partly at their own. In 1843, that great event took place—the disruption of the Established Church, and the formation of the Free Church of Scotland—which has proved to the world that, separate from the State, it can do all that it could when connected with it, and a great deal more. (Cheers.) The Church of Scotland, in addition to the support of its own ministry, raised during the first year of its existence, more than it was wont to raise for educational and missionary purposes, even when its ministry was supported by the State. Amongst the great doings of that day, there was the raising of £50,000 for building school-houses. We might have expected that, having raised that sum for such a purpose, and being none the poorer, the Church would have relied on its own resources for conducting its educational operations; but what was the result? Large Government grants have been made. And where are the schools that are receiving them? In places abounding both with wealth and with schools. (Hear, hear.) But, of the services of these and other schools, conducted by private individuals, on their responsibility, or connected with the Established Church, the Free Church party would not avail themselves, and, carrying out their own theory of a school attached to every Church, resolved that, apart from other considerations, each locality should have its school as well as its church. The Free Church has resolved to apply for assistance in support of those schools, and the reason assigned is, that Government is, at this moment, supporting the Established Church schools—the parochial schools—with the public money. A Free Church school, therefore, is now to be supported, not because it is needed, but because the Free Church can exhibit a power and influence which it would not be very safe

for any government to have arrayed against it. This is the position of the Free Church of Scotland. It is a shame to that body, that it should put itself in such a position. (Hear, hear.) Let it not be supposed that, coming from the North, I have brought any sectarian prejudices against that body; on the contrary, I hailed the formation of the Free Church with all my heart, opened my own chapel to them, in Aberdeen, and shared it with them for nine months. (Cheers.) I defended them on all occasions, and cherish towards them now, the feelings of that love which I then bore them; it is because I love and respect them thus, that I state that that Church is putting itself into a position the most false that can be assumed. (Cheers.) But what are our Voluntary friends doing? What I regret exceedingly. (Hear, hear.) A bill is about to be brought in before the Legislature, the object of which is to throw open the schools in Scotland to teachers of all denominations, and place them under the control of Local Boards. Our Voluntary friends are doing what they can to promote this change; but it will leave the schools in this position,—they will still give, not merely secular, but religious instruction; and, affording both, they will be supported by Government money. Thus the honoured men who began the battle of Voluntaryism, and who have fought it so nobly to the present day, will find themselves sanctioning Government support in those schools. The rev. gentleman then referred to the Colonies; and after expressing his satisfaction at the resistance there made to Government grants, went on to say, that this Board was fully prepared to work, and adverted to the fact, that while they carried on their operations denominationally, they were, nevertheless, conducted in a most catholic spirit. He then alluded to the misunderstanding that was abroad on this subject, and vindicated the Congregational-schools from the charge of attempting to make the children Congregationalists. Their schools might be visited without any one being able to discover, from the mode in which the children were taught, what were the views of their supporters. (Cheers.) He would suggest to their country friends, that, if they could not, in their various localities do all that they would, yet that they should do all that it was possible to effect. The subject ought to be taken up by country associations, who should place themselves in correspondence with the Congregational Board, which would be prepared, throughout the next year, to send deputations wherever they were solicited. (Cheers.)

The Rev. Dr. MASSIE, in seconding the resolution, said, that he thought it was of great importance to adhere to first principles, that they might stand with a sure foot upon them in items of insidious conflict and false imputation. The members of that Board held right principles on the subject of education, and were not ashamed to give a reason of the faith that was in them. (Cheers.) Allusion had been made to the exertions of their friends, the members of the Free Church of Scotland. He regarded their conduct in the same light that he viewed that of high-churchmen in this country in reference to their National schools. Education, to be

effective, must be religious. The National Society enforced the Church Catechism; and, if they believed that Catechism to be right, they were bound to use it. What he objected to was, maintaining religious education at the expense of the country. He would not interfere with the efforts of others to impart sectarian education, provided that they did it at their own expense. It was wrong, however, to charge that Board with being sectarian. They were ready to receive into their Normal schools persons of all denominations, provided they were truly religious; and when they went forth into the country they would rejoice to hear of their prosperity. (Loud cheers.) They would not bind them either to receive or promote their own sentiments of religion. It was an injurious principle for Governments—for magistrates to interfere with education. They never would attempt to do it, except to accomplish a purpose,—to make the people subservient to themselves. (Hear, hear.) That was the case, even in America. The rev. doctor then condemned the imposition of local taxes for education; and contended, that if local boards were formed, to whom education was entrusted, they would insist upon the children being taught their own views of political economy; and thus one part of the community would be placed in antagonism to another. Because magistrates had a right to punish, it was said, they had a right to educate. But Government schools could not reach that class from whence criminals were supplied. He had heard a gentleman remark, that the classes who gave occasion to the greatest criminality at the present time were the gentry, nobility, and sons of squires, who, in their dissipation, were often guilty of crimes for which the poor would be punished, but who were passed by because they could give a *douceur*. (Hear, hear.) There was more crime amongst the aristocracy than amongst the people. (Hear, hear.) Crimes arose, not from ignorance or want of training in schools, but from other circumstances, and religious principle was the only guard against it.

The Rev. Dr. HALLEY, in supporting the resolution, said: Upon this question I feel it is my duty to speak decisively, seeing that I have been brought to a decision in my own opinions upon the peculiar circumstances of this question. (Cheers.) I frankly confess I had a general notion that Government might do much to promote secular education. This notion was founded upon the opinion, that education was only, to a slight degree, afforded, and that Government, being a powerful body, could afford the aid which was needed. I felt I was compelled to give my reasons for my opinion, and being thus called upon to consider the question, I was brought to confess that I had been wrong, that the Government could do nothing for the education of the people, which the people cannot do for themselves better than the Government. (Cheers.) I thought it would be a nice thing to have £100 a year to sustain the schools in such a way as I should like them to be sustained in Manchester; but I felt, on fully considering the question, that I was wrong in my previous opinions; and that the Government would do more harm than good if

they interfered. By Government, I meant all sorts of persons—county lords, magistrates, or be they who they may, that have authority to tax the people, and have power conferred on them by Parliament to regulate education in a community or body. Persons armed with that authority are really the Government, as far as education is concerned, and it is of little consequence whether they consist of a Committee of Council on Education with the Marquis of Lansdowne at their head, or a Committee of gentlemen in Yorkshire or anywhere else, whoever is their chairman. I was convinced that, so far as the statistics of our own country were concerned, there was no replying to the arguments of Mr. Baines. I felt disposed to seek for replies, but I was convinced that he stood on a rock, that his statistics were as carefully collected as they could be, and that on these statistics his arguments were irrefutable. But I felt there was another view of this question. What can Government do for the education of the people? Can they do more; can they do better than the Voluntary Principle has already done? Because it is in vain to say the Voluntary Principle has failed, if it can be shown that the compulsory, or any other principle, would fail under similar circumstances. Our friends in Connecticut, tell us the Voluntary Principle has failed upon four accounts:—First. The article we offer is not good enough, and they can give a better education. Next, our sectarianism prevents the people from sending their children to our schools; they have no confidence in our religious opinions and school notions. Thirdly. That children are employed at an early age, and numbers are prevented from going to school; but their system will induce the people to keep the children from employment; and, fourthly, they say our school-pay prevents parents from sending their children. Now, I think their argument may be met on any one of these points, and be shown to be utterly worthless. What they can do for the education of the people on the compulsory system, we are not left to see in England alone, but we may observe it on the Continent, and judge for ourselves as to what it is doing in the rest of the world. But let me ask them, what is it that they can teach which we cannot? If they can tell us what wonderful education they have to impart to the working classes which we have not, we will willingly learn of them; and, if our education can be improved, I am sure that, for our own credit, as well as for the sake of our own schools, we are willing to derive that improvement. (Cheers.) When, therefore, a man in Connecticut or London says, You have got a bad education, and we have got a better, I ask him, What is this better education? If you can teach anything I do not, if it be worth the teaching, I am willing to introduce it into our schools. This, however, I cannot get from them. They sneer at our education, and say it is bad. I ask them to form their schools, and give us a model-school at their

own expense. They do nothing, but they say, If Government will give us a rate, that we may have an assessment upon the people of Manchester, then we will show you such schools as Manchester has never seen; then we will put your denominational schools to the blush; then we will show that your Voluntaryism is a failure: to which I can only reply, Do let us have fair play; tell us what you can teach that we cannot, and then we will allow your superiority. But they shrink from the argument. (Cheers.) The next thing is, as to our sectarianism. Now, I think Mr. Baines has met that argument most clearly and most completely. He has said: "If there be sectarianism in our schools, it is in the Sunday-schools, for in the Day-schools but little religion is taught, yet people raise no objection to the former, on the ground of their sectarian character." The Rev. Doctor then went on to show, that the system of free schools in America worked injuriously, by leading parents to undervalue education—one proof of which was their frequent absence from school. Parents valued education most when they paid for it. If cases occurred where the people were really so poor that they could not afford to pay, then the Voluntary Principle would meet these extreme cases. But, in nine cases out of ten, where parents were unable to pay, it arose from profligate habits rather than uncontrollable distress. After referring to the statistics of education in Manchester, from which he argued, that there was a larger amount of instruction given than was usually supposed, he went on to observe, that the question was asked, What had Voluntary education done? What had your Voluntary efforts done? What had Voluntary society? (Hear.) They had given an average education of five years, and was that nothing?—Government could not do better than that. Many had a B.A. degree from the Universities in less time than that. (Hear, hear.) He then referred to the failure of Government education in France and in Ireland; and while he admitted, that in New England the people might be better educated than in this country, yet he traced it to their superior temporal condition. He concluded a powerful and eloquent speech, of which our limits have only enabled us to give a very faint outline, by urging the necessity of liberally sustaining the Institution by pecuniary aid, and resumed his seat amid long-continued cheering.

The resolution was then put and carried.

The Rev. R. H. REYNOLDS rose to move:—

"That freedom is necessary to the proper development of the educational resources of a great people, while unfettered enterprise and legitimate competition will ensure the efficient operation of school systems, whether for rich or poor—monopoly and endowments having an opposite tendency."

The Rev. J. HARRISON seconded the resolution, which having been ably sustained by E. BAINES, Esq., was put and carried.

A vote of thanks to the Chairman was then passed by acclamation, who briefly acknowledged it, and the meeting separated.

London Missionary Society.

THE ANNUAL MEETING.

THE Anniversary of this important Institution was held at Exeter Hall, on Thursday, the 10th of May. At a very early hour the large room began to fill, and long before the chair was taken, was crowded by an auditory of the highest respectability. The Duke of ARGYLL in the Chair.

It may be proper to hint at the best method of rendering the record of the great things already achieved by the London Missionary Society tributary to the accomplishment of what still remains, and this, we think, may best be attained by giving publicity to the following communication from the Rev. Dr. Ross, of Sydney, who, in a letter to the Rev. Arthur Tidman, referring to the account of the proceedings of the last Anniversary, which appeared in the BRITISH BANNER, and which he had read, says :

"I was so struck with the excellence of the Report, and the very interesting matter it contained, that I determined to read it to my people at our ordinary prayer-meeting, on Monday last, instead of proceeding with my usual expository exercise. I did so read it. It was listened to with feelings of deep emotion. Never do I recollect to have been so much affected by any of the preceding Reports of the Society that have fallen in my way. I had not time to read any of the speeches, but made a few remarks, and closed in the usual manner. Just as I had pronounced the benediction, one of my deacons came up to me, and begged me to request the people to stay for a few minutes. I did so. He then stated that his mind, and he was sure all their minds, had been deeply interested in what they had heard; that they must be desirous to have a hand in the great work which was going forward under the instrumentality of the Missionary Society; that he thought they should do something, and do it now; and to make a commencement, he would put down his name for a donation of £10. Another deacon followed his example; others put down their names for smaller sums, until the whole amounted to £39 15s. 6d., the sum which I now send you, or rather, which I beg you to place to my debit in my account with the Society. Several persons also came forward, and offered to become collectors, and all this without any preconceived plan, and at an ordinary prayer-meeting, by the blessing of God on the perusal of your admirable Report. I send you a list of the donors on the other side, which you may publish in your Magazine."

Now this, we submit, is precisely the way in which the Report should be everywhere used; so employed, in every congregation throughout the world connected with the London Missionary Society, we doubt whether the funds might not be augmented to the extent of one-third, or, perhaps, one-half. In this way, the Platform of Exeter Hall may be extended to the Antipodes, and the voice of the Secretary rendered audible throughout both hemispheres.

EXTRACTS FROM THE REPORT.

POLYNESIA.

I.

In duly estimating our deep obligations to instruct and bless the perishing heathen, we ought to be keenly *sensible of the heavy wrongs they have suffered from our countrymen and others, "who profess and call themselves Christians,"* but whose unholy lives and cruel deeds often present a more formidable obstruction to the progress of the gospel than all the absurdities and abominations of idolatry combined. The name of God is blasphemed among the heathen by those who profess to be his worshippers; and most grievous is it to the heart of the devoted Missionary to be hindered in his work by men who speak his own language, and call his country their home. For although to these mournful allegations there are many distinguished ex-

ceptions which we gratefully acknowledge, yet it admits not of a doubt, that, amongst the most serious impediments to Missionary success, must be classed the avowed hostility, or the practical ungodliness, of those who unworthily bear "the name of Christ." When the idolator of the East is admonished of the evil of sin, invited to the Saviour, and urged to take his gentle yoke, he points to many, who profess the Missionary's faith, more vile than the heathen among whom they dwell; or he points to multitudes, impoverished, emaciated, and half-idiotic, and reminds the Teacher of Righteousness that *they have been made what they are by the cupidity of Christians, who, in defiance of law, forced on them the tempting narcotic, alike destructive to the body and the soul. And, to the savage islander of the Pacific, the*

white man and the Christian is known only as the plunderer of his country and the murderer of his kindred; and, if the labours of the peaceful Missionary are resisted, and his life endangered, it is chiefly from the spirit thus awakened of deadly hatred and indiscriminate revenge.

The spirit of retaliation, superadded to the natural ferocity and awful degradation of the native tribes, has been exemplified during the past year, with fatal power, in the islands of the New Hebrides.

From the Journal of our Missionaries, Messrs. Turner and Nisbet, who accompanied the "John Williams" in her last voyage to those islands, the following mournful facts are selected:

Of Erromanga, where the devoted Williams fell a victim to the dark and cruel deeds of preceding voyagers, our Missionaries write,—

"Our prospects for that unhappy Island are as dark as ever. The Natives use every scheme to get foreigners within their reach. They come off swimming with one arm, concealing a tomahawk under the other, and with a bag of sandal-wood as a bait. While the bag is being hauled into the boat, they dive under the keel, tip it over, and then strike at the white men with their tomahawks. They have taken several boats lately in this way. The 'Elizabeth,' Captain Brown, a sandal-wood barque, went ashore last February in a gale in Dillon's Bay: it is supposed that all perished in the wreck except two, who reached the shore, but were killed directly. This savage state of things is not to be wondered at, as the sandal-wood vessels are constantly firing upon them. We know of some, who, if they get a Native Chief within their reach, will keep him prisoner until the people fill boat-loads of sandal-wood for his release. We have heard, too, of natives being first mangled on board with a cutlass, then thrown into the sea and shot at. They call this redress for previous crime; but these are the very things which have made Erromanga what she is; and they are hindering our labours to a fearful extent in many other islands. It is difficult to check the reckless conduct of such men; but the Divine judgments are finding them out. There is evidently a curse upon the trade. During the last eighteen months alone, upwards of *sixty* of our own countrymen, prosecuting it, have been cut off by massacres and shipwreck."

II.

Independently, however, of these aggravating causes, the spirit of these untutored islanders is terrific, and many of their customs horrible. The following tragic tale is selected also from the Journal of Messrs. Turner and Nisbet:

"Our Station at Olatapu, in the Island of

FATE, is associated with events most calamitous. Moses and Lapania, our Native Teachers, were stationed there. Towards the end of April, 1847, a boat reached an adjoining bay, in which were two white men starving for want of food. The natives resolved on killing them, desirous of getting their bodies, their clothes, and the boat. Moses was the means of saving one of them, whose name was Jones; the other was taken by a Tongan, who said he would save him; but he was killed and cooked the next morning. This boat belonged to the 'British Sovereign,' Captain Jones, a sandal-wooding barque, which had gone ashore some nights before on the east side of the island, and became a wreck. The Captain and the rest of the crew having escaped from the wreck, arrived at the same place, near Olatapu, on the Sabbath, on their way to the large harbour on the South-west side; *but the people of the Station determined to kill them.* Some treated them with coconuts and sugar-cane, while others went off to muster the district for their massacre. The tribes at hand were assembled—all was arranged; and they proceeded in company with the foreigners along the road towards the desired harbour. They walked single file—a Native between every White man, and a few on either side. The Chief, Melu, took the lead, and gave the signal, when every one wheeled round and struck his man. A few Tanna men escaped to the sea, but were pursued and killed, with the exception of two, who fled to the bush. Ten of the bodies of the unhappy sufferers were cooked and devoured on the spot, and the rest were distributed among the various settlements. We minutely (say our Missionaries) investigated the cause of this cold-blooded massacre, and are sorry to record, that we could discover nothing but a desire to procure human flesh and the clothes of the unfortunate victims."

But such revolting deeds are not restricted to foreigners. *Even towards their nearest kindred the wretched savages appear insensible to pity, and utterly destitute of natural affection;* and the necessity and value of Christian Missions in these dark lands, is strikingly illustrated by the following statement:

"Our Teachers on the Island of Fate have been the means of saving the lives of infants, which heathen custom was wont to bury alive. One child was actually buried, and then dug up again, and is now alive. Three aged women would have been buried alive, but for the remonstrance of the Teachers. This custom is awfully prevalent here. It is even considered a disgrace to the family of an aged chief if he is not buried alive; and when the old man feels sick and infirm, he will tell them to bury him, which they do, amid the weeping and wailing of his family and friends. Persons, too, at whatever age, if delirious, are buried alive forthwith, lest delirium should spread among the family. A young man was thus buried lately. He burst open the grave, and escaped. He was seized, buried again, and a second time he struggled to the surface; then they took him to the bush, and bound

him to a tree to die: Verily, 'the dark places of the earth are full of the habitations of cruelty.'

III.

From SAMOA, the Directors have just received a revised manuscript of the entire New Testament in the native language — *a language unwritten and unformed till our Missionaries learned it from the lips of the people, and gave it back to them in books of instruction and the Word of God.* Several portions of the Christian Scriptures have long been printed and circulated in the islands, and these have been read and understood by thousands and tens of thousands of the natives; but the manuscript complete is now sent for greater facility to be printed in Britain; and the Directors cherish the hope, that, within the coming year, this object may be accomplished, and the precious book returned to the waiting people of Samoa.

In this populous group idolatry has long been generally renounced; the Christian sabbath is honoured; schools are established; to large congregations the Word of God is regularly preached; and numerous Christian churches have been formed, comprising, in the aggregate, about *two thousand members.*

The Christian chief, *Mamoe*, who visited Britain in the Missionary ship, in the spring of 1847, carried back to his countrymen a glowing tale of the wonders he had seen in our country. At the first Annual Missionary Meeting held after his arrival, he addressed the listening and astonished multitude to the following effect:—Pointing to a lofty mountain in the distance, "It was through the middle of such a mountain," said the speaker, "that I passed; the fire-ships on land flew like lightning from one side to the other." Alluding to the Thames Tunnel: "I walked," said he, "under the sea, and under ships. I walked, too, into the belly of the earth, where men work with lights, and the sun is never seen. I saw something in the form of a bladder, and as big as a house, go up to the sky. I watched, and thought it would fall; but it went up, and up, and up. Turn a handle," he exclaimed, "and the lights in a house live and burn brightly; turn again, and all is darkness." He proceeded graphically to describe a cotton-factory, with its flying wheels; a foundry, where iron flows like water, and bars are cut with scissors, as men cut hair; a court of justice, "where no favour is shown to men, because they

are *great men*;" and, as a climax, said the orator, "All things are brought into subjection to the British—fire and water, iron and stone." But these were not the objects that had left upon the mind of our visitor the deepest impressions. "What is the use of all my description," he added, with glowing emphasis, "to make you know the love of God to us! In Britain, your Missionary, Mr. Mills, was loved. I saw more people in one chapel there than are found in all this district. Collections are made for the poor, for the sick, for the heathen. There I saw the blind read, and the dumb speak with their fingers. All lands in Britain are filled with love. Listen to what the Secretaries said: 'Win souls!' Listen to what the Directors said when we left: 'Mr. Mills, Mamoe, we will pray for your lives, and for those of your brethren, and that the work of God may prosper in your land.'"

SOUTH AFRICA.

The operations of the Society in SOUTH AFRICA have now extended to half a century; and in no part of the world has the beneficial influence of Christian Missions been more *genuine and decisive.*

I.

When Dr. Vanderkemp landed at the Cape of Good Hope in the year 1799, the European colonists universally regarded the native tribes with contempt or hatred; they were too debased in mind—if mind they had—to be instructed, or too savage to be tamed; they were fit only to be plundered, hunted, and betrayed; and systematic plans of wholesale murder were yearly perpetrated with the design of exterminating the children of the soil. On the other hand, the Aborigines, goaded to desperation, assailed with deadly force both the persons and the property of their oppressors; and thus the entire community lived hateful and hating one another, without God and without hope in the world.

"But, instead of the thorn, there has come up the fir-tree; instead of the brier, there has come up the myrtle-tree; the wilderness and the solitary place has been made glad, and the desert has blossomed as the rose."

The Missionary settlements, in common with other parts of the colony, suffered great injury, social and moral, from the late Caffre war; but they are now enjoying peace and returning prosperity, of which an illustration is given in the following gratifying statement of the ve-

nerable James Read, of Kat River, who has been an indefatigable labourer in South Africa for nearly fifty years :

"I am happy to state that our Chapel, which the Caffres burnt, is built again, and presents an improved appearance. On the 8th of last month it was opened. I preached on Sabbath forenoon, from Psalm cxxii. 8, 9, 'Arise, O Lord, into Thy rest; Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout with joy.' My son preached in the evening from Hag. ii. 9—'The glory of the latter house shall be greater than the former.' The day was as happy as the day of burning was grievous—the joy of all present was great. May equal blessings follow the services to be performed in this place of worship, as were experienced in the old one!

"I am also happy to say, that there are some pleasing appearances of a revival among us: a number of our young females are deeply impressed about their souls; and among the Fingoes an awakening is also visible. Last Wednesday we had twenty inquirers, including ten of our young females, nine Fingoes, and an Ammaponda. The latter is the same who followed our Native Teacher when he left Umjekie, in the war, to come home. God, we hope, opened his heart to receive His word. He has lately paid a visit to his Chief and his friends, to tell them what God has done for him, and to admonish them to flee from the wrath to come.

"I have also the pleasure to state, that many of our members, who had gone astray, are returning with deep contrition to the Shepherd and Bishop of Souls: they had, for the greater part, not fallen into gross vices, but into a state of lethargy, from which, we trust, many are now recovering.

"Our schools are also reviving—we have now ten in operation, chiefly taught by females. We want, and, if possible, must have, a Normal School, for training efficient Native Schoolmasters, who may afterwards become preachers."

II.

If the description just given be applicable to the country *within* the colonial boundary, *the regions beyond it northward present a scene no less delightful.* The Mission churches at Philipolis, Griqua Town, Lekatlong, Kuruman, and Mamusa, consist each of from two to four hundred members; and in these are included natives of many hostile tribes, made one in Christ.

From our beloved Missionaries at these several Stations, the Directors have received, during the year, *much cheering intelligence*, from which they make the following brief selections :

The Rev. Robert Moffat, who, in addition to other Missionary labours, is prosecuting, with his characteristic ardour, the translation of the Old Testament, has transmitted the subjoined inte-

resting description of the character and sufferings of a Bechuana Christian, who died in the triumph of the gospel in the month of April last year :

"The following sketch not only exhibits the power of the blessed gospel in the conversion of a sinner, but the soothing consolation it affords under circumstances the most afflictive. The untutored Heathen dies as the beast dies, without those emotions of terror or remorse which not unfrequently mark the death-bed scenes of those who have been brought up under the sound of the gospel.

"Being considered no longer good for anything, they seldom receive in old age those tender attentions which they so greatly need, and are even denied the tear of sympathy to alleviate the gloomy forebodings of annihilation that reign within. But they are nurtured from early years to hate sorrow. The hoarse voice of the war-song, and the sound of the dance, are the only soothing accents which the dying Chief requires. 'Why so merry,' I asked a dancing party, 'and your Chief so ill?' 'He likes it,' was the reply.

"Andria Seretse, whose brief history I now present, was the son of a chief man, who, when the gospel was first introduced in these regions, gave good promise of becoming one of its earliest converts. But time has not realised our hope, and he is a heathen to this day. The mother of Andria, a woman who always ridiculed the Word of God, and advocated heathen customs, also continues the dupe of ignorance and the slave of sin.

"When about to commence a course of instruction to prepare him for future usefulness, an affection of the spine commenced its slow but fatal attacks. He died in April last, after having been a sufferer for three years, the greater part of which time he lay in infant helplessness.

"As he could read and understand English, he spent much of his time in perusing simple books in that language; but the English Bible was his daily companion. So long as he could use his fingers, he was in the habit of writing letters on a slate, first to one and then to another of the members of the Mission-families, and especially to Mrs. M., to whom he seemed to feel an affectionate obligation and esteem. But long before he left his frail tabernacle every limb was powerless: he became incapable of moving a single muscle, and the Tongu ceased to articulate. His eyes alone retained language, and those told eloquently the emotions of his mind.

"When he lost the power of articulating, he spent most of his remaining time, which was more than a year, in reading the Bible. Mr. Hamilton made a stand on which to lay the book: he was daily raised upon his couch, and there he would sit the live-long day, perusing the passages of Divine Inspiration, which contained all his hope and all his desire. When he wished a leaf to be turned, or to read in another place, he gave a sign with his eyes, which retained their animation to the last. He evinced a lively interest in the progress of translation, and eagerly read every new production from the press.

"Though the progress of the disease was sometimes painful, his countenance never lost

its wonted smile; while it would brighten, as if a ray of Divine glory had fallen on it, when a Saviour's love became the theme; and thus smiling, when seized by the last paroxysm which loosed the silver cord, he fell asleep in Jesus."

To many friends of the Society, who knew the Bechuana girl, of whose conversion our Missionary, Mr. Solomon, of *Griqua Town*, writes, the following intelligence will be truly welcome:

"At Gossiep and Tsantsaban I received seventeen additional members: amongst these was Sarah Roby, a young Bechuana woman, who, when an infant, was rescued by Mr. Moffat from the grave into which she had been cast alive by her unnatural parent. Notwithstanding the privileges she enjoyed in the family of Mr. Moffat, and during her visit to England with him and Mrs. M., her mind did not appear to have been much impressed; and, on her return to this country, her conduct was so unbecoming that Mrs. M. was obliged to part with her. She then came for a short time to Griqua Town, and, during her residence here, she manifested such levity and carelessness that I trembled lest she should become a total wreck.

"Sarah then went to her father, who lives at Gossiep, and, before long, appears to have felt her guilt and responsibility. When she saw so many young Bechuanas coming forward to give themselves to the Lord, her conscience smote her: she felt that if she, who had enjoyed such superior privileges, remained impenitent and unbelieving, while so many, with fewer advantages embraced the gospel, an awful responsibility would rest upon her. She, therefore, resolved to seek pardon for her past neglect, and grace to enable her in future to serve the Lord. She accordingly entered the class of candidates, and, having continued to give satisfaction, was received, together with her husband, into Church fellowship."

III.

From MADAGASCAR, so long the scene of heathen persecution and of Christian triumph, the communications received during the past year have been few; and for this we may easily account, from the difficulty and danger attending their transmission. But the intelligence, though limited, fully confirms all former statements; and shows that, although the sufferings of the Christians have increased in intensity, their faith and courage have been upheld by Him for whom they gladly suffer; while their numbers have increased by the accession of new converts. These patient and heroic confessors, in their latest communication, the date of which is uncertain, write as follows:

"The following is our present state:—On the 15th day of the first month persecution broke out, and twenty-one were caught: the

Tangena Ordeal was given to nine—eight lived and one died; five were condemned to pay half the value of their persons; five were imprisoned; and two concealed themselves. But the persecution has not prevented the spreading of God's Word, but, rather, has caused it to spread much more,—nay, far and wide. The bonds of the prisoners, the preservation of those tried by the Tangena Ordeal, the hiding-places of the concealed, and the blood of the martyrs, have facilitated the growth of God's Word in the hearts of men. When any are condemned to be sold as slaves, none will buy them, because the Lord has softened their hearts; and when any of those that conceal themselves make their appearance, none has strength to accuse and imprison them, for the Lord restraineth the wrath of man.

"How wonderful is the power of God, as seen by us at present in the spirit of anxious inquiry produced in the minds of the people. They come to seek the Lord in the prison with the prisoners, in the hiding-places of the persecuted, in the mountains, and in the dingles: wherever and whenever they can meet with any calling upon the name of the Lord, thither they resort.

"The five persons that were in chains remain in his own house, a watch being set over them; but even those set to guard them do not always remain with them, and the Lord has taken away their chains. Preaching the Word, and mending the Bibles and the Tracts, is the only work they do. A great many people go to talk and converse with them, and even the jailors who watch them have become Christians. This great power fills the minds of the people with astonishment, and their hearts tell them that there is a God."

CHINA.

The Directors rejoice in being able to report, that the zealous and judicious efforts of the Missionaries to introduce the gospel to the teeming population of this vast empire *have already been followed by results which they had not ventured to anticipate.*

I.

The Society has now *nineteen European Agents* labouring in China, including four who practise surgery and medicine as auxiliary to Missionary objects, and two who superintend the operations of the printing presses—the one at Hong-Kong, the other at Shanghai. These devoted brethren are distributed at four principal stations—Hong-Kong, Canton, Amoy, and Shanghai; and from these central points they diverge to the surrounding populous districts.

Canton is the only Chinese city in which the people have manifested any direct hostility to Missionaries; and in this they appear to have regarded them rather as *foreigners*, against whom they have a long-cherished enmity, than as

teachers of Christianity. But even here the benevolent and successful labours of Dr. Hobson have triumphed over their prejudices; and, in June last, he reports:

"Our labours in healing and teaching go on admirably together—the one draws large numbers of patients to the place, who are, for the most part, relieved and cured; and the other publishes unto them the gospel of peace and salvation. If any of our friends in England could be present, they would be pleased, I think, to see the arrangement and order everywhere observed. The room that I have fitted up as a waiting-room and chapel, answers its purpose admirably. It will suit 200 persons. Last Sabbath was our first public preaching-day. About 100 persons were present; among others, several Chinese ladies and gentlemen from our vicinity. A-fa spoke warmly and well; and I endeavoured to commend and apply what he said."

From the city of *Amoy*, also, the Rev. A. Stronach writes in terms the most encouraging:

"At our daily Chinese Services, as well as those on the Lord's-day, the attendance is generally very encouraging. Often, while expounding Divine Truth to the large and earnestly-listening congregation before me, the presence of the Lord is powerfully realized. The hearers attend with peculiar earnestness and feeling, and many of them evince the conviction of their minds, that the gospel is indeed from Heaven. I think myself warranted in believing that a goodly number of my hearers are now 'receiving the love of the truth, that they might be saved;' and that ere long, through the Divine blessing, we may expect to be gladdened by hearing them saying one to another, 'Come, and let us join ourselves to the Lord by a perpetual covenant that shall not be forgotten.'"

From *Shanghai*, where public Christian worship has ceased to be a novelty, the intelligence is of the same character:

"Those of us," say our Missionaries, "who have become sufficiently acquainted with the Chinese language, have continued to make known the gospel by public preaching, in the Society's Chapel, to listening hundreds. Besides a service in the English language, conducted by the Missionaries in rotation every Sabbath morning, three Native Services have been held in the Chapel, and one in the Hall of the Hospital every Sabbath day; also, two regular Week-evening Services in the former, and two daily services in the latter, for the sick, and those residing on the Mission-premises."

"The Colporteur, Wang-show-yih, in company with one of our newly-arrived Brethren, has also been in the habit of attending the chapel several afternoons during each week, and addressing those who may happen to be present. In almost all of these services we have an encouraging attendance, some coming regularly for a succession of weeks."

II.

By the Imperial Decree in favour of

Christianity, our Missionaries are permitted to extend their labours within a day's journey of the several cities in which they are located. This liberty they have diligently improved; and, in the surrounding crowded districts, they have been treated with respect and kindness, and have proclaimed the Word of Life to attentive and astonished multitudes.

The Rev. W. Milne, of *Shanghai*, in October last, gives a brief but interesting statement of several Missionary journeys performed by his colleagues and himself, and the encouraging aspect which the population everywhere presented:

"April 20.—Went to Nanziang, thirteen miles distant. It contains a population of about 50,000, and is of considerable commercial importance. Our time being limited, we hastened directly towards one of the principal temples by a side street, distributing tracts, which were willingly received, as we went along. Though we did not expect a large assembly at the place of meeting, we were pleased to find the news of our arrival had so spread, that Dr. Medhurst had, in a short time, a congregation of about 800 people; to most of them he preached, for the first time, the words of everlasting life. We were much pleased with the attention of the audience, though their appearance indicated an extreme of ignorance and unconcern about Divine things."

"May 1.—Visited Kong-Wan, about five miles from Shanghai. We had been informed that a great feast would be celebrated to-day in honour of the Idol, and that there would be a large crowd of people present. On reaching it we were astonished at the vast assemblage already in the town, and the myriads who were pouring into it from every quarter. It was estimated that there were not less than 100,000 people. We walked through the streets, distributing tracts; and Dr. Medhurst preached twice, on one occasion to about 700 at once. We repaired thither on the following day also, when Mr. Milne enjoyed a favourable opportunity for testifying against the follies and sins of heathenism. The people quietly and approvingly listened; and though surrounded by all the symbols of idolatry, and by multitudes eager in the practice of it, we were not in the least molested or annoyed. We do not believe that the people indulge the slightest prejudice against us as missionaries; on the contrary, we are persuaded, that, when they are brought to know our object, it will be approved and esteemed. Happy sight will it be, when, instead of such a vast concourse of human beings collected for idolatrous purposes, many shall be gathered together in different parts for the worship and service of God."

III.

At each of the four Stations already named, a *Native Christian Church* has been formed, and to these several new converts have been recently added.

The Rev. Dr. Legge has had the hal-

lowed pleasure, since his return to *Hong-Kong*, of receiving six additional Chinamen into the fellowship of Christ. They were for the greater part young men who had enjoyed his fostering care in former years, and whose hearts the Lord had gradually opened to receive his Word. They had to encounter opposition, and to make sacrifices for Christ's sake; but, having found a sure refuge in his Cross, they renounced for ever the gods of their fathers; made a good confession before many witnesses; and were baptized before a crowded assembly, including many natives. Their subsequent conduct has well sustained their Christian profession; and our esteemed brother rejoices in the hope that they will prove his crown of rejoicing in the day of the Lord Jesus.

The history of the new converts of *Amoy* is also deeply interesting; two of them consist of an aged father and a son, of whom Mr. Stronach thus writes:

"Go-t'o, having cast off idolatry, given up worldly business on the Lord's day, and proved himself a serious inquirer after the way of holiness and peace, has since become confirmed in the faith of Christ, and come forward to devote himself to the Saviour as His gratefully-adoring disciple. His son, too, has also given satisfactory evidence of conversion, and is, I trust, a humble, yet ardent follower of the Lord Jesus."

Their practical renunciation of idolatry was most expressive of the contempt and loathing with which they now regarded the objects of their former veneration:

"They cast their idols," says the missionary, "as useless lumber, on the roof of their dwelling-house, and afterwards, on my asking for them, they cheerfully gave them up to me. From the way in which the idols were thrown on the roof, they have been somewhat damaged and broken; yet I think it may be interesting for the Society to have in its possession the identical images which were for many years worshipped by those who are now our devoted 'brethren in the Lord.'"

"These two ill-looking, worthless images, were once held in great veneration by Go-t'o and his family, who used to present offerings and prayers to them, and whose wrath they greatly feared. But now, every member of the family has entirely ceased from idol-worship. Both the father and the son give us entire and uniform satisfaction, by the evident sincerity of their endeavours to serve and to glorify our Lord and Saviour: both in their speech and by their lives they aim to commend His 'great salvation' to their fellow-countrymen in *Amoy*."

IV.

The paramount importance of *Native Agency* in China is fully appreciated by our Missionaries; and in each of their

stations they encourage those of the converts who are suitably qualified, to engage in Christian efforts for the salvation of their countrymen.

At *Canton*, the devoted *Leang-Afah*, now an old disciple, but still retaining the Christian vigour of earlier years, is a most efficient helper to the truth.

At *Amoy*, *Go-t'o* is employed as a Scripture-teacher, and engages in his duties with his whole heart. From his sincere desire for the welfare of his countrymen, his glowing piety, and his sedate demeanour, he commands the respect of the people generally, and is almost always welcomed into the houses of the Chinese whom he visits, both in town and country. He has already distributed hundreds of tracts and books, and has brought several persons to the chapel, who are now constant hearers of the gospel.

In *Shanghai*, also, our brethren are assisted by the itinerant labours of *Wong-shan-yet*, of whom they speak in terms of great respect and commendation:

"In addition," they observe, "to his frequent visits to the chapel, he lately went to *Hong Chau*, a large and populous district, about 150 miles distant. He has reported very favourably of his visit, and of the willingness of the people there, as at other places, to hear and receive the word of God. He seems to have been greatly encouraged in his work, and to have enjoyed the utmost facility in circulating books and tracts."

But in the island of *Hong-Kong* the adaptation and power of sanctified native labour has been most clearly manifested:

"From the commencement," says the Rev. J. Cleland, "we have had the assistance of *Chinese Christians*, who came up from *Malacca*, when China was so far opened to the gospel. I do, of a truth, believe that the evangelization of China must be brought about, instrumentally, by the natives themselves. These men are faithful disciples; I know none more so, no, not even in England; none to whom I could more cordially give the right hand of Christian fellowship; none whom I could more love as Christian brethren, faithful followers of the Lord Jesus. Here was the little leaven, the grain of mustard-seed, the salt of the earth! We had thus somewhat to begin with, which was denied to the other stations in China. God has blessed this instrumentality, fitted, as it is, both by nature and by grace, to begin and carry on the work; by nature, because the language and country of China are their own; by grace, because the love of Christ has been shed abroad in their hearts."

INDIA.

From no quarter of the heathen world is the cry of perishing souls for help more

loud and piteous than from India; and from no other could the appeal be made to the churches of our country with *equal* force.

I.

The necessity of *education* for the *youth of India* is universally admitted; but the *peculiar efficiency and worth* of Mission-schools consist in the character of the instruction which they supply. They are seminaries of *Divine truth—nurseries for the Church of Christ*. This is their primary and avowed design; and all the knowledge they supply is sanctified by the Word of God. In this department of Christian effort the London Missionary Society takes its share. The number of its schools is *three hundred and thirty-seven*, and its scholars *exceed twelve thousand five hundred*.

II.

The intellectual and moral debasement of *women* in India almost exceeds the power of description; and it will, therefore, afford additional gratification to the friends of the Society to be informed, that of the number of schools just reported, *sixty-one* are for *girls*, and that in these more than *seventeen hundred children* receive daily Christian instruction. In these many have been trained, who, under the Divine benediction, have become eminent Christians and useful teachers.

The *Hindoo females*, from their extreme ignorance and superstition, are generally the easy dupes of their heartless and mercenary priests; and the following simple narrative is the autobiography of one who having, by the grace of God, been rescued from these impious delusions, now lives to rejoice in the peace and liberty of the gospel:

"From my infancy," says the writer, "till I attained to years of discretion, I lived totally ignorant of eternal things, and, consequently, was very indifferent to the welfare of my immortal soul. Afterwards I reflected on heaven and hell; and, feeling desirous of obtaining eternal happiness, I earnestly inquired of Hindoo Goorooos (priests), 'what I should do to obtain heaven?' Some directed me one way, and others another way; and by them I was taught several muntrums (prayers), in order to obtain heaven and see God.

"One Gooroo said, 'Bring some offerings, and then I will instruct you.' When I did so, he directed me to shut my eyes, and close my nostrils and ears: this was done by placing my thumbs on my ears, and closing my nose with my fingers. 'Then,' said he, 'turn your eyes inwardly, and you will behold a light, and know that that light is God.' Having

done so, I imagined I beheld a light; but afterwards I was convinced that I was deceived.

"With very great desire I went to another Gooroo to learn muntrums. After keeping me waiting about a year, he told me one day to bring frankincense and other articles. On receiving these, he washed his feet in a basin, poured some of the water into my hands, and directed me to sprinkle it over myself. He then taught me a muntrum, and said, 'If you repeat this prayer, with your ears, eyes, and nose closed, you will obtain salvation.' I went to another Gooroo, and requested him to teach me some prayers. He told me that if I would give him a rupee he would do so. When I replied that I was not able to give him so much, he would not condescend to speak to me.

"In this manner I found by experience that these Goorooos were deceivers and oppressors, and their many muntrums of little worth. Being in ignorance, and finding no peace to my soul, I felt great sorrow, because I could not find a proper teacher to instruct me in the right way. At this juncture, God in great mercy caused teachers from Cuddapah to come to my village. When I listened to the history of Jesus Christ, his incarnation, miracles, holy life, sufferings, death, and glorious resurrection, I was convinced that he alone was able to save me from the penalty of my sins, teach me the path to heaven, and impart eternal happiness; and from this period I detested idol worship, and every system of false religion; and, trusting in Jesus Christ alone, I commenced praying to the true and living God.

"After a period of probation, I was examined relative to the work of grace in my heart, and my knowledge of the doctrines of the gospel. I was baptized by the Rev. John Shrieves, and admitted into church-fellowship; and then, with my brethren and sisters in the Lord, commemorated the dying love of Him whom I find every day more exceedingly precious to my soul. As far as I am able, I tell to others what Jesus has done for me; and to him be glory for ever and ever. Amen."

III.

The *Christian Churches* of India, under the pastoral care of our Missionaries, *twenty-five in number, include upwards of one thousand members*.

This is strikingly illustrated in the following extract of a letter from the Rev. Messrs. Rice and Coles, of Bangalore:

"On Lord's day, October 1st, it was our happiness to administer the ordinance of baptism to two very interesting men, who have lately been brought out of darkness into marvellous light. They reside at Cavery Putna, a large town, about sixty miles from this place. Both are respectable men, of good caste, belonging to the Shiva sect. One, *Chinnappa-Chetty*, is about fifty-seven years of age; and the other, *Busappa*, about thirty. Ten or eleven years ago their town was visited by a missionary, when the latter received some tracts and a copy of the Gospel of Luke. The books were not valued at the time, but

they served at least to direct attention to the important subject of Christianity. About three years since a Gooroo (Hindoo priest) came from Oossoor to reside at their town, bringing with him a great number of Christian books, and evincing a considerable acquaintance with their contents. From conversations with this Gooroo, *Busappa* was led to inquire further into the nature of Christianity.

"The firm faith and deep feeling of both have greatly delighted us. Reading and hearing the word of God, and prayer, have constantly occupied them ever since they came to Bangalore. They often retire for private devotion, and have been overheard early in the morning, and even late at night, pouring out their hearts before God with tears. They are both men of good standing amongst their own people; and the younger of the two possesses property to the amount of 4,000 or 5,000 rupees, all of which he expects to lose; but this does not appear to cost him a thought, *nor indeed has he ever mentioned the subject.* The only anxiety of the younger convert seems to be to prevail upon his wife and two children to join him in embracing Christianity. Their sincerity being thus made evident, we thought it right to receive them into the church by the rite of baptism.

"They have both returned to their homes, accompanied by two of our native teachers. They expect persecution, but are prepared, in the strength of God, to endure it."

CASH STATEMENT OF THE LONDON MISSIONARY SOCIETY FOR THE YEAR 1848-9.

INCOME.

Received from London and its vicinity	£12,315 10 0
Counties of England	29,353 13 8
Wales, Scotland, and Ireland	4,849 6 3
Legacies	4,375 12 7
Dividends	699 3 2
	£51,598 5 8
Received at the Missionary Stations towards their own support	12,914 18 0
	£64,508 3 8

Note. — Contributions for the Col-

lege at Calcutta, included in the above . . . £2,692 7 2

Total expenditure 67,238 12 9

(Including the sum of £2,071 5s. 10d., on account of the College at Calcutta.)

Excess in expenditure . . . £2,730 9 1

A comparison of the foregoing Financial Statement with that of the year preceding, will show the following results:

Home receipts for the year ending March 31st, 1848, EXCLUSIVE of the permanent investment by Miss Fleaureau of £4,533 14s. 4d. for China, &c.; and also of £6,347 0s. 2d., the amount of special donations, to meet the anticipated deficiency of that year—£50,765 1s. 2d.

Ditto for the year 1848-9, £51,593 5s. 8d.

Showing an increase on the latter year of £828 4s. 6d. This, however, arises chiefly from the increased amount received during the year for the College at Calcutta.

Note.—It must also be stated, that the receipts from the manufacturing districts of England have fallen short of the former year, to the extent of £1,500, showing a general advance of more than a corresponding amount throughout the other counties of England, and in the metropolis.

The amount of contributions raised at the Mission stations is less than that of the former year by £3,054 2s. 9d.

Of this, the deficiency from the West Indies alone is £2,856. The remittances also from Polynesia, from various causes, are always irregular: last year the amount was unusually large; this year it has been unusually small; presenting a difference of £2,113. These two items of deficiency evince an increase at the other Missionary stations of £1,900.

The expenditure of the Society, as compared with the former year, exhibits the large reduction of £12,026 12s. 4d.

But in the outlay of 1847-1848 were included two extraordinary items—namely, the repairs and outfit of the "John Williams," £3,000; and the sum of about £5,000 for the establishment of New Missions in China; leaving an absolute reduction in the ordinary expenditure of the Society of full £4,000.

Essays, Extracts, and Correspondence.

THE MORALITY OF THE ANONYMOUS.

THE following article originally appeared in the BRITISH BANNER; but as it comprises principles of great practical importance, it is deemed desirable to give it a permanent record in the pages of the CHRISTIAN WITNESS.

AMONG matters affecting social morals, there are few things of greater import-

ance than Anonymous Writing in reference to points touching character; and yet this is a subject on which even many professors of Christianity greatly require to be instructed. As a thing which admits of publication, also, it is a subject with which the Conductors of the Press have much to do, and one on which, from

recklessness, from envy, from malice, or from cupidity, or from a mixture of them all, they sometimes culpably err. They admit letters or Advertisements, or both, which violate truth, and injure the fair fame of their fellow-citizens. The morality of the vast portion even of the Religious Press in this matter is very low, and such as cannot fail to excite the indignation of men of virtue and of honour. We have, at present, had this subject so strongly forced upon us, by circumstances connected with Belgrave Chapel, Leeds, that we cannot allow it to pass without a few words of animadversion.

The facts are these: first came the following Advertisement, without note or comment, with stamps to cover the cost of insertion, and of two copies, one to be sent to the Rev. Mr. Conder, of Ryde, Isle of Wight, and one to a "Box" of a given number, Post-office, Leeds:

WILL BE READY, ON SATURDAY, APRIL 28th, the very EXTRAORDINARY and UNPRECEDENTED PROCEEDINGS connected with the Election of Minister for Belgrave Chapel, Leeds.

"Hear this, I pray you, ye heads of the house of Jacob, and ye princes of the house of Israel, that abhor judgment, and pervert all equity," Micah iii. 9.

"Verily I say unto you, They have their reward," Matt. vi. 2.

"Verily I say unto you, They have their reward," Matt. vi. 5.

"Verily I say unto you, They have their reward," Matt. vi. 16.

Our Publisher asking council under the circumstances, our instructions were, at once to return the Advertisement, with the stamps, to the said "Box," apprising the "Box" that the Advertisement was inadmissible; which was done accordingly. A few days after came the following letter from the *Leeds Intelligencer* Office, written on a slip of the office-paper, with the customary printed heading:

*Leeds Intelligencer Office,
April 12, 1849.*

SIR,—I beg to forward you the accompanying Advertisement, "Proceedings on Appointment of Minister at Belgrave Chapel, Leeds," for publication in the *BRITISH BANNER* of Wednesday next.

If you will please to send me your charges per return of post for one insertion, and a paper addressed to me, the amount shall be sent in time to reach you before publication.

I am, Sir, yours respectfully,
GEORGE BECKWITH.

Proprietor *BRITISH BANNER*,
London.

This *Intelligencer* is the Tory Journal, and well known to be in the interest of Dr. Hook. The parties connected with

it, therefore, it may well be supposed, would be very ready in promoting the publication of a pamphlet that might show to the prejudice of Dissent. To this letter we dictated a reply, to the effect that the Advertisement came to us, in the first instance, in a manner so calculated to excite suspicion, that even in its improved form we entertained doubts about its character, and could not commit ourselves to it in the dark—that such publications were seldom the dictates of either wisdom or piety, and were generally fraught with mischievous consequences—that the Editor's experience and observation had gone to show the extreme impropriety and general impolicy of disappointed members of churches rushing to the Press, and appealing to the wide world;—that cases might arise, although very seldom, to demand publication for the vindication of personal character or conduct in a given locality; but that no good end could possibly be served by appeals to nations, and telling people of both the Indies of the impropriety of the proceedings of the deacons of Belgrave or any other Chapel—conduct which nothing could require or even warrant, but a previous attack, in the same public way, by the assumed wrongdoers, the deacons, which, in the present case, had not been done;—that the *BRITISH BANNER* existed to promote love and union among churches, not strife and division; and that, therefore, it could not, for any pecuniary consideration, be made the vehicle of personal censure, or slanderous misrepresentation;—and that, therefore, the sheets of the forthcoming Pamphlet must be submitted to our inspection, before a definite answer could be given on the point of insertion. The sheets came not; but, in their place, the following letter:

Leeds, April 19, 1849.

Mr. Finlinson begs to acknowledge the receipt of note from the Editor of the *BANNER*, and, in reply, begs to say that he is not aware that he has censured the Editor's conduct, but expressed himself surprised at the refusal of the insertion of the Advertisement alluded to. It is highly probable that the Editor is much more experienced than the writer, and that, when he, the writer, has had more experience, it may possibly be that he would also wish to repress the truth. The Editor asks, "Why proclaim the doings, or the writer's notions of the doings of the officers of Belgrave Chapel?" He would only say in reply, that it is highly necessary, in his opinion, that such should be the case, and that they had it promised them previous to their last mock election meeting. With respect to the Advertisement "in the first instance coming in the very suspicious manner, and sent anonymously," I

much regret it should have been the case, as it was without my consent or knowledge. The simple fact is, that I waited at the office of the *Leeds Intelligencer* with the Advertisement, and left them four copies, amongst which was one for the BANNER, and requested them to send them to their proper place for insertion, *all of which have received attention EXCEPT THE ONE FOR THE BANNER*, and I cannot but admire the manner in which the Editor has taken the subject up. The writer would trust that he is moving in the "light," as well as the Editor: he has no "secrets to conceal."

The writer expresses "surprise" at our refusal to insert his advertisement, and no wonder, since all the other papers to which it was sent, without a word, took his money, and gave publicity to his project; and he "cannot but admire the manner in which the Editor has taken the subject up;" but as there is nothing new in our course, this wonder is, as usual, the effect of ignorance. We have merely brought him under the general rule which governs our whole Editorial proceedings. During the last six or seven years, we have often had occasion to resist the solicitude of weak, or foolish, or mischievous men; and, not seldom, to administer wholesome counsel. Our readers need not be appraised, that, when a clear case of wrong is made out, our best assistance—careless of all considerations arising from either the wealth or dignity, power or numbers, of those whom duty requires us to assail—is ever ready to aid the injured in obtaining redress.

Our doctrine is, that where the character and honour of individuals, churches, or institutions are concerned, the accuser ought to stand forth with open face, as a simple circumstance which will operate, in many ways, to check the evils to which human nature is ever too prone. The advantages of this to the interests of truth and good manners are too numerous to be detailed. Suffice it to say, that this alone would, generally, prove a sufficient guarantee for propriety, both of tone and of language, whereas the use of a mask yields, to minds of a cast low, base, and malignant, a temptation to gratify the worst passions too strong to be resisted.

While such is our doctrine, it may not be uninteresting to our readers to know, that in all things our practice corresponds with it. As a fixed rule, neither in our Pastoral nor in our Editorial capacity, do we read anonymous communications. We demand that, in every instance, they shall bear the true signature of the writer; and, in the absence of that, immediate destruction follows. If all is right, a

mask is needless and foolish, and will often be attended with disadvantage; if, on the contrary, it is used to shield the author of misrepresentation, falsehood, or slander, we can permit no man thus either to injure others or insult ourselves. There is a childish and preposterous fondness for this sort of communication, even among decent people, where no possible reason can exist for using the anonymous; and we doubt not many of these suffer, in our office, from their perverse whimsicality, for many and many a goodly manuscript is consumed on the moment of its arrival, without a line of it being perused. In every case, and in everything, we must know who appears in our pages; and where justice and honour seem to us to require it, the name of the parties must also be affixed. But our rule extends, with still greater force, to printed publications, affecting character, whether our own, or that of others. We can hold no intercourse with men in masks, and hence all parties who address us in that manner entirely lose their labour. We ourselves act in the light, and speak without a vizard, and all who, on any account, wish to engage our attention, must meet us on the same ground.

It may be useful to all who act hostilely towards us to know how little we make of their anonymous lucubrations; and our friends will probably learn with surprise, that, on the announcement of such publications, we never purchase them, and, even in the event of their being sent, we read them not. It will be in the remembrance of many, that when we had occasion, some eighteen months ago, to defend the London Missionary Society against the malice of the "Marrow" men, an individual, professing to be a "Member of the Congregational Union," published an Address to them—being an invective against ourselves. It may, perhaps, gratify that worthy to know, that, up to this moment, we have not only not read, but actually not even seen his Manifesto! It will be further remembered, that when we had occasion to defend Christian Truth and the Christian Sabbath against Mr. W. Lloyd Garrison and the so-called Anti-Slavery League, we gave mortal offence by the force of our reasonings, and the success of our Appeals to the English people, which, everywhere, cut the ground from under the "Illuminators," who endeavoured to make reprisals upon us by publishing a "*Trial of the Christian Witness*," in which counsel, judge, and jury all

figured, in Westminster style. Now, we have to inform the Author of that redoubtable production, which he had the politeness to send to us, that it lies up to this moment in our study unread! The last effusion, of this description, survived its arrival in our office somewhere between four and five minutes, till we had time to pitch it amid the flames. The "second edition" of the same, not half a minute, till it was reduced to its chemical elements. We are happily endued with a remarkable absence of all curiosity concerning things anonymous, so that, Nature aiding our principle, we should have no difficulty in promenading daily amid 10,000 volumes, all written in abuse of our fair fame, without having the curiosity to look into one of them.

But, from some of our friends who have not the same virtue of contemptuous indifference, we learn that the writer is a sort of Rush, with his widow's dress, wig, and veil, cloak, dagger, and blunderbus, bent on the massacre of as many good men as he can possibly reach,—in a word, the moral monster who seems to have sat before the poetic eye of Pollok when he drew the following picture :

"T was Slander filled her mouth with lying words,
Slander, the foulest whelp of Sin. The man
In whom this spirit entered was undone;
His tongue was set on fire of hell, his heart
Was black as death, his legs were faint with haste
To propagate the lie his soul had framed;
His pillow was the peace of families
Destroyed, the sigh of innocence reproached,
Broken friendships, and the strife of brother-
hoods;
Yet did he spare his sleep, and hear the clock
Number the midnight watches, on his bed,
Devising mischief more; and early rose,
And made most hellish meals of good men's
names.
From door to door you might have seen him
speed,
Or placed amidst a groupe of gaping fools,
And whispering in their ears, with his foul lips.
Peace fled the neighbourhood in which he made
His haunts; and, like a moral pestilence,
Before his breath the healthy shoots and blooms
Of social joy and happiness decayed.
Fools only in his company were seen,
And those forsaken of God, and to themselves
Given up. The prudent shunned him and his
house,
As one who had a deadly moral plague.
And fain would all have shunned him at the day
Of judgment, but in vain. All who gave ear
With greediness, or wittingly their tongues
Made herald to his lies, around him waited;
While on his face, thrown back by injured men,
In characters of ever-blushing shame,
Appeared ten thousand slanders, all his own."

If we might use the freedom, we should recommend these lines, by way of motto, on the title-page of the next edition, which we suppose it may reach; for where books are not sold, but distributed by post, editions are easily multiplied. If report be correct, the falsehood of this

Censor is equal to his malice. For the benefit of our friends, we may so far deviate from our rule as to specify a single case out of a number, some of them, it would seem, on a larger scale. We understand he affirms that we received, some seven years ago, £50 from the *Patriot* Committee, for writing down the Bible Monopoly. Well, if we had, where was the guilt? where the gain? The toil involved in that great undertaking would have been poorly compensated by three times that sum,—toil which, devoted to regular authorship, would have brought us fourfold that sum. But it is a pure fiction. We never desired, or expected, or received, from any quarter, for the humble measure of assistance we had the honour to yield, on that memorable occasion, to our admirable, but ill-requited friend, the greatest living benefactor of mankind, Dr. Adam Thomson, one farthing! Nay, more; we were pressed to publish the Letters in a handsome volume, as a sort of memorial of the struggle and its glorious results. We did so; but the public, having obtained cheap Bibles, cared nothing for Memorials, and nearly the whole of the edition lies upon our hands to the present hour! So much for our profit by the adventure. But the whole is not told: a few generous, public-spirited gentlemen, conceiving that we had claims on the church of Christ, held one or more meetings, at which a series of resolutions was adopted and published, expressive of a purpose to raise a pecuniary tribute on our behalf, which was to go to our family. Trustees were nominated, and Messrs. Hankey appointed as bankers to receive subscriptions; and from that hour never more was heard of the matter, till, about six months ago, our friends the Messrs. Hankey transmitted us a note, apprising us that, on looking over their books, they found a sum of 50s. standing to our account, and asking what they should do with it! Thus ended the gain and the glory of our Bible Monopoly labour!

This fact is offered to our friends as a specimen of the veracity of this reckless accuser of the brethren. We can condescend upon nothing further, although, as we have said, his statements comprise falsehood, with respect to ourselves, far greater than this. We have henceforth and for ever done with him; but we frankly confess to considerable satisfaction in the homage which is thus paid to the weight of our words with respect to the conduct of the Wesleyans in the

Colonies of Britain, in relation to Government money, and to the force with which we have smitten the Distributors of the *Regium Donum*, who have received a blow they will never recover; and health and life permitting, and Parliamentary matters allowing space, we have to apologise them that that blow will be followed up,—a notice which is tendered for their benefit, that they may set their house in order, for the days of their Distribution are numbered. This is an evil too great to be tolerated, and we can assure them that no effort which we can put forth for its extinction will be spared. At the same time, a power and a strength of purpose, if possible still greater, will be put forth to render worthy Nonconformist Ministers independent of so miserable and so dishonourable a provision.

We have, in conclusion, to express our surprise at the avidity with which men of sense and piety seize such publications as those to which we refer. They must allow us to say, that it is not to their credit; it is not for the good of society; nor is it in keeping with the character of the man described by the highest authority as one that "taketh not up a reproach against his neighbour." A little reflection, we are satisfied, would convince them of their error, and bring them to the conscientious conviction that it was their duty, in such matters, not to purchase; and, in the event of gratuitous presentation, not to read.

One word to our Contemporaries: We notice that the *British Quarterly*, the *Eclectic Review*, the *Evangelical*, and we know not how many other Magazines, and the Weekly Newspapers, have all given currency to the Advertisement of the publication in question—a deed which, they will permit us with all frankness to say, while to us it is a matter of perfect indifference, as it can bring no harm, is, to them, dishonourable; and we further say, that, supposing circumstances changed, no such advertisement of any such publication, in which they, any or either of them, may occupy the principal figure, shall ever find a place in our columns. The Editors we blame not; to them, we believe, the fact was unknown, till they saw it in their own pages; but they ought to have a more correct understanding with those who manage that department. EDITOR.

SUGGESTIONS FOR IMPROVING CONGREGATIONAL PSALMODY.

HAVING in a previous paper endeavoured to

illustrate the uses of Christian psalmody, we propose now to offer some suggestions as to the best method of securing all the advantages it is fitted to yield. And these suggestions will have respect to the subject matter of sacred song, the nature of the poetry, the character of the music, and the spirit and manner of the performance.

With respect to the subject matter of our sacred poetry, it is obvious that it *should embody scriptural sentiments, and such as are suitable for singing in public worship*. With all our improvements in hymnology, it is painfully evident that our hymn-books contain many hymns which are unscriptural in sentiment, and many more which are most unsuitable for the exercise of praise. The Psalms and Hymns of the justly celebrated Dr. Watts are, as we have intimated in a former paper, open in a measure to this objection. Notwithstanding the unparalleled excellence of his collection as a whole, and the almost matchless perfection of some of the best specimens of his poetic compositions, it must be admitted that the sentiments of some of his hymns, or portions of them, are defective; and it is matter of surprise that no individual, or society of Christians, has attempted an emendation of the psalms and hymns of this distinguished poet, who, we venture to say, had he been living now, would have modified many of the sentiments of some of his most beautiful productions, and removed altogether some objectionable verses; a service to which, if we mistake not, the Congregational Union has pledged itself, and which most appropriately devolves upon the representatives of a denomination of which this sweet singer was so bright an ornament. Some of his hymns are faulty as conveying, more in phraseology than in spirit, unscriptural representations of the character of God, and the nature of the atonement; as, *e. g.*, those in which he represents "God the might maker" as dying, his throne as "a seat of dreadful wrath," and the blood of Jesus as that which "calm'd his frowning face." These and other hymns which exhibit God under an aspect of vindictiveness not at all in harmony with his revealed character, and which, perhaps, arose out of the author's sympathy with the stern theology of his day, are, in consequence, unsuited for public worship; which is the more to be regretted, because some portions of the hymns thus disfigured embody admirable scriptural sentiments most beautifully expressed. There are some again, as his paraphrases of Solomon's Songs, and a few others, which are expressed in a somewhat sentimental, not to say luscious phraseology, still in harmony with another feature of the then prevalent theology, and which, by the association of earthly passions with sacred themes, tend to degrade the Christian's fellowship with the adorable Redeemer, and to excite the ridicule, if not the bad passions, of the ungodly. There are others, which are chiefly hortatory, addressed to saints, and sometimes to sinners; and, though exceedingly fitted for profitable meditation in private, are not at all fitted for singing in public. There are many which, instead of celebrating the perfections and goodness of God, celebrate the virtues, and, what is worse, the

fallings of his saints. It is manifestly incongruous for the clerk, at the commencement of Divine worship, to say, "Let us sing to the praise and glory of God," and immediately to proceed,—

"Lord, what a thoughtless wretch was I,
To mourn, and murmur, and repine," &c.

and not less so, instead of celebrating the goodness of God in creation and providence, to reflect on both, by saying,

"Lord, what a wretched land is this,
That yields us no supply," &c.

We do not intend, by these remarks, to deprecate the use of all hymns which are not directly hymns of praise to God. On the contrary, we think that experimental and didactic hymns, such as embody confessions of sin, deprecations of deserved punishment, and supplications for unmerited mercies, and such as are fitted to excite our hatred of sin and love of holiness, and in any way to aid and abet our devotions, and to animate our zeal and activity in the Divine service, may, if carefully composed, be appropriately and advantageously employed by us; as the design of psalmody is to "*speak to one another*," in order to "*teach*" and "*admonish*" one another, as well as to *address ourselves to God*. Nevertheless, our sacred poetry should consist, for the most part, of hymns of praise. The character and government of God, and the work of redeeming mercy in relation both to God and man, should constitute the great themes of Christian psalmody. The creating power, and goodness, and providential care of God; the doctrine of the Trinity, the incarnation of the Son of God, the perfections of his manhood, the glories of his divinity, his vicarious sufferings and substitutionary death; his resurrection, ascension, and glorious exaltation at the right hand of the Father; his intercession for sinners, and their justification by his righteousness, and sanctification by his Spirit; and, indeed, the whole doctrine of Christ's mediation under all its varied aspects, as magnifying every Divine attribute and meeting every human necessity, the Divine personality of the Holy Spirit and the agency assigned him, and the influence he exerts in the great work of human redemption; the present privileges, the future triumph, and final glory of the church; in a word, whatever may furnish suitable matter for praise to a Triune God, and specially to the Father, or the Son, or the Holy Ghost, and whatever is fitted to aid our devotions, and to promote our spiritual good and God's glory, should constitute the subject matter of our sacred songs. It is cause for devout gratitude to God, that suitable hymns in such number and variety are possessed by us, furnished chiefly by our own unrivalled Watts; and there is a solemn obligation resting upon us to remove, as far as we are able, the existing defects of our hymnology, and so secure all the advantages of which our psalmody would admit.

But if it is important that our sacred songs should be scriptural in sentiment, and consist for the most part of hymns of praise, it is scarcely less important that *they should be simple in their poetry*. The poetry of nature and

of true devotion, and especially the poetry of the Bible, is distinguished by admirable simplicity. The Scriptures abound with every variety of poetical composition—the pastoral, the lyric, the elegiac, the historical, and the dramatic; but all are indited in the most simple, and, in consequence, in the most touching strains. In the pastoral lays, in which the "sweet singer of Israel" celebrates the watchful care and goodness of "the Lord" as his "shepherd;" in the magnificent ode, which describes the Divine Being as riding on "the cherubim," and flying on "the wings of the wind;" in the incomparably eloquent elegies of Jeremiah, and the sublime epic of "the son of Amos;" in the graphic historical delineations of Moses, and the prophets and evangelists; in the matchless dramatic history of Job, and the sublime emblematic imagery of the Apocalypse; in each and all of these we meet with the utmost simplicity of style and language. All these various kinds of poetical composition are strongly marked by simplicity. Though the words and figures are sometimes new, and even symbolical and hieroglyphic, yet they are arranged and presented in terms so plain and unaffectedly simple, so far removed from all that is artificial and meretricious, so free from everything which betokens laboured attempt to produce effect or excite sensibility, that they are clothed with a power and pathos which go directly to the heart, and produce a much deeper impression than would be produced by a more inflated and studied style. And this is precisely what we look for in our devotional poetry. The unaffected simplicity which characterises the diversified poetical compositions of the Bible, should characterise the songs of our spiritual Zion. If we would have them come from the heart, and be at once the means of expressing and producing pure and deep devotion; if we would have them stir the souls of the assembled worshippers, and produce through the whole assembly lively sympathetic worship; then our songs must be distinguished by a chaste and elegant simplicity, in harmony with the simplicity of true devotion. Most of the hymns in use among us do partake more or less of this character. Some of the best specimens of deep devotional poetry in Dr. Watts's and the Congregational Hymnbooks, are almost perfect of their kind; and it is exceedingly gratifying to observe, that the popular taste for this kind of sacred poetry is gaining strength. It is hoped that sacred songs of this character will be yet more abundantly possessed by the church as other gifted poets shall arise, who, possessing the learning and poetic skill and piety of Dr. Watts and others, shall at the same time possess the advantage of their previous experiments, and their successes and failures, and so be directed and stimulated to higher achievements in this divinest art.

Passing from the poetry to the music, we observe that *the notes of sacred music should be characterised by the same delightful simplicity*. Great care should be taken that the tunes chosen are adapted to congregational singing, and appropriate to the hymns sung; for, in the neglect of this, there will be nothing but discord and confusion, and the singing will

be a hindrance instead of a help to devotion. It is of great importance that *the tunes sung should be such as are fitted to aid and express devotional feeling*. The observance of this rule would require that *song* tunes should be very sparingly introduced, and with great caution, if at all; and this partly because they may awaken in some minds associations of a distressing nature, of which many painful instances might be adduced, and partly because they are of too light and airy a nature to give adequate expression to the sacred and sublime feelings, and hopes, and joys, of the delighted and grateful worshippers of the one true and living God. While we would have our sacred music such as would appropriately express the most joyful and exultant emotions, as occasion might require, yet it should, for the most part, be such as becomes the gravity and spirituality of the worship in which we engage. An eloquent historian of "the primitive church" tells us, that the introduction of profane secular music into the church about the fourth or fifth century, greatly corrupted its psalmody. An artificial, theatrical style of music, not fitted for the songs of Sion, took the place of those simple and solemn airs which before had inspired the devotions of the worshippers; and the music of the theatre being transferred to the church, made it the scene of theatrical pomp and display, rather than the house of prayer and praise, more fitted to minister to depraved passions than to inspire spiritual worship. All music of a light and trifling nature, and especially such as savours of theatrical display, and is fitted to call the attention of the worshippers from the exercise of praise to the excellences or peculiarities of the composition, and the skill or eccentricities of the performers, should be systematically and resolutely excluded from the house and service of God.

The tunes should always be appropriate to the hymns sung. It is readily admitted, that different tunes have a different influence upon the minds of men; the tendency of some being to promote a penitential feeling, while others are fitted to produce a joyous, thankful spirit; and it is important, therefore, that in the choice of the tunes regard should be had to the matter to be sung. The observance of this rule would lead to the entire exclusion of much of the sacred music so called in use among us, which cannot appropriately express any religious sentiments, and is not at all adapted to congregational singing. The Rev. J. J. Waite, in the admirable essay prefixed to his "Hallelujah," remarks very justly, that "many of the tunes in extensive use have been composed by men who have a very slender acquaintance with the principles of harmony, and who have either overlooked or been ignorant of the essential difference between the anthem and psalm tune." And after discriminating between the two, he says: "The anthem is set to prose; the psalm tune is designed for verse. The essential principle of the anthem is *special* adaptation to the words of a particular text; that of the psalm tune is *general* adaptation to the words and subject of a whole hymn or psalm. In the anthem the solo, duet, trio, repeat, fugue, piano and forte passages, change of

time, &c., are not only admissible, but may be absolutely necessary; in the psalm tune they are not only unnecessary, but absolutely inadmissible." He then shows, that in some of the best models of the psalm tune the essential difference is recognised, and there is "in them no solo, duet, or trio, no repeat of the words, no fugue, no change of time, no piano or forte passages, no trifling phrase," &c.; and that they possess "a general adaptation to all the verses of the hymn or psalm."

But these are the exceptions rather than the rule. Some of our most popular tunes abound with absurd repeats, compelling unnecessary and often ridiculous divisions of sentences, and a repetition of the whole or parts of certain lines of every verse, and so mangle and confuse the sentiments of the hymn as to render them unintelligible, and sometimes absurd, if not profane. Some of them,* by the introduction of solos, or duets, or trios, require that the whole congregation should be silenced while one, two, or three performers are singing a part of each verse, which admits of and requires the united voices of the congregation as much as any other part of the hymn. Others again direct a given line in each verse to be sung piano, and another line to be sung forte, although there may be nothing in the words of the hymn to require such arrangement. Some lines are directed to be sung in slow, and others in quick time, without any regard to the sentiments sung. To remedy these and other evils, care should be taken that there is appropriateness between the music and the matter, that the melody corresponds with the meaning, and helps to express it. Piano and forte parts, and sometimes repeats, and varied measures and styles, may with propriety and with great advantage be observed, provided always regard be had to the sentiments and spirit of the hymn; to secure which, it is highly desirable that the minister who selects the hymns, should at the same time make choice of the tunes to which they are to be sung, if he possesses the requisite musical skill.

It is scarcely necessary to observe, that, in order to secure the full benefit of congregational psalmody, *the whole congregation should, as far as is practicable, join in the singing*. Ecclesiastical historians tell us, that, in primitive times, the whole body of the church united in this department of worship, and that the sacred songs of the primitive saints were, in consequence, gifted with a mighty influence over them. "The great truths of religion were embodied in their psalmody, and set to such simple airs that all could unitedly blend their voices and their hearts in the sacred song; and though they may have exhibited little of what is now denominated musical taste, or of the symphonies of a modern oratorio, they offered unto God the melody of the heart, by far the noblest praise." They knew nothing of a choir, set apart and withdrawn from the congregation, for the exclusive performance of this delightful part of public worship. This was the invention of a subsequent age, and had its origin, perhaps, in the great importance which was attached to the singing of psalms and hymns, and, in part, in the abuses and

defects which characterised this service, and which it was designed to remedy. At the first it was only a temporary provision to regulate the singing, and restore it to some degree of harmony, and did not supersede, but only aided congregational singing. It remained for the Church of Rome to exclude the congregation from participating in this delightful service, by the appointment of singers and choristers, and assigning to them a distinct part of the building, that by substituting orchestral display for congregational singing, they might counteract the influence of sacred psalmody as a means of preserving and propagating religious truth.

The practice thus introduced has unhappily been too closely adhered to by the reformed churches, and by Dissenting congregations; among whom it is common in the present day to set apart a portion of the building for the choir, whose voices are too often substituted for the united voices of the congregation. Choirs, and organs too, are useful, in so far as they *assist* the people, but injurious if they do more than this. Orchestral music, how exquisite and enchanting soever it may be, is a miserable substitute for the harmonious voices of "the great congregation." Sacred music, however skillfully played upon the organ, or however sweetly sung by a few select voices, cannot so move the heart and mould the character as when all the people join. If choirs are allowed, care must be taken that they do not monopolize the sacred music, and that the singing is let down from the orchestra to the congregation, and runs through the whole assembly, blending all hearts and all tongues in the ascending song. In order to this, it is indispensable that the tunes sung should be such as the generality of the worshippers understand; and while this would require the exclusion of many of our complicated and fantastic tunes, it would also require, on the part of the people, the cultivation of musical skill. We do not advocate a careless and defective method of performing this part of public worship; although it is better, perhaps, that a few discordant notes should be heard, if the *heart* is in tune, than that any number of the worshippers should be silent. With such facilities for acquiring a knowledge of sacred music as are possessed in the present day, there can be little excuse for the neglect of congregational singing, or its defective performance. Where God has not given a voice or an ear, he will not require this service; but those who possess the requisite skill, even in the humblest degree, are bound to serve him with the best they have,

and to cultivate and improve their talents to the best advantage. God expects and requires this at our hands. It is a tribute which we owe to our Benefactor and Redeemer. We are commanded to "sing psalms unto him," to "speak to one another," and to "teach and admonish one another with psalms and hymns and spiritual songs;" and what is very important, to "sing with grace in our hearts," and to "make melody in our hearts unto the Lord."

And this suggests a closing remark as to the *spirit* of the performance. It must be done with "grace" and "melody" in the "heart," and it must be done "unto the Lord." And it is, therefore, an exercise which can be rightly performed only by those who have been made partakers of Divine grace, whose hearts have been attuned to Divine and sacred themes, and attuned to the harmonies of redeeming love. Unregenerate and wicked men cannot make "melody in their hearts unto the Lord." That sacrifice "is an abomination" which comes from a heart that is disaffected towards God, yea, at enmity against him. Their praises, how skilfully soever managed, and with whatever sweetness of voice, are inharmonious and discordant in the ears of God, like sweet music set to beautiful sentiments, and played on an instrument entirely out of tune. Nevertheless we would not have the unregenerate to abandon the practice. It is their duty to sing praise unto God; but it is their first and paramount duty to acquire a capacity for the exercise. They must accept the offered forgiveness of the gospel, cast themselves on God's free mercy in Christ Jesus, and then, in new and nobler strains, they will be fitted to celebrate the Divine goodness, and to give expression to their glad and grateful feelings in songs of rejoicing and praise, uniting the graces of a regenerated heart with whatever gracefulness of manner they may be able to command. Such combined harmony of soul and sound is most grateful to God. Melody of voice is good, melody of heart is better; but the union of both is best of all. It is good to sing with skill, it is better to sing with grace in the heart to the Lord; but it is best of all to unite a gracious harmony of sound and of spirit. It is pleasing to God to behold an assembly of worshippers thus lifting up their hearts and voices to him, all animated by the same spirit, breathing forth the same desires, paying the same adoration, and absorbed in an exercise which is to them the pledge, foretaste, and anticipation of the felicities and glories of the heavenly worship.

A. E. PEARCE.

Pendleton, Manchester.

Notices of Books.

SERMONS.

The Educational Design of the Christian Ministry.
By G. BUBIER. London: Green.

A FAREWELL discourse, comprising much valuable thought, and not a little profitable instruction.

The Divinity of the Christian History. By DAVID THOMAS. London: Green.

A DISCOURSE of humble aspect, but of great value; comprising a number of striking and edifying thoughts.

Christ the Spirit of Christianity. By A. J. MORRIS. London: Gladding.

A FINE specimen of penetrating thought and edifying instruction, pervaded by a vein of originality.

Voluntaryism. A Lecture, by Dr. YOUNG, of Perth. London: Grant and Taylor.

THE name of Dr. Young, in Scotland, is but another for power and principle, in all that

relates to the church of Christ. It will be in the recollection of many of our readers that, during the long and glorious struggle on the subject, Dr. Young took a very prominent part, and greatly contributed to the happy result of that memorable conflict. A season of repose succeeded to the war; but the trumpet has sounded again, and the very masterly discourse before us is one of the very first manifestoes which have marked the recommencement of hostilities. It is a valuable digest of the whole argument.

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

NINETEENTH ANNUAL ASSEMBLY OF THE UNION.

THE First Session of the Nineteenth Annual Assembly of the Union was held in Crosby Hall, Bishopsgate-street, London, on Tuesday the 8th of May, 1849. The Rev. James Parsons, of York, took the chair at half-past nine o'clock.

As soon as the opening worship had closed, the Chairman read his inaugural address, which will be found at p. 262 of our present Number: on which it was immediately moved by the Rev. Professor Stowell, of Rotherham; seconded by the Rev. John Hunt, of Brixton, and carried unanimously:—

I. "That the Chairman be respectfully requested to allow his most appropriate and excellent Address to be printed by the Union."

To this request of the assembly the Chairman consented with much fraternal kindness.

The Secretary then read the Report of the Committee, at the close of which it was moved by the Rev. Thomas Binney, of London; seconded by the Rev. Dr. H. F. Burder, of Hackney; and adopted:—

II. "That the Report of the Committee, now presented to this Assembly, be received with approval, and printed as in former years; and that the Assembly declares its confirmed confidence in this Union as a most beneficial federation of the Independent churches of this country and their pastors, and earnestly desires its increased prosperity and usefulness."

Report presented by the Committee of the Congregational Union of England and Wales to the Nineteenth Annual Assembly of the Union, held in Crosby Hall, Bishopsgate-street, London, on Tuesday, the 8th of May, 1849.

GREATLY RESPECTED BRETHREN,—May your present meeting be prospered of God unto a devout spirit, peaceful counsels, and increased brotherly love! Your Union, and its assemblies, are of great importance for binding you together in harmony and courage as a body of Christians engaged in the defence of most important truths, principles, and liberties. The present meeting will accomplish its purpose if it rekindle your zeal, confirm your confidence, and increase your labours, as a denomination of Christians "set

for the defence of the truth;" and your Committee has no other aim or wish than that of ministering to these results both in the Report now presented, and in all other services it will cheerfully render throughout the proceedings of this nineteenth assembly of your Union.

The Committee will endeavour to present a brief narrative of the affairs and transactions of the Union since the last annual assembly, secure of your commendation, if brevity can be combined with sufficiency and clearness of information. Your Union is gaining that consolidation, which time, and controversy, and results, never fail to work out for institutions in harmony with the principles and interests of the communities within which they are established. This is seen in the gradually spreading adoption of the rule requiring annual contribution, whether by churches or by individuals duly eligible, to constitute the right of membership. It has been found more convenient to present the annual audited financial statement of your affairs to the autumnal meeting, rather than as heretofore to the annual assembly. This change commenced with the presentation of the last account to the autumnal meeting at Leicester. It is, however, proper to inform the meeting, that an encouraging amount has since then been received, and that your publication department begins to show the advantage of diminished drafts for payment of your current expenses. This practice had, in fact, more than absorbed the profits, and had invaded even the borrowed principal itself, of your publications. The great object, therefore, of making the stock and capital of your books entirely your own, by carefully husbanding the profits till this is accomplished, must require much time. Once effected, the proceeds of your book department may be securely applied to such objects as future assemblies of the Union may judge most appropriate. But, exceeding even this desirable result in point of real importance is the sure effect of a contributing constituency to provide the right support and the right control of the Union. Experience has proved this basis of voluntary contribution to form the most effectual constitution and government for religious and benevolent societies. The Committee, therefore, still appeals for the general adoption of annual contributions to the Union on the part of all churches and persons eligible for membership therein. Our beloved brother,

the Rev. Thomas Stratten, of Hull, attended by request of the Committees of both Unions, the recent annual meetings of the Scottish Union held at Aberdeen, as representative of this Union. Your Committee have been assured by the honoured Secretary of the Northern Union, the Rev. W. Swan, that all the services performed on the occasion by Mr. Stratten were such as to accomplish most effectively all the purposes of his mission, and to secure the warmest approval and satisfaction of the assembled brethren. Our brethren of the Northern Union propose to reciprocate this happy and beneficial intercourse, by deputing one of their number to represent them in their next autumnal meeting of your Union. They judge, and as your Committee think, rightly, that the unnumbered proceedings of your autumnal meeting will secure a more favourable opportunity for the communications and intercourse of their delegate than can be obtained in your assemblies amidst the pressure and hurry of this busy and anxious month. The brethren assembled at Aberdeen were also surprised and delighted by the unexpected appearance in the midst of their meetings, of the Rev. Henry Wilkes, A.M., of Montreal, who had reached Liverpool, just in time, by a rapid journey thence, to arrive in Aberdeen during the session in that city of the Scottish Union. This beloved brother could not but receive a most welcome and cordial greeting. He had been absent from his native land thirteen years. His praise is in all the churches. Not Montreal only, but the whole of Canada, owes him a great debt for enlightened and unwearied efforts, for disinterested sacrifices and unwavering constancy. His services to the Colonial Missionary Society have been essential and valuable in a degree not to be estimated or declared. The presence of Mr. Wilkes among you this day, will be a most welcome addition to the interest and pleasure of your meeting. Nor will he fail of your generous welcome and support, in subsequently bringing before you, on other occasions, the great public objects for which, much more than for personal gratification and relief, he revisits the father land; namely, the promotion of the great cause of Colonial Missions, and the obtaining of help for his own charge in Montreal under serious difficulty in which they find themselves most unexpectedly involved by the heavy share which has fallen on their city, of those wide spreading and severe mercantile depressions produced by altered public policy and other causes in recent years.

The Rev. Dr. Halley had consented to prepare for presentation to this meeting a draft of the Annual Letter to the churches on the signs of the times in their aspect on the Congregational churches, as requested of him by the last Annual Assembly. But pressure of engagements, and interruption of health, have frustrated his kind intention, and your hope. Dr. Halley is still willing to abide by his engagement, and will endeavour to produce the desired document for a future meeting; but suggests a change in the form rather than in the substance of the topic proposed, wishing it to stand thus:—"The prospects and duties of Congregational Dissenters con-

sidered in reference to the present aspect of Society." The Committee is quite willing to accept this as a more definite and improved statement of the topic, in fact, designed in the original proposal; and hopes for the concurrence of the assembly in a request to Dr. Halley, to prepare a document, so sure to be interesting and useful, when both the subject and the writer are considered, for presentation to the adjourned meeting of this assembly to be held in October next.

With respect to your publications, it may suffice, as a final mention, of the "Historical Memorials," to inform the assembly, that the remaining copies are in a course of slow, but steady sale. Of your Hymn-book, more need not be said, than that the sale for the year now reported considerably exceeded that for the year next preceding, being, indeed, the largest yearly sale ever reached. The Year-book for 1848, with calendar for 1849, has met a very favourable reception, and the whole impression was early exhausted. It is true, that the Committee rendered, perhaps, too cautious, by the limited sales of former years, printed too small an edition. So that the book being unusually extended through the necessary insertion of many valuable documents, and the mournful records required by unwonted wastes of death among beloved ministerial brethren; and the number of copies printed and sold being very inadequate, a heavy loss has been incurred on the publication, to which nothing could at all reconcile the Committee, but the thought that the book has met with great favour, and forms a very valuable deposit of records and proceedings securely registered for future reference. It would be improper to omit mention of your published books for Church records. To register the proceedings, events, and affairs occurring in the history of churches is a sacred duty, attended with excellent effects, both at the time and afterwards. Such records will be better made and better preserved in a well adapted volume than in small, mean, and perishable books, to say nothing of loose leaves of paper on which such entries are found to have been sometimes made. Ministers and deacons are, therefore, again respectfully informed, that by application to the publishers of the Union, they will find provision made in this respect well adapted to every purpose for which books of registry for church records can be required. The sale of these books has been already very extensive and encouraging.

The assembly will remember repeated announcements on former occasions of a prize of two hundred pounds for the best Manual or Handbook for Candidates for the Christian ministry. That proposal has now reached its consummation. The manuscripts have been received, and the prize adjudged. The proposal did not call forth the competition hoped for. Only nine manuscripts were received. That, however, to which the prize has been awarded, is a production from which great usefulness may be expected. It seems well adapted to guide and influence most favourably the young brethren intending the Christian ministry, into whose hands it may be put by their pastors, when revolving, for decision, the weighty question then before

them. That is the object, and if it be accomplished, the purpose of the whole proceeding will be answered. It is hoped, that when the book shall be published in a cheap form, it will secure such approval and favour as will secure its universal use on all the occasions for which it is intended; and that no candidate will enter our ministry without reading thoughtfully, and pondering and praying over its pages. Our ministry requires to be entered with growing impulse, seriousness, and devotion. Then will it be prosecuted with corresponding energy and fruit. The assembly owes no small debt of gratitude and thanks to the adjudicators on the merits of the essays—the Rev. Dr. Burder, the Rev. Dr. Alliot, and the Rev. James Parsons. Your Committee can give no higher commendation to those brethren, than by testifying that they have discharged the trust and duty assigned to them with that care, conscientiousness, and ability, the assurance of obtaining which, from brethren of their high character, formed the reason of your asking the service at their hands.

The following is the documentary form in which their decision on the merits of the successful essay has been communicated to your Committee:—"The adjudicators have carefully examined the nine Essays sent to them, and have endeavoured impartially to estimate their comparative merits, and their adaptation to the end proposed. They concur in the judgment, that the prize is due to the author of the Essay, with the signature 'Adjutor.' It appears, upon the whole, to combine the greatest amount of the requisites specified in the proposals and instructions given for the guidance of the competitors, and to evince the greatest adaptation to promote the object of the donors of the prize. This Essay, in the opinion of the adjudicators, is comprehensive, lucid, and earnest. It is obviously the result of the prayerful study of the Word of God, of discriminating observation and experience, and of deep sympathy with the candidate for the Christian ministry, in his first inquiries, in his academic studies, and in his entrance on the discharge of pastoral duties.

"The adjudicators congratulate the Rev. Thomas Wallace, of Bridport, as the author of the Essay, and cordially unite in their earnest desires and prayers, that the blessing of God may render its publication extensively and permanently useful.

"H. F. BURDER.

"RICHARD ALLIOT.

"JAMES PARSONS."

The last Autumnal Meeting held at Leicester was in all respects successful and satisfactory. All present seemed to concur in one sentiment of pleasure and thankfulness. The subjects discussed were equally practical and important. The attendance of brethren was numerous, and the reception given them by friends at Leicester was most cordial and generous. The willing readiness of many Christian families of other denominations to bear part in the hospitable entertainment of visitors on the occasion, requires distinct and thankful mention. The visit of the Union to Leicester will be long held in grateful remem-

brance, and so much the more as there is every reason to believe that the Churches of that town and their pastors fully reciprocated and shared the satisfaction of their visitors in the spirit and results of the proceedings.

The Committee regards with unmixed pleasure the growing interest felt in the Autumnal Meetings of your Union, and the increased importance attached to them. It would, therefore, spare no efforts to render them even still more attractive and useful, secure of being zealously seconded and upheld in such endeavours, by all brethren who have at heart the success of the Union. These meetings, detached from all other public proceedings, and preserved within manageable compass and unity, afford most favourable opportunities for fellowship, discussion, and devotion. They cannot, therefore, but exercise a healthy influence on the tone of thought and feeling in our Congregational Brotherhood. It should never be forgotten that this Union originated very much in a strongly felt desire for some organization that would gather together all pastors and other brethren of our Churches, desirous of bearing part in such proceedings, for brotherly communion, and for free conference on questions affecting the common and general interests of the denomination. Practical efforts and results were no doubt intended to issue from such meetings; as, in fact, they have already done, and will, no doubt, continue to do. But this Union was very much established for the sake of its meetings themselves. To assemble in love and peace, for counsel and devotion, was one main thing desired and intended. The chief practical purpose lay in the effect of such meetings on the hearts and sentiments of the brethren gathered in them. They were to be sacramental seasons, binding Congregational brethren to one another, to their common principles, and to their arduous testimony. More than thirty such meetings this Union has already secured, through nineteen years of no small anxiety and difficulty to the Independent denomination. How much holy joy and love, how many deep convictions and vigorous purposes they have called forth in the hearts of brethren, both aged and youthful, can neither be computed in figures, nor declared in words. But it is an unspiritual, and a too material tone of thinking, that would represent such results as non-practical. In truth, nothing can be so strictly and surely practical as that which feeds the springs of all action by augmenting faith, love, and courage in true hearts. The energy thus called forth may act through the plans and movements of this Union, or it may work in the pastoral labours, the missionary efforts, and the private Christian life of those in whom it has been kindled: but it cannot be lost—it is life that must work—it is power that must act. On such grounds and views as these, the Committee would still labour, not only to maintain, but if possible to improve the meetings of this Union, both vernal in the Metropolis, and autumnal in the provinces: nor will the Union fail to secure the warm approval of enlightened men, and the happy fruit of practical good, while it continues to assemble meetings of such a tone and character.

Three subjects discussed at Leicester were,

by that assembly, referred to the Committee of the Union for such advancement as might be found practicable, and for a report of progress to this meeting. These were: First.—Increased efforts for the religious good of the working classes by our Churches and pastors. Second.—Improvement in our Sunday-school system. And thirdly.—The better support of our pastors, especially where they minister to the more feeble Churches.

In respect to the first of these subjects, the Committee has endeavoured to proceed on the instructions given by the assembly at Leicester; the first of which was, to promote as extensively as possible lectures to the working classes, on subjects showing the dependence of their social interests on their religious and moral character. The other, to correspond with various brethren most informed and experienced on the condition and sentiments of the working classes, in order to elicit their views as to the wisest and most practicable methods by which our own denomination in particular might attempt something for the religious good of so numerous and important a class of the community. A course of five lectures has been arranged for the Metropolis. Hope is entertained that the services of gentlemen well qualified for the service will be secured to deliver them. The close of the month of October has been named for commencing the series. The Committee has not deemed it either practicable or its duty, to arrange for similar lectures at the same time in localities where the working-classes are numerous; but hopes that work will be undertaken by brethren of competent influence in all such districts. The Committee also invited by circular letter the sentiments of many gentlemen attached to our Churches, resident among the working-classes, and well acquainted with them, on this interesting, but difficult subject. The Committee would have been thankful had answers been more numerous, but some have been received, the substance of which may be here compendiously stated with advantage. Some think it will be vain to hope for a favourable hearing on the part of the working-classes, of our religious appeals, unless we manifest greatly increased sympathy with them in their strong desire to possess the elective franchise. Others state it as their experience that the working-people will hear you if you will hear them—they wish to speak as well as to hear—they have a message to you, as well as you to them; hear their statements, they will hear your replies. It is added, that such conferences may be conducted decorously, and with great mutual advantages; but that the working people decline to be lectured and schooled only. Other correspondents represent that it is not the habit of ministers and chief Christians in our Churches to sympathise and associate sufficiently with artisans—that they do not sufficiently inquire into their affairs, and show friendly regard to them—and that a change in this respect is an indispensable prerequisite to influence with the working-people. Some, again, discourage lectures, conferences, or other special means of that nature; and judge that to preach in a more plain, warm, and natural manner—to provide comfortable accommodation in our chapels for their class—

to show pleasure and attention when any of them resort thither, would be effectual to gather the working classes in greatly increased numbers under our religious influence. Nor should it be concealed that some respondents to the inquiries of the Committee recommend as necessary and available for effecting the object proposed, a more consistent and thoroughly carrying out of democratic principles in all our religious proceedings—a freer mingling of classes in church-office, in arrangements for worship, in tokens of mutual respect, and in facilities for personal intercourse. Finally, the press, skilfully conducted in some cheap, frequent, lively periodicals suited to the working-classes—embodying not only our theology, but their sentiments—entering into their economies, pleasures, wants and woes—putting our religion before them as those who understand their position, and see how piety would help and bless them: this is deemed by some of our friends one of the most powerful instrumentalities we could employ for the great object proposed. It is not for the Committee to comment on these views, but to report them for your own wise and thoughtful consideration.

Unable to despatch work as fast as work in these active and urgent days is called for, your Committee has been compelled to postpone attention to the great subject of Sunday-school improvement; and, with the less regret, because convinced that, in no department of religious labour is advance more striking and hopeful than in Sunday-school instruction. These beneficent institutions are no longer what they were thirty years ago. Their improved books, their higher lessons; their extended classes, reaching on the one hand infants, and, on the other, not only youth approaching manhood and womanhood, but persons of every age; their distinct class-rooms for these various degrees; their little studies; their conferences and deeds of sympathy carried on within the higher classes; their separate worship with its skilful adaptations; the ability and zeal called forth in the teachers; all bespeak most hopeful progress, and most impressively teach a fact, soon to be again adverted to in this Report, that the working of the gospel scheme for human welfare and salvation can never be carried forward by the unassisted efforts of ministers separated and sustained for the work; but that the varied labours of all among the people, qualified for different departments, must be called forth; there must be a wise, but a cordial, frank, and large employment of "lay agency." By this, indeed, ministerial labours will be increased, just in the degree in which they will be really assisted; but then they will be labours effecting, through help, their object, not labours confusing and oppressing the minister amidst his solitary and ineffectual struggles. He will be as Moses surrounded with his seventy assistant elders, through the wise council of "Jethro." A further reason for delay in these movements, on the part of the Committee, arose from some controversial papers in our periodicals, on the expediency of district Sunday-school worship. It may be well to wait the results of that friendly discussion which can hardly fail to prove beneficial; showing to what extent, and under

what regulations, the worship of children may be conducted separately, with advantage. There can be little doubt that the discussions and proceedings of this Union may in due time be successfully employed to assist the improvement among our churches of that noble system of Sunday instruction for the young, which stands second only to the divinely ordained institute of preaching in its adaptation to promote all the beneficent designs of the glorious gospel; and the Committee will deem it quite as much their pleasure as their duty to assist in such attempts to the utmost of its ability.

As a preliminary measure, to guide in any further attempts for securing the improved support of our pastors, the Committee prepared a circular letter on the subject, addressed to the various associations, requesting their opinions, as well as answers, to some appended queries. In this document there was an intention and endeavour to set forth the difficulties as well as the desirableness of the work proposed; for all conversant with the conduct of benevolent societies and funds are becoming but too painfully convinced that mistaken plans may blend a most injurious amount of incidental evil with laudable and necessary works of mercy. And it would be indeed deplorable, should the lessons of experience be lost upon us in this great and hopeful department of modern activity. Here, again, the Committee has to lament that more numerous answers have not come to hand; but promising thankful acknowledgments to those brethren who have replied, would proceed, as in the former case, with respect to answers on efforts for the working classes, to epitomise the sentiments expressed. Nearly all respondents appear to concur in thinking that to render safe, or even possible, any plan resembling a Sustentation Fund, by which a minimum income should be guaranteed to every recognized minister, a stringency of control as to the ministers to be recognized would be necessary, quite incompatible with the principles, practices, and genius of our denomination. There appears a like unanimity of opinion that we have of late years so unduly multiplied small chapels in poor districts, and by almost necessary consequence, feeble churches, and ill supported ministers, in these chapels, that the number of brethren needing and deserving external aid has become too great for our means to provide it; that we have extended our line beyond our power to give it due support. Further, some correspondents doubt whether we could ever exert an influence over churches assisted in the support of their pastors, adequate to prevent the too natural tendency in such cases to undue reliance on the supplemental fund. As to whether our more wealthy churches possess resources equal to the creation of any fund ample enough for even a proximate accomplishment of the proposed object, the answers received express different views,—some affirmative, some negative; but many represent that existing funds might be more wisely and effectively distributed by increased concert among their managers, and that some not inconsiderable addition might be made to their amount by a new and distinct effort carefully

guarded in its application. One point is, however, too obvious and too indispensable not to have secured unanimous consent, namely, that increased and more systematic efforts to maintain their own pastors on the part of smaller churches, must precede any attempts for their assistance in this work. Without this essential preliminary, help would work injury rather than benefit to the assisted churches, and still more to their pastors. Without this, no possible amount of aid that could be secured, would in fact augment the salaries of the pastors to be benefited, it being undeniably certain that no assistance from others can ever so avail, even for the most unfavourably circumstanced classes, as their own energy and care: so that, indeed, the whole difficulty of aiding feeble churches will be effectually overcome whenever a method for regulating that help can be devised which would render it a stimulus, not a hindrance, to their own exertions. To promote, in some measure, this primary and most desirable object, the Committee had hoped to present this Assembly with an appeal to the Churches on the subject for its consideration, but the pressure of too many other engagements has prevented the brother, from whom the document had been requested, from preparing it in time. The next autumnal meeting may, with God's blessing, see it accomplished. Meantime, the increasing number of insufficiently supported ministers among us, is a matter for grave thought. No class has so immediate and strong an interest in preventing the further growth of this evil as the brethren themselves, on whom it so heavily presses; for, as they increase in number, the sources of their assistance are continually lessened to each by division among so many claimants. The moral state of our common empire, in all provinces, is such as forbids the thought of diminished efforts or deserted posts; but the pecuniary state of our country, and of our Denomination, is such as to forbid no less the unwise use of funds we can hardly hope much to increase. Surely, under this twofold pressure, our resource lies in a much more ample employment of lay agency. Behold the power of unpaid labour in our noble Sunday-school system! What should hinder a like development of power in unbought labours among adults, both in town and country? Our adequate interests would then be strengthened by additions, not weakened by division. Where village and rural interests were really necessary, their diminished numbers would admit of their effectual support. Valuable and estimable brethren, who might have rendered essential service in labours consistent with the continued pursuit of their secular callings, would be no longer reduced to painful straits. It is not lessened zeal that we want, but increased wisdom; not diminished contributions, but more fruitful use of money given. And, certainly, nothing will so call forth abounding liberality as the clear perception, that what is freely given is as wisely used unto cheering usefulness. These, however, are but thoughts to be pondered, and used as they may deserve, by brethren, in their several churches and associations. You meet for counsel—you disperse for action. But the Committee, anxious to serve the Denomination, as called

by you to conduct the affairs of your Union, will not fail, to the utmost of its power and opportunity, to promote attempts to place the feebleness and their pastors in circumstances more favourable for comfort, credit, and usefulness.

The case of the Rev. James Shore was remitted by the Autumnal Assembly at Leicester to the vigilant notice of the Committee, that it might speak or act thereon, in the name of the Union, as any further proceedings in it might seem to require. It was impossible that the Committee should not share in the general concern and indignation called forth by the imprisonment of that good minister of Jesus Christ, in England, in the nineteenth century—under an interpretation of the Toleration Act, strained in favour of intolerance—in point of fact for costs, but in point of merit for preaching the gospel. Nor can any observer of the present temper of the public mind, and of the manner in which such proceedings as the prosecution of Mr. Shore are regarded in Parliament by the press, and among large classes of the people, who once felt and spoke far otherwise, fail to discern that the revival of superstitious and High-church notions must be, and is, accompanied by a coincident revival of persecuting pretensions, and proceedings too far as practicable. The Committee adopted and published such resolutions on the case as they deemed appropriate. These will obtain permanent record, with other documents, in your next Year Book; but meantime, it may now be interesting that the Assembly should hear the answer returned by Mr. Shore to the note of the Secretary, accompanying a copy of the resolutions, transmitted by the Committee, as an expression of sympathy with this sufferer for conscience' sake. It is as follows:

*"The Gaol, St. Thomas, Exeter,
9th April, 1849.*

"MY DEAR SIR,—I desire to express to you, and through you to the Committee of the Congregational Union of England and Wales, my best thanks for the resolutions of sympathy and kindness adopted by them on the 3rd inst., and transmitted to me by you in a manner so truly gratifying to my feelings.

"It is no small consolation to me, under my present circumstances, to receive the assurances of regard and consideration from the representatives of so large, intelligent, and influential a body; to the members of which generally, in my struggle for religious freedom, I gladly and gratefully acknowledge myself to be especially indebted. I have always felt that my strongest claim for aid was on members of the Establishment. It is from the operation of the laws and regulations of their Church that I am now a prisoner, on no other charge than simply preaching the gospel; and nothing more thoroughly convinces me that the members, and especially the ministers of that communion, are in a false position, than the apparent apathy and indifference with which they have permitted, and now contemplate so monstrous an iniquity. Of course, I do not ask a Churchman to justify my secession; but seeing I felt it my duty to secede, (for which act I am responsible to God alone,) I

do consider that it is especially incumbent on the members of the Establishment to exert themselves to the utmost, by every means in their power, to remove so deep a disgrace and wickedness from their Church as my incarceration in a gaol, by one of their Bishops, in the execution of their own laws against me, for simply preaching the gospel. The state of palsy under which they appear to labour, with some few noble exceptions, as it regards moral courage and Christian principle, in a matter so closely connected with their own system, leaves me little room to doubt that their own time of visitation and trial cannot be far distant; or that the melancholy spectacle of a Protestant Church, which, under the influence of priestcraft, can consummate such an iniquity, will ere long be swept away as a nuisance by the besom of destruction. It is wonderful to me they do not discern the signs of the times. I am sure the day of reckoning will testify against such abominations. In a matter of this kind neutrality is hostility. "Curse ye Meroz," said the angel of the Lord, because they came not to the help of the Lord against the mighty." Such proceedings as we have now to lament can only present religion, to the minds of reflecting men, as a complete caricature, and its tendency must be to lead to infidelity. I trust, however, the noble protest of the Nonconformist churches against such abominations, which are practised under the name of religion, will not only do much to mitigate the evil, but will also, by the blessing of God, eminently contribute to the entire liberation of religion from priestly tyranny and secular control.

"I beg to repeat my best thanks for your kindness.

"And I remain, my dear Sir,

"Yours very sincerely, in the bonds
of the gospel,

"JAMES SHORE.

"Rev. A. Wells, Corresponding
Secretary."

The Committee transmitted to the three highly respected brethren of the Independent denomination, who act as distributors of the *Regium Donum*, copies of the resolutions on that subject adopted by the Assembly at Leicester. In their reply, those brethren decline compliance with the request conveyed in those resolutions, that they would withdraw from that service, in the following terms:

"We cannot admit that the law of consecration to the prejudices of the weak is justly applicable to the case between you and us. We are administering the proceeds of a charitable foundation, the existence of which, we admit, has associations, especially as connected with the sufferings of our brethren, painful and humiliating to us as well as to you; but the abrogation of that provision would inflict upon many faithful ministers an injury, for which neither you nor we could make a compensation.

"While we decline complying with your request, and lament your having yielded to erroneous views, and probably great misrepresentations, we do, in other respects, esteem and honour you."

Distinct reports of the Societies for British

Missions, and of the Board for General Education affiliated with this Union, will inform the Assembly of the progress and position of those important institutions.

The Committee is happy to be again prepared with a cheering report of your magazines, and of their proceeds. The year 1848, was one of unusual pressure on all the interests of the country, and literature had its full share in the general depression. Yet the nett profits realized on the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINES amounted to the large sum of £1,428 8s. Of this sum the Distributors enjoyed yesterday the high gratification of voting the total sum of £499 in grants to forty-seven aged ministers, leaving a balance of £929 8s. to be added to the capital fund in aid of insurances for deferred annuities. The dividends on the stock previously invested on that account, received during 1848, amounted to £102 15s. 11d. including a small donation of five shillings, which also is to be added in augmentation of the fixed fund. With these additions to the amount reported last year, which was £2690 3s. 11d., the whole sum reserved from the profits of the magazines to form the fixed fund, the interest only of which shall be appropriated in aid of insurances for deferred annuities, has increased to £3722 7s. 11d. Four thousand pounds stock has been purchased in the 3½ per cents. with this sum, yielding an income of £130, now applicable in aid of ministers desirous of insuring for deferred annuities of £50 to commence with their sixty-first year. It was part of the pleasant duty of the distributors of your fund, yesterday, to elect twelve ministers for participation in the benefits of this insurance-aid-fund. Thus has the commencement been made in a scheme which, if steadily pursued, will bear abundant fruit in the augmented comforts and security of many an aged minister during the declining years of his life. The distributors did not deem it right to anticipate the next election by recording some names not now chosen, as 'approved,' which would have given them priority before those of any new candidates; but leaving all unsuccessful in this instance to repeat their application if they deem it right so to do, a fair opening is left for other applicants, and the distributors will find themselves free to decide impartially on the merits of all cases before them at the next election, which will take place in due course at the Autumnal Meeting of next year. This important affair is still in some degree to be regarded as an experiment. Thus far it proceeds favourably, and with hope of good success. But those labouring to secure success find they have much to learn, and that they must proceed with caution. Their hope is that it will prove a project fruitful of good, and that when next reported upon, it will be found to have reached a position so firm for permanence and success as will warrant earnest appeals for donations and benefactions to augment the fund derived from the profits of the magazines. Great must be the satisfaction of the Editor of your periodicals to see his labours fruitful of results so great and good!—to witness the extent of their circulation, the amount of their profits, and the force of their influence!

Allow the Committee to commend this Union, Christian brethren, to your renewed confidence, approval, and support, as one of those public federations by which the Congregational Churches of our country may acquire stable prosperity and legitimate influence. It has now already passed successfully through a trial of nineteen years. Its principles, pretensions, and proceedings, have been found to harmonize with the sentiments and practices of the Churches it has associated; and to adapt themselves to the wants and character of these remarkable times. This Union may very probably require improvement, but it is quite open to correction. It has received the sanction and services of some of the most eminent ministers and Christians of our body; and there happily remain many others of like character ready in their turn to advocate its cause, and conduct its proceedings. The shifting scenes and interests of general society, and the altered tone of the public mind, may have changed the relative position of the Independent body at this time. But our principles have ever been our glory and our strength. Firm adherence to them has ever been our first duty, our best policy. Free inquiry—civil and religious liberty—scriptural Christianity—evangelical orthodoxy—spiritual piety, have ever been our watchwords. By these interests and principles our fathers stood firm in every trying time. To these, if we remain faithful, we shall have our reward. The times will change in favour of those who change not with them. This Union was formed to be an additional anchor for our steadfastness, and if it help to secure our unwavering attachment to true principles, its end will be answered.

Moved by Rev. D. K. Shoebottom; seconded by Rev. J. L. Poore:

"That the Assembly, regretting the inability of its honoured brother, the Rev. Dr. Halley, to prepare the Annual Letter to the Churches for presentation to this Meeting, as had been arranged, very cordially accepts his offer to prepare a letter for some future meeting on the subject originally proposed, but modified by him into the following form, 'The Prospects and Duties of Congregational Dis-senters considered in reference to the Present Aspect of Society;' and the Assembly respectfully requests of Dr. Halley the presentation of his letter to the Autumnal Meeting in October next."

Moved by Rev. J. G. Miall; seconded by Rev. Thomas Palmer Bull:

"That the recommendations of the Preliminary Meeting now reported, advising this Assembly on arrangements for the ensuing year, be approved and adopted; and that the several appointments therein proposed be accordingly made."

Moved by Rev. Thomas Stratten; seconded by Rev. Dr. Ferguson:

"That, at the close of the present Session, this Assembly do stand adjourned for the Autumnal Meeting, to be held in Sheffield, at such time in October next as may be arranged by concert between the Committee of the Union and the brethren in that town."

Moved by Rev. George Smith; seconded by Rev. Samuel M'All:

"That this Meeting, cherishing towards its honoured brother, the Rev. James Parsons, the highest respect and regard, tenders to him its warmest acknowledgments for his able and most successful services as Chairman of this Assembly."

Theology.

A PASTORAL ADDRESS ON FASTING AND PRAYER.

THE doctrine and practice of fasting is an important part of Christian revelation. The doctrine has been taught and the practice exemplified by the highest of all authority—the Head of the church, by his own lips, and in his own person. While I open up the general subject of fasting, it is in connection with nothing specific, and apart from ourselves. There may be something in the aspect of the times, or in the circumstances and prospects of our country, to excite alarm, and call for humiliation and special prayer for the Divine mercy and interposition, or there may not. But there is within our fold, within our homes, within our hearts, and attaching to our lives, most abundant cause of humiliation ; and the great instruments of humiliation are fasting and prayer. The path is short from the use of anything to the abuse, and then from the abuse to the abandonment. Religious fasting was an exercise provided for by the laws of Moses, and very generally practised by the saints, in a voluntary manner, from the experience of its benefits. John and his disciples fasted ; Jesus fasted ; the Apostles and the whole primitive church did so. In all these cases it was resorted to, not as an end, but a means ; but as the truth became obscured, and notions of human merit grew into strength, fasting, among other things, rose into undue importance. Alms, solitude, watching, fasting, and so forth, were the meritorious deeds which were to be rewarded with pardon and eternal life. The Reformation came, and put an end to this among Protestants, without detracting from the importance of these things, kept in their own place. The Reformers and founders of the Established Churches of England and Scotland were men of exalted piety, and consequently of much and fervent prayer ; and themselves taught, by Scripture and experience, the importance of fasting, they frequently resorted to the observance of it. The Puritans and Nonconformists, of early date, did the same. That fervent and long-to-be-remembered season, the period which beheld the great movement of our country that has been called the rise of Methodism, was not more distinguished for anything than for fasting and prayer. This was much observed by the great leaders through life, and for a long time by the body of those who attached themselves to their ministry. It is to be feared that in this present season of security and indulgence, the subject is a theme of impious ridicule and sarcastic ribaldry. This is nothing new. Those who love sin are not likely to respect those that mourn over it : those who despise God are not to be expected to be observant of decorum towards the godly. Hence saith the prophet, “The reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment, and I became a proverb to them. They that sit in the gate speak against me, and I was the song of the drunkards.” I shall first consider,

THE NATURE OF THE DUTY.

The term has only one sense in both the Old and New Testament. It signifies an entire abstinence from food. Connected with this was the clothing of the person in sackcloth ; on special occasions putting on mourning, laying aside ornaments, and the like. In the New Testament we find nothing of this kind either enjoined or practised.

The degrees of it are various. Moses, Elijah, and Jesus Christ fasted, through supernatural strength, forty days and forty nights. The ordinary period for fasting was one day, from morning to evening. This was the practice of the ancient Christian church. The primitive Christians, in time, soft-

ened the severity of the observance, and introduced what was called half-fasts, on Wednesdays and Fridays. For this there is no Scripture example : still something between a full satisfaction of the appetites and the total denial of them is countenanced in Scripture. Daniel mourned three full weeks, during which time he “ate no pleasant bread, neither came wine nor meat within his lips.” There can be no doubt that habit is powerful in this respect, as well as in every other.

In the ancient church there were fixed fasts—the seventh, fourth, fifth, and tenth month. But whatever of this sort existed in the Christian church was of man’s device, and is of no authority. The Jews had also voluntary fasts, on peculiar emergencies : those of the ancient Christian church were wholly so, as her Head gave no such commands. Let us next consider,

THE REASONS AND ENDS OF FASTING.

The duty is at once natural and preceptive, like the law written in the heart, and the same law written on the tables of Moses.

Whatever creates extraordinary anxiety or emotion leads to abstinence, or absolute fasting. Saul, at the close of his evil reign, when perils gathered thick about him, said, “I am sore distressed, for the Philistines make war against me, and God is departed from me.” He had “eaten no bread all the day, nor all the night. He was fallen all along upon the earth, and there was no strength in him ; yet he said, ‘I will not eat,’ till his servants, together with the woman, compelled him.”

Grief will prompt it : “David, and all the men that were with him, when they heard that the people were fled from the battle, and that many of the people were fallen and dead, and that Saul and Jonathan his son were dead also, they mourned, and wept, and fasted until even, for Saul and Jonathan, and for the house of Israel.”

Sickness of soul—distress of mind, is of all pains the most painful. That is a singular repentance which has no sorrow, no pain ; and of all strange things that is the strangest which presents a man sunk in sadness, and overpowered with affliction, concerned about, and indulging in, the pleasures of the table. If a man strongly apprehend the wrath of God, and feel the burden of his guilt in connection with that wrath, it will, for the time being, prove a most effectual antidote to all sensual indulgences. The pleasures of the body will be lost sight of, where the perils of the soul are so great and imminent. Paul, after the fearful vision he had on the way to Damascus, during three days neither ate nor drank. Fools make a mock of sin only because the god of this world has blinded them, lest they should see the fiery gulph to which it will lead them. Tyrants have caused drums to beat on the scaffold, beside dying martyrs, lest their last speech should be heard by the multitude : Satan makes the sinner sound the drum and the trumpet for himself, while destroying him ! Hear the words of the great and good men who founded the English Church, in their Homily on Fasting : “When men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold, with the eye of their mind, the horrors of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart, and cannot but accuse themselves, and open their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meat and drink is laid apart, and loathing of all worldly things and pleasures cometh in place. So that nothing then do they like more than to weep, to lament, to mourn, and both with words and behaviour of body to show themselves weary of life.” This is the true philosophy of the matter. Let us then view

Fasting in relation to Repentance.—Hear the prophet : “Gird yourselves,

and lament, ye priests ; howl, ye ministers of the altar ; come, lie all night in sackcloth, ye ministers of my God. Sanctify ye a fast ; call a solemn assembly ; gather the elders and all the people of the land into the house of the Lord your God, and cry unto the Lord. Turn ye to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning ; and rend your hearts, and not your garments, and turn to the Lord your God. Blow ye the trumpet in Zion ; sanctify a fast ; call a solemn assembly. Let the priests, the ministers of the Lord, weep between the porch and the altar ; and let them say, Spare thy people, O Lord !” It is here assumed that the sorrow of true repentance leads to fasting, while fasting deepens and perfects the tenderness and sorrow of repentance. Thus the command of God is founded in a principle of our nature. That conversion is at best not of a well-marked character which has not been productive of the feeling that constitutes this repentance ; and that repentance, after a course of backsliding, is of a most doubtful character, of which the same cannot be affirmed. Ye who complain of hardness of heart and indifferency, of an inability to realize your guilt, to feel your danger, to mourn for sin, resort at once to this duty, as God’s method of deliverance from such a condition. Let us view

Fasting in relation to Mortification.—The experience of sinners, as recorded by converts, may be serviceable to saints. They testify how much high living, and everything in the shape of carnal indulgence and excess, tended to harden the heart, to darken the mind, to carnalize the affections, to stupify the soul, to promote headiness and high-mindedness, aversion to good, and proneness to ill. This experience is not lost upon Christians. They have now learned the use of the body to the soul, and its influence over it, mentally, morally, and spiritually. They are therefore spare and temperate, often abstinent, and, as it may be required, they wholly refrain. They keep their bodies under, lest corruption should strengthen, and conceive sin, and sin, when finished, bring forth death. With the Apostle, if they fear the smallest danger, they will be found “in fastings often.” They will make no provision for the flesh, to fulfil its lust, but rather mortify it, and be specially on their guard against the possible evils of the fulness of bread. Without solemn attention to this, there is no advancing in sanctification ; and the neglect of it sufficiently accounts for the sad and stationary state of many a professor. They live after the flesh ; they are “sensual, having not the Spirit.” They “feed themselves without fear.” In highly-civilized countries, and in great luxurious cities, this is a sore evil which fearfully abounds. Let us next consider

Fasting in relation to Prayer, Enterprise, Danger, and Ordination.

Enterprise.—Ezra says, “I proclaimed a fast at the river Ahava, that we might afflict our souls before our God, to seek of him a right way for us, and for our little ones, and for all our substance ; and he was entreated of us. The hand of our God is upon all them for good that seek him ; but his power and his wrath are against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us.” Nehemiah said, “I fasted and prayed before the God of heaven, and said, Prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.” Mercy was granted.

Danger.—When the tribes were smitten, “all the children of Israel went up unto the house of God, and wept and fasted that day until even. The Lord said, Go up again ; for to-morrow I will deliver them into thine hand.” “So Samuel gathered all Israel together,” when they were in bondage to the Philistines, “and they fasted on that day before the Lord. And when the Philistines drew near to battle against Israel, the Lord thundered upon them with a great thunder, and discomfited them ; and they were smitten before Israel.” To the above may be added Nineveh, and Ahab, and many more.

Ordination.—The appointment of a minister to serve God in the Gospel of his Son was, in the estimation of primitive Christians, a most momentous event. Each of such persons must be a saviour of life unto life, or death unto death, to many; must help or hinder the cause of God! Accordingly, it was a matter of fervent prayer, and that prayer might have strong wings to fly to heaven, fasting was always added to it: "There were in the church that was at Antioch certain prophets and teachers. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." And when they had a second time set apart a day for fasting and prayer, "they fasted, and prayed, and laid their hands on them, and sent them away." They "returned again to Lystra, Iconium, and Antioch, confirming the souls of the disciples; and when they had ordained them elders in every church, and had prayed with fasting, commended them to the Lord." To prayer, then, fasting is an auxiliary, and a most important one. Had we more fasting, we should have purer prayer, and more powerful and prevalent prayer; and most assuredly, that prayer which flows not from the lips of temperance, of abstinence, and of "fastings often," will have little purity and less power. We shall next consider,

THE MANNER OF PERFORMING THE DUTY OF FASTING.

Where it is practicable, there should be

Total cessation of all business and labour.—"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all. It shall be a Sabbath of rest unto you, and ye shall afflict your souls," Lev. xvi. 29, 31. "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people; and whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be unto you a Sabbath of rest," Lev. xxiii. 29—32. There is then to be an entire exclusion from all that belongs to the present life, as if we were spirits passing from one province of Jehovah's mighty dominions to another, and making this earth merely a resting-place. We are, as it were, to disembody ourselves, and proceed to our duties as naked spirits. There is to be

Searching self-examination.—This will turn upon such matters as these: What is the immediate state of our hearts, and how is the work of grace going on? Is our breast a temple of the Holy Ghost, and is the Holy Ghost there? Is Jesus Christ in us, the hope of glory? Is there a readiness to obey him, without reserve, in all things, small and great? Is he enthroned amid our affections? Are we practising self-denial? Are we temperate in all things, still giving the soul the preference to the body? Are we cultivating purity of heart and affections? Seek we to love our neighbour as ourselves? Do we to others as we would they should do to us? Are we just and equitable, true and faithful, merciful and compassionate, charitable and beneficent, charitable in judgment, peace-lovers and peace-makers? Are we sympathetic? Are we courteous? How discharge we the diverse duties arising from the relation of parent and child, husband and wife, master and servant? Everything is now to be looked at with the stern fidelity of a judge: nothing to be concealed, nothing to be extenuated. Everything is to be searched in the light of the Word, and weighed in the balances of truth. Our doings must be measured by the rule of duty, and our short-comings placed beside our privileges. Our great concern must be, not to make up a good case, but a true one. There must be

Heartfelt confession of sin.—Hear the prophet: "And the children of Israel were assembled with fasting, and with sackcloth, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their own sins and the iniquities of their fathers. And they read

in the book of the law of the Lord their God one-fourth part of the day, and another fourth part they confessed and worshipped the Lord their God." "So Daniel stood and confessed his own sins and the sins of his fathers, of the kings, of the priests, and the prophets, and all the people of the land." Along with this, let a steady eye be fixed on the desert of sin, and on yourselves as sinners. That wrath which none can bear, if justice send it forth, and none can avoid, unless mercy be extended to them—that wrath must be deprecated, and mercy implored. A feeling sense of our own misery and baseness in the sight of God is to be cherished and cultivated. There must next be

Instant and thorough reformation.—Hear the word of the Lord: "Let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? God saw their works, that they turned from their evil way, and he spared them." "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." "Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke." "Take away from the midst of thee the putting forth of the finger, and speaking vanity. Turn away thy foot from the Sabbath, from doing thy pleasure on that holy day; call it a delight, holy of the Lord, honourable. Honour God, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." "Your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies; your tongues have muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. Wasting and destruction are in their paths: the way of peace they know not. They have made them crooked paths; whosoever goeth therein shall not know peace." There must be

Works of mercy and benevolence.—Hear again the words of the prophet: "Deal thy bread to the hungry; bring the poor that are cast out to thy house. When thou seest the naked, cover him, and hide not thyself from thine own flesh." "O King, let my counsel be acceptable to thee; and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." There must also be

Godly sincerity pervading all and crowning all, that the exercise may not become sin.—Hear the prophet: "To what purpose is the multitude of your sacrifices unto me? I delight not in the blood of bullocks, or of lambs, or of he goats. Bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth. They are a trouble to me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear." And, finally, there must be

Fervent, abundant, and believing prayer.—Prayer is the great thing, to which all that has been mentioned is only auxiliary: "If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward. Then thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. The Lord shall guide thee continually, and satisfy thy soul in drought. Thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Reader! consider what I say, and the Lord give thee understanding. Amen.

June 12, 1849.

C.

THE GREAT SALVATION.

A THEME that can never be exhausted. Salvation or deliverance implies danger. A great salvation implies a great danger. There is no danger where there is no sin; no great danger where there is no great sin. The name of JESUS is so called, because he came to *save* his people from that dangerous thing—*sin*. See how Paul speaks of the “*so great salvation*.” Inspiration itself seems to leave the mind to conceive as it can of this greatness: “God *so* loved the world.” Oh, the depth of this thought! Salvation is a mighty plan—a creation of the mind of God—a stupendous enterprise, to the execution of which Omnipotence alone is equal. Its subject is the *soul*: “God breathed into man the breath of life, and he became a *living soul*.” What a thought! There was a creation in God’s own image. There was the beauty of holiness. Oh, that this creature had kept his first estate! But, no; he fell. Behold the mighty ruin! Yet what elements are there! Thoughts that wander through eternity—volition, reflection, sentiment, sensibility, reason, passion in its high sense; all that constitutes the rational, the intelligent, the immortal man, this is the subject of the great salvation. With all this is connected the idea of *eternity*! My soul, so fearfully and wonderfully made, cannot cease to be. But it can be lost, or it can be saved. It *must* be saved or lost. No intermediate destiny can be its portion. No refuge of annihilation can be found for the soul, that has failed to fulfil the end of its existence. Of its nature, its capabilities, its destiny, the Son of God must have had the most profound thoughts, as is evident from the manner in which he asked the memorable question, “What is a man profited, if he shall gain the whole world, and lose his own soul?”—as is still more evident from the fact, that he proposed and determined to lay down his life for its interests. Here is an estimate beyond all estimates. We can only say with John, “Behold it!” with Paul, “Oh, the depths!” An apostle casts his line into this sea, but draws it out in despair. There are no soundings here. Spread the wings of imagination till you have reached the outermost verge of thought and space,—there is an illimitable sea beyond. The idea of the progressive destiny of the soul is solemn and striking. Even in this contracted sphere, wherein we are bound in the chains of the flesh, and breathe the oppressive atmosphere

of earth, we behold wondrous powers and progressions. How noble is man amid the moral wreck! Here lies an infant in the cradle, that has not sufficient knowledge to keep itself out of the fire if the dangerous element were near. But wait a little time. It is not like the beast or reptile; no, nor even like the bird that soars aloft, and seems to sing at the gate of heaven. Could they live a thousand years they would make no progress. Within the fixed limits of their law of instinct they must ever remain, till death returns them to the dust. They have no spirit to go upward. But a few short years develop the hidden powers of the cradled infant. It acquires a knowledge of things; it begins to compare, to discriminate, to calculate. Gaining the alphabet, it gains the key of a vast magazine. It feels the force of law—the consciousness of responsibility—the dignity of moral government—the anticipations of a spiritual immortality. Bare intellect often makes amazing strides. Suppose that infant’s name had been Isaac Newton; the sublime destiny of such a mind, even in this world, who shall describe it? It has communed with other worlds, demonstrated the laws of distant planets, and predicted the motions of remote orbs a thousand years hence. Yet this is not the mind of an angel; it is that of a man, constructed on the same general mode with that of every other mind. Oh, what a subject for salvation! For, be it remembered, the salvation of the gospel is fitted to the *whole* of man, to his intellectual as well as his physical and moral nature. It is greatly applicable to all in man that is capable of being saved. Thus it is a study to the hosts of heaven, who wonder, adore, and break out in songs of holy praise. They beheld with amazement the fall of their compeers from their high estate in glory, and, with a still deeper feeling, learned that it was irremediable! A spirit lost! The soul of *one* angel irretrievably damned would have moved all heaven with a strange feeling; but for such a host of rebels to make war on Jehovah! and to perish in the bold and dread attempt. A doomed reprobate is represented as saying:

“Thoughts unspeakable
Crowd in my breast to burning, when I hear
Of this Almighty Death, who is, it seems,
Inevitable. Could I wrestle with him?”

The OBJECT of this salvation is a great one—to *glorify God*. He hath said:

"As truly as I live, all the earth shall be filled with the glory of the Lord." But there is no glory that can fill the earth like that of redemption. This is *the* great work of God. Heaven will be full of the glory of the great salvation. Eternity, through its revolving ages, will proclaim the greatness and the glory.

THE POWER OF LOVE IN THE FAMILY.

WE have not half confidence enough in the power of love to disarm the violent, to reclaim the vicious, to awaken the dead in trespasses and sins. The fault begins in our families. We do not love enough to bear with each other's faults. We mistake our selfish impatience of each other's foibles or faults, for a righteous indignation at wrong; and our obstinacy and pride, which would conform all others to our own ideas of things, for firmness of principle, and fidelity to duty. We do not love enough in our own homes to call forth the better qualities in each other's hearts. The faults of our friends are generally the reflection of our own weaknesses or errors. Our carelessness makes their petulance, our jealousy their suspicion, our selfishness theirs, our injustice their anger. And so it is with our children: we do not love them enough to make them love us better than themselves: we dote, but we do not love; we do not make sacrifices for them in little things; we do not teach them disinterestedness, by our willingness to give up our tastes for them; we punish them because they annoy us oftener than because they do wrong; we indulge our sloth, and the quickest way of correcting a misconduct which shocks our nerves, or disturbs or interrupts our occupations, is resorted to. Oh, how quickly parents lose the confidence of their children, never to be regained, by injustice, selfishness, and the absence of love! If the child only has faith in the love of its parents; if the son and the daughter only love and are loved tenderly, truly enough, at home, how impossible it is they should wander far, or, erring, should not be speedily reclaimed! This is the grand rule in domestic education—love. Give your children a genial, loving atmosphere in which to grow. Bear with their faults, which are often the beginning of their best excellencies; in patience wait upon the growth of their characters. Do not quench the spirit of truth, of beauty, of love in them, by your harsh violence.

Live as near God as you can; and trust your children rather to the genial influence of the atmosphere you create, than to your wearisome precepts and corrections, and to the pruning-knife of your standard of right and propriety. Throw them on their own tender consciences, and do not substitute in their minds artificial sins for real ones; and err, if at all, on the side of indulgence. It is not too much love, but too little, that spoils children. Obedience, not to God, but to the arbitrary will of a parent, is often procured at the expense of a thousand graces of the heart; and what has made the obedient and well-behaved child, has made also the broken-spirited, and suspicious, and cold-hearted man or woman. Deal with your children as God deals with his children. Do not meet their anger with your anger, their petulance with your own, or their obstinacy with wilfulness still greater. Overcome evil with good. Love is of God, and every one that loveth is born of God; and when God called himself a Father, he chose a name which he designed to be significant of the most overflowing love, the most boundless mercy, the longest, nay, an infinite forbearance: "Parents, provoke not your children to wrath."

What will love not do? If faith will remove mountains, love will do those greater things which Jesus spoke of. Whoever accomplished anything by reproaches, or violence, or harsh measures? You gratify a private and dark passion in your own heart, and arouse a darker one in another bosom. Perhaps we have all tried it. God forgive us. Oh, try the mighty efficacy of love! One smile of genuine sympathy is worth all your purse to the beggar: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God."

PERILS OF PROCRASTINATION.

It seems as though the delaying sinner is calculating, as if certain of it, that he shall live for some time to come. Deluded creature!—the fumes of the pit, along with the influence of a corrupt heart, have so bewitched his mind, and bedimmed his vision, that he thinks he sees away off in the future a convenient season to prepare to die! God says, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Says Christ, "Be ready; for in an hour

ye think not the Son of man cometh." But Satan, along with a corrupt heart, says, "Wait a while; there is time enough yet; give yourself ease; it will be more convenient for you to attend to religion at some other time." And the joint counsel of this evil spirit and of a wicked heart is listened to and followed by poor sinners, in preference to the kind counsel and command of God. Thus the delaying creature locks arms with the adversary, and walks carelessly toward death and eternity, and, whenever urged or invited, talks about a more convenient season to come, until death stops his mouth, and drives his soul out of its house of clay, to seek another dwelling-place. Where?—dying as a sinner impenitent, where? How my heart sickens and bleeds! Oh, how uncertain is life! It is affirmed that "by the circulation of the blood through the heart and lungs, in which motion is consumed and motion renewed every moment, the question is put about three thousand times every hour, and above a hundred thousand times every day and night of our lives, whether we shall stay in this world, or be in heaven or hell to all eternity?" Alarming consideration!—tremendous thought! Oh, how soon and how suddenly may eternity burst upon the ungodly, upon yourself, dear reader! The angel of death may even now be reaching forth his fingers to loose life's silver cord, or just ready to grasp the golden bowl to shiver it to atoms! And, impenitent friend, has that convenient season which you were promising yourself yet arrived? If you will not obey Christ's voice, you must at least obey's death's summons. The grim monarch of the grave will hold with you no parley. He will not wait till you set your house in order, if, when he comes, you are not ready. Speak to him about a convenient season; tell him it has not come yet, and ask him to wait; and he will answer you only by planting a dagger in your heart:

"In human hearts what bolder thought can rise
Than man's presumption on to-morrow's dawn?
Where is to-morrow? In another world!
For numbers this is certain: the reverse
Is sure to none. And yet on this *perhaps*,
This *peradventure*, infamous for lies,
As on a rock of adamant, we build
Our mountain hopes; spin out eternal schemes,
As we the fatal sisters could outspin,
And, big with life's futurities, expire!"

Ah, what a solemn season is fast coming on! A dark, portentous cloud is fast gathering over the head of the ungodly. That cloud is rapidly becoming heavier and blacker. See you that vivid light-

ning's flash? Flee, sinner, without a moment's delay; flee to the only shelter from the storm! Do not, by sloth, bring ruin on your head! Oh, do not, I beseech you, by procrastination, make your bed in hell!

SCRIPTURE PREDICTIONS.

Much has been said, and deservedly said, of the judgment and skill in interpretation shown by Fleming, in naming, in 1701, the year 1848 as probably the last year of Papal domination. But it should not be overlooked, that other writers besides Fleming, by a similarly careful study of Scripture, have arrived at nearly the same conclusion.

THOMAS SCOTT, for instance, the great commentator of the present century, in the third edition of his Commentary, published in 1809, thus wrote:

"ON REVELATIONS XVI.—The angels were next ordered, by a voice from the temple, to pour out the contents of the vials, or cups, which they had received; and which were emblems of the wrath of God to be poured out on the anti-Christian empire, and on all who adhered to it." "These vials mark the gradual desolation of the Roman church, and of the anti-Christian tyranny of the kingdoms which support it."

"The whole passage has been interpreted of the bloody transactions in France and on the Continent, which have occurred during these last eighteen or twenty years (1789-1809). But the stage on which these tragedies have been acted, seems not large enough for the completion of the prophecy. France and the countries connected with it form only part of the kingdom of the Beast; and several countries connected with it have hitherto been little affected." "I have some doubt, *whether the time for the pouring out of the vials is arrived*, or whether it will arrive till after the MIDDLE OF THIS CENTURY." "Terrible calamities, intestine distractions, and the *revolt or destruction of cities and nations*, will make way for great Babylon to drink of the wine of the fierceness of God's wrath. How this is to be understood, the event must show." "It is, however, clear, that *convulsions, revolutions*, and the wreck of nations, to a degree and extent never hitherto witnessed, are to be expected, before 'the mystery of God' is finished."

Thus wrote Mr. Scott at the opening of the present century. The same pas-

sages have appeared, we believe, in most of the nearly numberless editions of Mr. Scott's Commentary, which have, since that time, been printed. There was every temptation at that period, to discover in the French revolution, and in the power of Bonaparte, the fulfilment of some of St. John's predictions. But Mr. Scott had strength of mind enough to resist

these suggestions, and to deliver his calm and well-considered opinion, that *not until the middle of the century* would the vials begin to be poured out. To that period, the middle of the century, are we now come; and we are beginning to perceive the commencement of those awful events which Mr. Scott indicated *more than forty years ago*.

Lessons by the Way; or, Things to Think On.

CRIMINAL THOUGHTLESSNESS.

ASTONISHING fact! that all that mankind acknowledge the greatest, they care about the least; as first, on the summit of all greatness, the Deity. 'Tis acknowledged he reigns over all, is present always *here*, prevails in each atom and each star, observes us as an awful Judge, claims infinite regard, is supremely good. What then? Why, think nothing at all about Him!

There is eternity. You have lived perhaps thirty years. You are by no means entitled to expect so much more life. You, at the utmost, will very soon, *very soon* die! What follows? Eternity! a boundless region—inextinguishable life—myriads of mighty and strange spirits—vision of God!—glories—horrors. Well, what then? Why, think nothing at all about it!

There is the great affair—moral and religious improvement. What is the true business of life? To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action—to resemble the Divinity! It is acknowledged: who denies or doubts it? What then? Why, care nothing at all about it. Sacrifice to trifles the energies of the heart, and the short and fleeting time allotted for Divine attainments—such is the actual course of the world. What a thing is mankind!—*John Foster*.

PRESERVATION OF LIFE.

THERE arose a sedition at Antioch, for that Theodosius, the emperor, exacted a new kind of tribute upon the people. In that commotion the people broke down the image of the empress Placilla, who was lately dead. The emperor, in a great rage, sent his forces against the city to sack it. When the herald declared so much to the citizens, one Macedonius, a monk, endued with heavenly knowledge and wisdom, played a prudential part, sending unto the herald an answer to this effect: "Tell the emperor these words—that he is not only an emperor, but a man also; and, therefore, let him not look only upon his empire, but upon himself also; for he, being a man, commands those also who are men. Let him not, then, use men so barbarously, who are made in the image of God. He is angry, and that justly, that the brazen image of his wife was thus contumeliously used; and shall not the King of heaven be angry to see his glorious image cruelly handled? Oh, what a difference is there between the reasonable soul and the brazen image! We, for this image, are able to set up a hundred; but he is not able, for all his power, to set up one hair of these men if he kill them."

These words being told the emperor, he suppressed his anger, and drew off his forces. This monk, like another Moses, stood in the gap, and preserved the people. Happy had this angry age been if it had had such another. Had but the generation of men formerly sprung up, with serious consideration, laid their hands more upon their hearts, and less upon their swords, they would not have been so ready to break down the image of God in man, nor sheath their swords in each other's bowels, as they have done.—*Weem's Portraiture*.

LATE REPENTANCE.

IT is an exorbitant course, while the ship is sound, the tackling sure, the pilot well, the sailors strong, the gale favourable, the sea calm, to lie idle in the roads, carding, dicing, drinking, during seasonable weather; and when the ship leaks, the pilot is sick, the mariners faint, the storm boisterous, and the sea tumultuous, then to launch forth, and hoist up sail for a voyage into far countries. And yet, such is even the skill of *evening-repenters*, who, though in the morning of youth, and soundness of health, and perfect use of reason, they cannot resolve to weigh the anchor, and cut the cable that withdraws them from seeking Christ. Nevertheless, they feed themselves with a strong persuasion, that when their wits are distracted, their senses astonished, all the powers of the mind and parts of the body distempered, then, forsooth, they think to leap into heaven, with a "Lord, have mercy upon me," in their mouths; to become saints at their death, however they have demeaned themselves like devils all their life before.—*John Boys*.

THE TWO-HORNED BEAST.

REV. XIII. 11.

"HE had two horns like a lamb." This may be taken both literally and emblematically. Horns have been shown to be symbolical of authority and strength, and to have been worn in the East, from time immemorial, as an ornament in the head-dress, by persons of distinction. They are made of silver or other metals, and studded with jewels, according to the rank they are intended to denote. They are still worn by chiefs in Abyssinia. It is remarkable that the horns worn by females are distinguished by their length, probably as indicative of greater beauty, but less power. They are placed in different directions upon the head, to symbolise different conditions in society. "A married woman has it affixed to the right side of the head, a widow

on the left, and a virgin is pointed out by its being placed on the very crown." The second beast has two horns. It is not a virgin; therefore, they rise not from the crown. It is both married and a widow, and, therefore, it has a horn both on the right and left side. They are just where, according to the symbolic language of horns, they should be worn by "the mother of harlots, with whom the kings of the earth have committed fornication." They are short—rising up on the two sides of the head, like the horns of a lamb. They are metallic, studded with jewels. Of what are we speaking?—the mitre? Yes, that is its name. It leaves the crown, the emblematic seat of virgin purity, bare; and erects the tokens of marriage and of widowhood on the two sides. They are the ensigns of "a woman forsaken, and a wife of youth refused." It is a favourite epithet with Calvin—"horned bishops." Cast another glance at the episcopal diadem, and read, "He had two horns like a lamb!" This may also be intended to prefigure the assumption of innocence and meekness.—*Rogers on Revelation.*

THE RICH FOOL.

THE rich man in the Gospel was a bad accountant when he set down a false sum to his soul, saying, "Thou hast much goods laid up for many years." He sets down years for days; nay, years for hours—like the deceitful tradesman that sets down pounds for shillings. Thus many men that would seem to be cunning in the practice of this faculty, are out of their reckonings, and much deceived. They busy themselves in addition and multiplication, and dream of many years that they are to live; whereas they should be careful to practise subtraction and diminution—to know that every day, nay, every hour, every moment, calleth off a part of their lives.—*W. Attersol.*

MUTUAL KNOWLEDGE IN HEAVEN.

MRS. WILLETT made a query to her husband, Dr. Willett, then lying on his deathbed, touching the mutual knowledge that the saints in glory have one of another. Such another question being proposed to Luther a little before his death, he resolves her with the words of Luther: That as Adam in the state of innocence, when God first presented Eve unto him, whom he had never seen before, asked not whence she came, but said, "This is bone of my bone, and flesh of my flesh;" even so the saints of God in heaven, beatifically illuminated with knowledge beyond Adam's in his first condition, shall know, not only those whom here they knew not, but even those whom before they never saw."

GOD'S PURPOSES SURE.

THE wheels in a watch or clock move contrary one to another—some one way, some another—yet all serve the intent of the workman, to show the time, or to make the clock to strike. So in the world, the providence of God may seem to run cross to his promises: one man takes this way, another man runs that way; good men go one way, wicked men another; yet all, in conclusion, accomplish the will, and centre in the purposes of God, the great Creator of all things.—*Sibbs.*

PARENTAL NEGLECT.

I SUPPOSE it never occurs to parents, that to throw vilely educated young people on the world

is, independently of the injury to the young people themselves, a positive crime, and of very great magnitude; as great, for instance, as burning their neighbour's house, or poisoning the water in his well. In pointing out to them what is wrong, even if they acknowledge the justness of the statement, one cannot make them feel a sense of *guilt*, as in other proved charges. That they *love* their children extenuates to their consciences every parental folly that may at last produce in the children every desperate vice.—*John Foster.*

THE OPENING OF THE EYES.

TOSTATUS observeth out of Pliny that the mole, after he hath long lived under ground, beginneth to open his eyes when he is dying, which he always had shut while he lived. This is the true state of a wicked, earthly-minded man: he neither seeth heaven, nor thinketh of hell. Tell him that "the wicked shall be turned into hell, and all the people that forget God;" it is but as *brutum fulmen*, a mere scarecrow. He feareth not God nor man all his lifetime, till he approacheth to judgment; and then, *too soon*, he begins to feel that which he could not be brought to believe.—*Willett.*

THE "HARP OF MANY STRINGS."

IT is said that David praised God upon an instrument of ten strings; and he would never have told how many strings they were, but that, without all doubt, he made use of them all. God hath given all of us bodies, as it were instruments of many strings; and can we think it music good enough to strike but one string, to call upon him with our tongues only? No, no: when the *still* sound of the heart by holy thoughts, and the *shrill* sound of the tongue by holy words, and the *loud* sound of the hands by pious works, do all join together; that is God's concert, and the only music with which he is affected.

ELECTION MADE SURE.

IF any man would know whether the sun shineth or not, let him go no further, but look upon the ground to see the reflection of the sunbeams from thence, and not upon the body of the sun, which will but the more dazzle his sight. The pattern is known by the picture, the cause by the effect. Let no man, then, soar aloft to know whether he be elected or not; but let him gather the knowledge of his election from the effectualness of his calling, and sanctification of his life—the true and proper effects of a lively faith stamping the image of God's election in his soul.—*Negus.*

JACOB'S LADDER.

JACOB saw in his vision angels ascending upon a ladder to heaven. What! angels go by steps into heaven? One would think that, being spirits, they might easily mount thither, and back again, in an instant. Surely it is not without a mystery,—showing that magistrates and ministers, who are in Scripture styled angels, are not suddenly to leap, or hastily to climb up to places of preferment, but ascend by degrees, when God setteth a ladder for them to go up by.—*Daniel Featly.*

AN UNGRACIOUS SON.

DID the goldsmith but know beforehand that his refining of silver would turn to dross, he would rather break his bellows and crucibles

into a thousand pieces than once offer to set himself about such an unprofitable piece of service. And if many a father did but know that his son would prove a spendthrift devil, he would sooner fire all he had than leave one penny behind him.—*Fonseca*.

THE COVETOUS MAN.

It is a common saying that a swine is good for nothing whilst he is alive; not good to bear or carry, as the horses; nor to draw, as the ox; nor to clothe, as the sheep; nor to give milk, as the cow; nor to keep house, as the dog; but is fed only for the slaughter. So a covetous, rich man, just like a hog, doth no good with his

riches whilst he liveth; but when he is dead, his riches come to be disposed of. The riches of a sinner are laid up for the just.—*And. Willett*.

LATE ATTENDANCE AT PUBLIC WORSHIP.

TULLY charged some dissolute people that they never saw the sun rising or setting, as being always up after the one, and abed before the other. So some negligent people never hear prayers in the church begun, or sermon ended; the confession being past before they come, and the blessing not come before they are passed away.—*Fuller's Holy State*.

Biography.

MEMOIR OF MRS. DICKSON, OF BURE, NEAR LANCASTER.

WE are assured, by the highest authority, that "the righteous shall be in everlasting remembrance," and that "the memory of the just is blessed." The subject of this biographical sketch will be long held in sweet and sacred remembrance, not only by her immediate relatives and friends, but by many to whom she was the honoured instrument of imparting spiritual good, and, indeed, by all who knew her. She was one of a thousand. By her amiability, disinterestedness, and conciliatory manner, she secured for herself the love and admiration of all who were intimately acquainted with her; whilst, by her holy deportment, earnest devotedness, and extensive usefulness in the service of Christ, she enjoyed the confidence and approbation of the members of the several churches with which she stood connected. She was a loving daughter, an affectionate wife, an endearing mother, and a consistent Christian, and, as such, is not unworthy of a corner in the annals of Christian biography.

Mrs. Dickson was a native of Blackburn. She was born on the 7th of June, 1814. In childhood she was distinguished for acuteness, firmness, and kindliness, and was a general favourite with the other members of the family. At a very early period of life she became the subject of serious thoughts and feelings—indeed, so early that she never remembered the time when she was wholly without them. When between six and seven years of age, she read, "with great avidity and delight," to use her own words, "*Janeway's Tokens for Children*, *Bunyan's Pilgrim's Progress*, and many other books of a similar cha-

acter;" and from these works obtained ideas and impressions which she never lost. At twelve years of age her piety assumed a decided and active form. She entered the sabbath-school as a teacher; and from that time, until her health failed her, she laboured with unwearied assiduity and delight in the field of Sunday-school instruction; and in this department of Christian effort she laboured not in vain. She had repeatedly the satisfaction of seeing her endeavours crowned with success; and those for whom she prayed much, and to whom she often spoke with great earnestness and affection, not only on the sabbath and in the class, but also on the week-day and privately, publicly avowing their discipleship, and associating themselves in church-fellowship with the people of God.

But her Christian zeal was not confined to the sabbath-school: she showed piety at home. In the spiritual welfare of her parents, and brothers and sisters, she felt the deepest and most anxious interest; and on many occasions, and in various ways, she showed it. Her sisters, who survive her, can well remember the time when she conducted them to her room, and prayed with them, and urged them to surrender their hearts unto God; and also, when about nineteen years of age, how she first established family worship, and for several years conducted it with the greatest propriety. And here, too, the good seed which she sowed was not allowed to perish: in subsequent years it sprang up, and, to her unspeakable joy, brought forth precious fruit, in the conversion of several of those most dear to her.

When fifteen years of age she was led, by a sermon preached to young people, to see it to be her duty to seek for communion with God's people at the table of the Lord; but owing to the removal of the pastor whose ministry she attended, and the want of a settled successor for some time, the desire of her heart, with regard to Christian fellowship, was not gratified till four years after.

Connection with a Christian church is sometimes followed by indifference and inactivity. The idea of security is dwelt upon; responsibility and obligation lost sight of; and, as the consequence, carelessness is induced. It was not so with Mrs. Dickson. Her acknowledged Christianity and church-membership, instead of producing or occasioning elation, forgetfulness, or slothfulness, only excited her to greater gratitude and watchfulness, and to increased diligence in the discharge of the duties of her Christian calling. Her apprehensions of her obligations to her Lord; of the claims of perishing souls, and of the immediate and remote consequences of a life of religious activity, were intelligent and impressive; and she laboured with unabated zeal in the sabbath-school, in the work of distributing religious tracts, of visiting the sick, and of increasing her acquaintance with the word of God, and the real condition of unconverted men: and thus she was led to labour through the constraining love of the Saviour, and the deep and constant conviction that he had called her into his service. "I feel," she said, writing at the time now referred to, "that I am *not* of the world, though *in* it. My desires and affections are *habitually*, though slowly, drawn towards spiritual objects; and I trust I can say that it is my earnest endeavour to follow in the footsteps of the good Shepherd. I delight in the company of God's people; and wherever I meet with one who calls himself by the name of the Lord, I immediately recognise a friend and a brother. My hand and heart are with the followers of Jesus." "The hallowed pleasures I enjoy savour more of heaven than of earth. The exercises of the sanctuary, the social prayer-meeting, and the worship of the family, have never been relished by me so much before. My whole soul seems absorbed in the wondrous love of my dear Saviour; and I feel such an earnest longing for the salvation of sinners, that *I think I could sacrifice my life cheerfully to hear them crying out, 'What must we do to be saved!'*"

The two great actuating feelings of her heart, and under the influence of which she constantly laboured, were *love to Christ and compassion for souls*. These were the powers which constrained her to action, and which formed the secret of her devotedness. She loved her Redeemer, because he first loved her; and she valued the souls of others, because she had learnt to estimate highly her own. Her pity for those whom she knew to be "dead in trespasses and sin," and her anxiety about their salvation, were very great. The truth of this remark will be best illustrated by her own words: "Oh, how has my heart been wrung with anguish this day, in witnessing the indifference manifested by poor perishing sinners, on the very brink of eternity, during the most solemn and affecting representations of their real condition; and whilst they are implored to accept pardon, and peace, and happiness, and, by an immediate exercise of confidence in Christ, escape the vengeance of an offended God! But, oh, to think of those who are very dear to me evincing no signs of a change of heart, and remaining still unconcerned and indifferent about their dangerous and awful condition, is truly distressing! How diligently did I watch whether any effect was produced on their minds this day! but, alas, I watched in vain!"

During the last ten years of her life the health of Mrs. D. was exceedingly delicate; still, what strength she possessed she devoted to God. As long as she was able she laboured in the sabbath-school; and when, at length, she was prevented by weakness from doing so, she formed a class of poor mothers, which she held in her own house, and instructed on the afternoon of the sabbath. And in this new field of labour she was also encouraged. Many of these poor women live to bless the day when they first came under her influence. Whilst all were benefited by the instructions they received, several were brought to a saving knowledge of the truth, and now adorn the doctrine of God their Saviour by a holy life.

In her Christian sympathies, the young men who were engaged in her husband's employ, and who lived beneath her roof, largely and constantly shared. She made them the objects of her deepest solicitude, and the subjects of daily prayer. Often she spoke to them on the matter of personal religion, and as often wrote to them letters on the same subject, and

which she always took care to place in their way. It was her abiding impression that she was, to a large extent, responsible for the salvation of all who dwelt beneath her roof; and, in the way described, she laboured for the conversion of all such—anxious to see them heirs with herself of eternal life, and to be free from their blood, should they reject the offers of redeeming mercy, and perish for ever. Her prayers and labours were not in vain: in more instances than one they were blessed to the conversion of those who were the objects of them. But even these works of faith and labours of love, much as they were blessed to the good of others, increasing indisposition obliged her to relinquish. Advised by her medical attendant to leave Blackburn, and try the effect of a different air, she bade adieu, a twelvemonth ago, to the scenes and associations of former days, and came to Bure, near Lancaster, in the hope that the mild sea-air there would prove beneficial to her. For some months a decided improvement was apparent, and it was anxiously hoped that the change would be productive of lasting benefit; but, alas, the hope was doomed to disappointment. In the month of September last a relapse took place; and from that time she gradually weakened, until the 8th of April, when her enfeebled frame sank under the mortal malady of which she was the subject, and her happy spirit entered into the joy of her Lord.

As Mrs. D. lived when in health, she suffered and died. The temper and bearing of the Christian were ever evinced by her. During the whole of her lengthened illness she never once complained or murmured: the most subdued and cheerful resignation characterized her. She acknowledged the hand of God in the affliction she suffered, and felt assured that the dispensation which had been allotted to her, however painful to flesh and blood, was one of wisdom and love, and she submitted to it with meekness and submissiveness. Her own words will show this. Writing on the 3rd of December last, she says: "Being detained from the public ordinances of religion, and left quite alone, I would note down what I find to be my state of mind. Sometimes, when very languid, I am tempted to exclaim, 'Why are his chariot-wheels so long in coming?' but still, in general, I am preserved by the goodness of the Lord in a calm and peaceful state. I feel thankful for the grace afforded me

of still being able to say, 'Thy will be done.' I fear at times that I do not feel thankful enough for all the spiritual and temporal mercies and comforts I so richly enjoy; still I have a good hope through grace, and 'rejoice even in tribulation also.' I have no fearful forebodings of the future, with regard to myself, or my friends so very dear to me. To Jesus I can confide all that is valuable and precious. He is able to keep that which I have committed to him. He is the anchor of my soul. Oh, what a comfort it is to think that he is the same yesterday, to-day, and for ever!"

In the hopeful and peaceful state of mind here expressed she continued to the last. Her words, four days before she died, and the last she wrote, were these: "My heavenly Father has now, I feel, sent me my summons to appear shortly in his presence. Blessed be his holy name, it is a welcome message to me; and he is giving to me, daily and hourly, sweet foretastes of the felicity I shall soon enjoy! For my dear husband and child I most earnestly pray that they may be blessed, and supported under their loss; and I cheerfully leave them in the hands of a covenant-keeping God. For my other friends, who are so assiduously kind to me, may the Lord reward them tenfold! With all mankind I die in peace and love, and relying on the finished work and mediation of my Saviour and my God for salvation. Amen. To him be all the glory!"

At half-past five o'clock, on sabbath morning, the 8th of April, she summoned her relatives and domestics to her bedside, to receive her dying blessing, and witness her last moments. Having assured them that death had neither pain nor dread to her, and pressingly urged them to a life of holiness and Christian devotedness, she affectionately bade each of them farewell; and, after a short pause, exclaimed, anxiously and triumphantly, "Oh, why are thy chariot-wheels so long in coming?" "Come, Lord Jesus, come quickly!" In a few moments after her emancipated spirit passed to the fair coasts of light, and entered on "the rest which remaineth for the people of God." "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." "Mark the perfect man, and behold the upright; the latter end of that man is peace."

Lancaster, April 26th, 1849.

F.

Scottish Congregational Jubilee.

The Jubilee Memorial of the Scottish Congregational Churches. Fullarton and Co. 12mo, pp. 240.

THE Scottish Congregational Body have celebrated their Jubilee in a manner which does them the highest credit, and which, it strikes us, can hardly fail to further the ends of true religion, both in Scotland and elsewhere. The first portion of the Memorial was committed to the highly-competent hands of the Rev. J. R. Campbell, of Edinburgh. This masterly and very comprehensive dissertation—preposterously called an “Introduction,” since it introduces nothing, but performs much, and might just as well have stood in the middle or at the end of the volume, and which moreover actually extends to no fewer than eighty pages, that is, exactly *one third* part of the whole book—is worthy of separate publication as a tract. We do not complain of the space allotted to it; it is worthily occupied, and needful: the survey is wide, the analysis thorough and complete. The section entitled, “Congregationalism and the Reformation,” is a valuable dissertation, which is thus summed up:

“Had the original ideas of the Reformation been preserved inviolate, worldly powers would never, to say the least, have been admitted to such a share in the affairs of the church. The Reformation would have fulfilled its early promise, and long ere this time the nations have been rejoicing in emancipation from the interference and usurpation of secular powers,—a rest into which the churches of Christendom seem impatiently longing to enter.”

The next section is, “The Influence of Congregationalism on the Religious Liberties of England,” which so greatly pleases us, that we publish it entire below. Next comes, “Early Traces of Congregationalism in Scotland,” followed by “The Rise of the Scottish Congregational Churches,” which constitutes an interesting history of the progress of true principles under extraordinary difficulties. The dissertation closes with “The Strength and Weakness of Congregationalism.” This section, also, we have deemed of sufficient importance to warrant its transcription to our columns. Mr. Campbell has performed his part with great ability and much success.

The venerable Dr. Wardlaw next comes forth, with a sermon “On the First Love Left,” in which the great preacher shows, with his customary precision and clearness, force and beauty, the indispensable necessity of love to the character of every believer and every church; that there may be much declension in love, with small diminution of the outward zealous action which it has produced; that the sole and only test of love is conduct; and that love ought to be, in individuals and churches, not a declining but a growing principle. Such are the chief elements of this admirable sermon; but the preacher is not satisfied with statement: he concludes with inquiries based on it, which are worthy of the author and of the occasion. So much is this portion of the discourse calculated, in our judgment, to promote the interests of true religion, that we have published it entire, that it may have the benefit of our circulation throughout England and the British Colonies.

To Dr. Wardlaw succeeds the venerable Mr. Kinniburgh, with an Historic Survey of Congregationalism in Scotland, from its rise in 1798 to 1812—a touching, spirited, and highly-instructive tale. The choice of the writer here was happy, as Mr. Kinniburgh was himself part and parcel of the times and events of which he has become the veritable historian.

Mr. Knowles, of Linlithgow, next steps forth to review and contrast the state of things in Scotland at the beginning and at the close of the Jubilee period—a task which he performs in a manner highly creditable to his spirit, principles, and talents; and is followed by Dr. Alexander, with a vigorous and luminous oration on “The Work of the Churches, and their Means of Performing it,” the close of which is so excellent that we have given it in full.

The most arduous and momentous portion of the Jubilee Memorial, “The Position and Prospects of Congregationalism in Scotland,” was reserved for Mr. Swan—a gentleman possessing, beyond most men of his own or any other community, the qualifications required for the task assigned him—penetration, shrewdness, solidity of judgment, fearlessness of integrity, and soundness of discretion; and one of the best types of the Scottish religious character. There is something very extraordinary, and at first sight confounding, in the discourse of Mr. Swan. He thoroughly pene-

trates the interior of the Body, while he walks around and marks its bulwarks. Let us hear him :

"Our position as a denomination at the end of fifty years from the first planting of our churches in Scotland is, that we number nearly one hundred churches, comprising a membership of between eight and nine thousand. Of these churches, about *forty-five*, or nearly one-half, require and receive aid from the Congregational Union, to enable them to support their pastors, and to meet other expenses connected with the maintenance of gospel ordinances. The churches that entirely support their own pastors, and also contribute to aid their poorer brethren, contain about *six thousand* members; the membership of the *aided* churches not amounting to three thousand.

"During these fifty years our numerical increase has not been by a regular progression, for during the first years of our history, churches multiplied rapidly, and the accessions to the churches so planted were frequent. Twenty-five years ago the churches were about eighty in number, and some of these consisted *then* of as many members as they do at this day.

"Of the churches on the list *twenty-five* years ago, five have ceased to belong to the denomination, and ten have ceased to exist, or have dwindled down to a few members without pastor or religious fellowship as churches.

"From this it follows that a greater number of new churches have sprung up within the last twenty years than the difference between the numbers in existence then and actually in existence now would indicate; that is, while the present number of churches exceeds the number at the period referred to by about *twenty*, there have been at least forty new churches formed within the last twenty years. *Five* other churches have been formed within that period, but have ceased to be reckoned with our churches, having connected themselves with another body.

"The movement which issued in the formation of many of our first churches was of a missionary character. The preachers went forth as *Evangelists*—to preach the gospel. Many were converted under their ministry, and, with others who had adopted Congregational principles, formed themselves into churches. Pastors and deacons were chosen and set apart to their respective offices, and other things awaiting were set in order.

"Many interesting facts, for review and comparison between the past and the present, here press upon our attention. But we select only one topic from many. A comparison between the *permanence of the pastoral relation* at that early period of our history with more modern times, brings out some instructive results.

"Of all the ministers *at present* (1848) in the field, there are twenty two who were engaged in the work of the ministry in and previous to the year 1822, and all of these, with two exceptions, are labouring in the same spheres they then occupied. These, then, belong to a generation of pastors not given to change. The same may be said of upwards of twenty of our more aged brethren, who have finished their course since the date now mentioned, and who, almost without exception, died at the post they had occupied through a lengthened and honourable ministry.*

"Within the twelve years from 1822 to 1834, there were forty ordinations of pastors among our churches. Of these ministers *nine* are dead; *four* have left the denomination; *four* have removed to England, or other countries; and only *eight* remain at this day in the places they first occupied as pastors. The remaining *fifteen* have either changed their sphere of ministerial labour, or left the ministry for some other calling. There was therefore *less* of permanency in the pastoral engagements formed within this period. Within the next twelve years, *i. e.* between 1834 and 1846, there were 103 ordinations. Of these ministers (not 103 in number, some of them having been ordained twice, and some having made even more changes) *five* are dead; *eight* have left the denomination; *sixteen* have gone to England, two to Canada, and one to India; *three* have given up the ministry; *thirty* have removed from one church to another; *six* of these have removed twice, and only *twenty-five* remain in the places where they were first set apart to the pastoral office; and of these, *six* have been ordained within the last two years. So that, setting aside the ordinations of brethren during 1847, we have more ministers who occupy their original pastoral

* "It is affecting that since the first rough sketch of this paper was drawn up, only two or three weeks ago, death has detached the calculations then made. Of the *twenty-two* ministers then alive who had been in the field previous to 1822, two have departed—Dr. Russell, and Mr. Hill, of Huntly. We cannot now find over these striking names, nor pay the tribute due to their memory; nor can we pursue these inquiries, as it would be a painful and unprofitable task, providing that death will strike our list even where we are writing their numbers."

charges to which they were ordained in 1822 and previously, and have consequently been twenty-six years or more in the ministry, than we have of pastors who have remained without a change since 1834.

"The last twelve or fifteen years, therefore, have witnessed a very marked increase of changes in the connections formed between pastors and people. Of all that have been formed within that period, only about *one-fifth* part have continued to this day. The other four-fifths have been characterized by change. In many cases the connection subsisted only for a year or two.

"N.B.—Of the 33 ordinations that occurred between the beginning of 1843 and the end of 1846, the connection between pastor and people has been already dissolved in the case of *nineteen*; only *twelve* remaining unbroken of the engagements formed between five and six years ago.

"It is not our purpose to enter upon a discussion of the causes that have operated in producing effects so striking. To do so properly would far exceed the limits of this paper. Suffice it to say, that we blame neither the pastors nor the churches altogether, but are disposed to ascribe these short-lived connections (at least in many instances) to causes which neither pastors nor churches could wholly control. Perhaps vacant churches were sometimes too hasty and inconsiderate in calling to the pastoral office men who were not suited to them and to the locality. Perhaps sometimes a preacher, impatient to have a settled charge, listened to a call from a people with whom he could not expect to remain long. The zeal and activity of other religious bodies, also, in many cases, circumscribed the field of a pastor's usefulness, occasioning disappointment on his part, and dissatisfaction on the part of his people, which soon resulted in his seeking a new sphere, and they a new minister.

"Although unwilling to judge severely, and, I am sure, more disposed to sympathize with suffering brethren than to blame them, I think there may have been in some cases an *impatience* under difficulties, leading to an early separation between pastor and people much to be regretted. I am the more persuaded of this, because I know several most exemplary instances of the opposite character—of brethren who struggled for years under opposition and discouragement, but happily weathered the storm, and live and labour still where they once severely suffered,—honoured, and useful, and happy, among a united and attached people.

"On the other hand, cases have been in which it was clearly the fault of the churches that their pastors left them. Neglecting to provide for his wants, and otherwise regardless of his comfort, not valuing his ministry nor profiting by it, refusing to aid him in his plans of usefulness, or to support him in his trying and arduous work, a church has shown so entire a want of sympathy and of affection, that, to continue, would have been to make a sacrifice of all comfort and self-respect, and without any prospect of usefulness. This made the duty to remove *painfully* clear. These frequent changes have operated most injuriously upon the churches, marring their comfort, weakening their influence, giving an aspect of unsettledness and uncertainty to their character, and deterring reflecting persons from joining their communion."

We must pass over the important discussion which Mr. Swan raises on these statements, that we may advert, however briefly, to the "Position of the Congregationalists in relation to other Denominations." Mr. Swan here shows that the unpopularity of the Independents has arisen not merely, nor chiefly, from their Ecclesiastical Polity, but from their purity of fellowship: he might have added, their Weekly Communion—their rejection from their churches of all who do not give credible evidence of their being real Christians, new creatures, saints. Mr. Swan has much excellent statement on this subject, in which he clearly shows that the original Mission of the Independents in Scotland was, primarily, not so much to improve the Church Polity of the country, as to promote the revival of its Christianity; as the former would follow the latter. The question, therefore, is not as to the number of the churches, or of their members, or as to their wealth and status in society, but as to the extent of their influence on the Established Church, and on other Dissenting communities; and weighed in this balance he contends that they will not be found wanting. The effect of their primitive example, standing protest, polemic writings, and evangelical labours, on all hands, in the Lowlands, in the Highlands, and in the Isles, has been prodigious. The whole of the Missionary spirit, both home and foreign, by which Scotland is now so gloriously distinguished, he maintains is fairly traceable to the rise of the Scotch Congregationalists. Were the Body, therefore, to

expire to-morrow, it has accomplished a high destiny. The allegations of Mr. Swan on this point are, in our judgment, as incontrovertible as they are striking, and full of encouragement to all, in every country, that may be called to engage in a similar undertaking. Does Mr. Swan, then, infer from past success that the mission of the Independents is at an end? Far from it! On the contrary, he thinks "they have a bright course of usefulness before them." But here we must pass over many excellent and truthful remarks, of which space forbids the citation. His invaluable deductions from the whole will be found below.

This most searching dissertation is very appropriately followed by an Address from Dr. Wardlaw on "Purity of Church Fellowship, as Historically Distinctive of Congregational Independency." Of this admirable dissertation we have given the practical portion.

Mr. Thomson, one of the Tutors of the Theological Institution, brings up the rear, with an Address on "The Ministry Adapted to the Age," which we consider the only unsatisfactory production of the Volume; for while the theme was one of the highest moment, the execution is not worthy of it. The piece is cold, flat, and meagre, ranking only with second or third-rate Ordination Charges. Our disappointment here is all the more severe, because of the undoubted competency of Mr. Thomson to the task assigned him. About this there can be no dispute. He was every way worthy to stand in the circle of picked men with whom he was associated. The churches had not forgotten, they will not soon forget, the brilliant and powerful speech he delivered at the Meeting of the Union, some years back—a speech inferior to nothing of the sort ever spoken, on similar occasions, from the first to the last years of the Jubilee period. Mr. Thomson must keep up to the mark, if he would not be classed with "single-speech Hamilton," of immortal memory, as the author of one great speech, and the early patron of Burke, who, malice contended, must have been the author of the said speech, because Hamilton never produced anything afterwards to sustain its reputation. We do not wish to have a "single-speech Thomson!" The occasion was great, such as never occurred before in the Independent Body in Scotland, and such as will not occur again to the present generation; and Mr. Thomson, as he was well able, ought to have risen to its level. His Address, from its position, forms the peroration of the Volume, and as such its Author ought to have put forth all his strength—to have soared to the summit of his theme, investing it with an appropriate measure of the thunder and lightning which so distinguished his celebrated Speech. The close of such a Volume was not the place, and this is not the time, for common-place, tameness, and insipidity. Our Academic men, everywhere, must be clad with zeal as with a garment, and charged brim-full with the fire of Heaven,—else we are undone! Monkish moping and Dutch dulness must be for ever swept from all our borders.

THE INFLUENCE OF CONGREGATIONALISM ON THE RELIGIOUS LIBERTIES OF ENGLAND.

BY REV. J. R. CAMPBELL.

IN England, the Reformation under Henry VIII. had as little as can well be conceived of a religious character. Yet it was scarcely possible that the spirit of inquiry, stimulated by the events occurring on the Continent, and by the perusal, however stealthily, of the Holy Scriptures, should not expose the utter falsity of the pretensions of the reformed Church of England to be a church of Christ. The ceremonies of her worship and the vestments of her priesthood were designedly popish, that the religious sentiments of the people might be in the least possible degree interfered with. Of those who censured her manifold errors, there were some who desired and expected her reformation by the removal of the grosser parts of her ritual; and some who, not discerning in her Romish ritual, her secular constitution, and her pervading corruptions, a single feature of the Church of Christ, resolved to separate from her communion. The latter—the Separatists—were Congregational in sentiment and practice. Hated and persecuted by the dominant hierarchy, they

had the additional unhappiness of being discountenanced and reproached by their Puritan brethren, who saw the anti-Christian errors of the Church of England, but were not prepared to separate from her pale. But deeply as they were reproached, and unjustly as their reproach has been perpetuated to this day, as if they were possessed of a spirit of strife and uncharitableness—which palliates, if it does not justify, the persecuting violence under which they suffered—this honour, at least, belongs to them, of first discerning the incurable extent of those corruptions which their more moderate brethren afterwards acknowledged; and of taking that stern but consistent course of separation, in which their brethren had afterwards to follow them.

Party spirit thinks it has said enough to discredit Congregational principles, when it traces their rise in England to Robert Brown, and the Separatists with whom he was associated. Had his character been more spotless, his temper more meek, and his conduct less dishonoured by inconsistency, Congregationalists would have less sensitively shrunk from the connection, and their enemies been less zealous to fix this pater-nity upon them.

But what if it were true? Has the scriptural

authority of these principles suffered any essential detriment from the fickleness or fault of their human advocate? Are the principles of the Reformation less valuable because of the time-serving timidity of Erasmus? or because of the harshness of temper, intolerance of sentiment, and superstitious credulity of some of the great Reformers? "The principles," says a candid historian, "of which the intrepid assertion had alone given him distinction, lay deeply rooted in the public mind; and, as they had not derived life from his support, they did not suffer from his apostasy."* But the restless and pugnacious temper of this man, combined with his infamous apostasy in returning to minister at the altar of the Established Church which he had so unscrupulously denounced as no church; and the strenuous repudiation, by the early Congregationalists, of the nickname of Brownists, have attached an unwarrantable stigma to the principles which he advocated. With the exception of the heated temper of the Separatists, and the unexceptionably hard terms employed by them against the Church of England and other secularised churches, as anti-Christian confederacies and no true churches, there is not any material difference between the principles of Brown and those of Robinson, whom, more than any other, Congregationalists venerate as their founder; and whose name may be placed with honour beside the brightest and best of patriots, heroes, and reformers. The "middle way" of Congregationalism is in principle the same as the Brownist extreme, only more chastened in temper, and more spiritual in character.† If the Congregationalists allowed that there were true Christians in the Church of England, they did no more than the Brownists themselves expressly admitted.‡ And if they went further, and recognized the ecclesiastical orders of the Church of England, and recognized it as in any sense a church of Christ, (and it is the "head and front" of the Brownists' uncharitableness that they would not,) it may be questioned whether their greater courtesy does not involve a concession, which the Congregationalism of the 19th century, with all its liberalism and light, would scarcely be prepared to sanction.§

The faults of temper, and the defect of charity, in the Brownists, have been most unreasonably exaggerated. Truth requires us to say, that to minds really enlightened as were those of the Separatists, the Reformation in England, considered as a spiritual reformation, could not fail to appear contemptible. And if anything was fitted to infuse acerbity into their just indignation, it was the conduct of their brethren, who, constrained as well as themselves to testify against her unscriptural worship, should have waited for their Christian liberty as a boon at the hand of the earthly magistrate instead of taking it, as the Separatists did, at the hand of their divine Lord and King. It was scarcely to be expected that men should speak with all

the meekness and patience that could be desired, when suffering the ruthless persecutions of a secularised church, and loaded at the same time with wounding misrepresentation by Christian brethren who ought to have been their fellow-martyrs for the truth; and whose moderation or timidity in not forsaking the church whose corruptions they condemned, seemed to afford a warrant for the malignant persecution of those who acted a bolder and more consistent course. The protestations of loyalty, proceeding from the prisons in which the Brownists were immured, and the scaffolds on which their blood was shed, for the crime of absenting themselves from the parish churches, and forming Christian societies according to the apostolic model, at the very time that their Puritan brethren, Dissenters in heart, as well as they, from the Church of England, were in hopes of favour and indulgence from Parliament, are painfully suggestive of the kind of irritation to which these faithful men were subjected. When the moderate Puritans were themselves charged with factious pride, and associated with Anabaptist fanatics, they could not fail to remember how they had countenanced the calumny against men as innocent and as loyal as themselves. Honoured martyrs for the truth! Barrowe, Greenwood, Penry, Brownists though they were, we make our boast of them. Protestantism had never more honourable sacrifices. The spirituality of their character, the scripturality of their creed, the apostolicity of the ecclesiastical polity which they advocated, the steadfast meekness with which they suffered death, place them in the first rank of Christian martyrs.

Driven by Protestant persecutors and Puritan approvers from the land of their nativity, the Brownist exiles find a shelter in Amsterdam, and there fulfil their mission by exhibiting the scriptural constitution of the Church of Christ. The eyes of Christendom are upon them, but it is to watch for their halting. The excessive satisfaction afforded by the dissensions which unhappily rent this persecuted Christian society breathes little of the charity that "thinketh no evil." Excuse might be made for the Baillies and Rutherfordes and Edwardses for the extravagant conclusions which they drew from these unhappy incidents. But the party-spirit which can be excused in the 17th century amid the solitudes of a struggle which, for the intense passions which it awakened, and the tremendous issues depending on it, has never been equalled in the history of these nations, becomes contemptible in the 19th, when it points to these distractions as demonstrating the impracticability of the Congregational polity.

Would it be unreasonable to allow, that these exiles had just excreated "this more excellent way" from the perversion which a Protestant Reformation had put upon the Word of God; that while sufficiently persuaded of the truth of the general principles by which they were to regulate their procedure, they had, by continued inquiry and experimental use, to acquaint themselves with many details; that the remembrance of the galling bondage from which they had escaped, tempted them into a zeal for individual liberty of speech and action in the church, which was scarcely compatible with ecclesiastical rule and unity; that they fell into the very likely error of putting too much trust in the organic excellence of their principles, apart

* Bancroft's History of the United States, p. 117.

† Vaughan's Memorials, chap. xx. Price's History of Protestant Nonconformity, i. 316.

‡ Barrowe's Apology and Defence. Vaughan's History of England, p. 125.

§ For the claims of the Church of England to be held as a church of Christ, see the remarkable Work of the Hon. and Rev. Baptist Noel, on the Union of the Church with the State.

from the spirit of lowliness and meekness which is their main-spring, and constitutes their real power; that no friendly spirit among the various groups of spectators ever suggested charitable consideration of their inexperience and their temptations; that, regarded with suspicion and treated with coldness even by the people who afforded them shelter, some of them may have been led to strain their principles beyond their legitimate applications, and to glory in becoming even "more vile" in the eyes of those who unjustly despised them?

And who are they who will point the finger of reproach at them, and lift the first stone against them? Shall the serfs of a State Church bless themselves for their exemption from dissensions which were placed beyond their reach, as truly as its more desirable opposite, spiritual unity, by the secular chains which they wore?

Shall the moderate Puritans, bound together for the time by the not very lofty hope of toleration and comprehension within a corrupt church; and by the fear, lest any acts of too manful boldness should disturb their present quiet, or damage their uncertain prospects; while their boasted Presbyterian polity is either kept in entire abeyance, or adopted under names and forms scarcely creditable to their honesty, certainly not remarkably demonstrative of a "conscience towards God?"

Are Presbyterians or Episcopalians willing that the divisions of another company of exiles at Frankfort—divisions certainly not less puerile or more defensible than those of Amsterdam—shall be held as proving the incapability of the church to conduct her affairs without the restraints and authority of the magistrate as her foster-father and head?

Or will the Presbyterians of the Church of Scotland allow that the incessant divisions which have existed within their bounds as a national church from its first establishment until now, prove the utter incompatibility of its Presbyterian polity with the true order and peace of any nation? Yet the argument is as sound in the one case as the other. If they will not, then let the dignified apology of the exiles themselves be accepted: that they had never rested the authority of their principles upon the fidelity and discretion with which they were able to exemplify them; that their misconduct might dishonour themselves, but the scriptural basis of their system remained intact.*

After all, a church which could boast of Ainsworth, the Rabbi of his age, and of Canne, whose Bible has so greatly contributed to the knowledge of the Holy Scriptures—a church which continued under a succession of pastors and teachers for above a hundred years,† in a land to whose language and habits its members were strangers, has a reputation which the party-spirit either of that or this day cannot seriously affect.

What would have been the loss to Christian truth and liberty had these faithful and suffering separatists been of the moderate temper, as it is described, of the Puritans who inclined to the Presbyterian model, we do not venture to calculate. Beyond all question, their martyr-like consistency and heroic fortitude helped to prevent, what was but too likely at the time, the absorption of dissent into the Establishment

under the vain and never-to-be-fulfilled hope that more conciliatory counsels and a more tolerant administration would be adopted by the dominant church. The conduct of these exiles kept faithful to their conscientious convictions, a band of noble men, who, after suffering in exile, returned to England, to bear part in the endeavour, not altogether unsuccessful, of breaking the yoke of Prelacy from the neck of the English nation.

It was in 1616 that the first Congregational Church was formed under the pastoral care of Henry Jacobs. By this is meant, that this society was in spirit, as well as in form and principles, the prototype of those bearing the name Congregational from that period to the present day. We do not forget, however, that its principles in germ constituted the spirit of the Reformation; and that they had an organic existence in the Brownist churches, and in Christian societies of even an earlier date,*—some of them distinguished by Baptist sentiments, but strictly Congregational in their order and discipline.†

But the Congregationalists, like their predecessors the Brownists, are driven into exile. Under dangers which fill us with admiration of their constancy, they escape from England, and find a settlement in Leyden. Under the pastorate of John Robinson, the little society enjoyed, in peace and unity, their dearly cherished privileges. But in a foreign land, into which they were admitted only as a retreat for themselves, the increase of their body and the extension of their principles were scarcely to be expected. Hence, out of a strong desire that the institutions of Christ, in their spirituality, might be preserved in the world, came the proposed emigration into the wilds of America. We need not repeat the now familiar story of the embarkation of the pilgrim fathers, destined to be yet more familiar as the memories of holy men emerge from the load of obloquy under which they have long lain, and the Divine principles for which they suffered find more general acceptance. The blessing and the patriarchal charge which they received from the sainted Robinson will rise to the memory of the reader; their parting, their dangers and delays, their hardships and sufferings in that strange, wild home of the western forest.

We cannot fail to mark by what a singular providence this little band of exiles was made to contribute to the religious liberties of England, to an extent beyond what their position or their numbers give any warrant to anticipate. Had they remained in Holland, who would have cast into the virgin soil of America the seeds of liberty and truth? Had they all emigrated, England would have lost the services of that band of great-hearted men, who, during the Civil War, the Commonwealth, and the Protectorate, saved England from the yoke of ecclesiastical domination; who, improving that hour as England's sowing-time of freedom, deposited in the national mind those imperishable truths which have already hastened the progress, and shall ultimately secure the triumph, of FREEDOM IN RELIGION—freedom from the domination both of secular and ecclesiastical power. Had they returned earlier, impatient of their

* Stoughton's Spiritual Heroes.

† Price's History of Protestant Nonconformity, i. 91.

* Ainsworth's Counterpoison.

† Neal's History of New England, i. 72.

banishment, they could not have brought to the great struggle, in which they bore a part so conspicuous, such disciplined minds, such matured views, such heroic steadfastness of purpose; and could neither have won their honours so valiantly nor worn them so meekly.

We now pass forward to the reign of the first Charles; and see men in England, having the faith and temper of the Leyden exiles and the Pilgrim Fathers, becoming hopeless of relief; attempting, like them, to flee from their inhospitable fatherland, but denied even the poor immunity of voluntary exile. But it is not long till the arm of tyranny is broken, and the exiles are returning from Holland and other places of refuge, ready once more to plant in their beloved country those Divine institutions, on which ecclesiastical despotism had set its foot. A venerable Assembly of Divines, not unmixed with laymen of rank, and learning, and piety, hold their sessions in Westminster, their commission being to "consult and advise" how "such a government shall be settled in the church as may be agreeable to God's holy Word." In that large convention there is a small, a very small party who are of Congregational sentiments, consisting of not more than eleven ministers out of 121 who formed the clerical part of the Assembly, and a similar proportion of the thirty laymen who formed the other part. But a noble ambition filled the minds of these few great-hearted men—to maintain the rights of conscience, to plead for liberty, not to themselves alone, but to every man, to worship God according to his conscience. Their spirits were filled with jubilation as they begirt themselves for this high vocation. Their task, indeed, was full of danger. Their party was small, and the times were troublous. They had no security of toleration to themselves; indeed, the constitution and temper of that Presbyterian Assembly, and their subsequent experience, showed how little security they had of exemption from active persecution on account of their sentiments. But to the persecuted and the banished it was gladdening once more to tread their native soil. England had taken a bold step toward reformation and liberty. The general ear was open to them. They seemed to be offering counsel to an inquiring people; and they rejoiced to exhibit their system as alone capable of supplying the spiritual necessities of the church, and alone consistent with the safety, and peace, and liberty of the nation.

It would divert us from the specific object which we have in view, and for which alone we refer to their labours, to detail, as we could wish, their struggles in that memorable convention. Their tenets met with a uniformly unfriendly reception in that house. For twenty and even for forty long sessions would the five Dissenting brethren, as they were called, on whom the principal labours of the party devolved, protract the Assembly's debates. The imputation of motives the most factious, the most overbearing treatment on the part of some of the majority, the knowledge of the dangers which they incurred should the political power of their opponents be equal to their preponderating weight in that Assembly, did not abate their steadfastness. Their greatest enemies confessed, that, "truly, if the cause were good, the men had plenty of learning, with eloquence, and, above all, boldness and stiffness to make it

out." They did not hesitate to avail themselves of every dialectical expedient, which, if it did not secure success, at least displayed the imposition of Presbyterian uniformity upon the English nation—a yoke scarcely less oppressive than that under which these men had themselves suffered so much, and which the nation had just thrown off. When, overborne by numbers, they would be no longer listened to in the Assembly, they made their appeal to Parliament, seeking the protection of the civil power, when reason and Scripture did not serve for a sanctuary from persecution. When the ear of the Assembly was entirely closed against them, they spoke, by their Apologetic Narration, in the ear of Parliament, of England, and of posterity, their imperishable pleadings for liberty of conscience. To the utmost limit of conscience they met the views of the Presbyterians, and silently consented to much that they could not approve; "but if," said Jeremiah Burroughes, one of the gentlest and most candid of men, "their congregations might not be exempted from that coercive power of the classes (presbyteries); if they might not have liberty to govern themselves in their own way, as long as they behaved peaceably towards the civil magistrate, they were resolved to suffer, or to go to some other part of the world where they might enjoy their liberty. But while men think there is no way of peace but by forcing all to be of the same mind; while they think the civil sword is an ordinance of God to determine all controversies of divinity, and that it must needs be attended with fines and imprisonment to the disobedient; while they apprehend there is no medium between a strict uniformity and a general confusion of all things; while these sentiments prevail, there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbances in the Christian world."

This will suffice to show the nature of the service which the Congregationalists of that day rendered to the cause of truth and liberty.

About this period the destinies of Britain were about to be placed in the hands of a Congregationalist—the man, Oliver Cromwell—England's greatest monarch, who shed the genial light of civil and religious freedom over an empire, which the vigour of his government, not more than the example of his piety, was lifting into enduring greatness.

The political and the religious Independents should, in general, be viewed apart; but, for our purpose, we shall combine their doctrinal pleadings in the Westminster Assembly, and the civil administration of Cromwell, which their principles are understood to have animated and directed. We pronounce no indiscriminating encomium either upon their character or their acts. We do not contend that they were entirely free from the errors of their time, respecting the part which the magistrate might lawfully take in religious affairs. We care not to arrogate for Congregationalists the honour of being the first to define the magistrate's province, although to Congregational Baptists this honour does belong.* We pretend not that the conduct of Congregationalists in England, or in the New England settlement, was absolutely consistent with their principles. It is enough to show, as

* Price's History of Protestant Nonconformity, i. 520.

we have done, that religious liberty was vindicated more generously and comprehensively by them than by any others: that their reasonings in its vindication have received confirmation by an ever-widening adoption of them from that day to this; that the benefits of civil and religious freedom were more amply enjoyed under the shadow of Congregational influence than in any other position of British affairs; and that such a result is only what may be expected to arise from the general adoption of their ecclesiastical views. This argument shall be stated by an unprejudiced mind, whose utterance all must respect:

"They (the Independents) disclaimed the qualifications of 'national' as repugnant to the nature of a 'church.' *The religion of the Independents could not, without destroying its nature, be established by law.* They never could aspire to more than religious liberty, and they accordingly have the honour to be the first, and long the only Christian community who collectively adopted that sacred principle. It is true that in the beginning they adopted the pernicious and inconsistent doctrine of limited toleration, excluding Catholics as idolaters; and, in New England, where the great majority were of their persuasion, punishing, even capitally, Dissenters from opinions which they accounted fundamental. *But, as intolerance could promote no interest of theirs, real or imaginary, their true principles finally worked out the stain of these dishonourable exceptions.* The government of Cromwell, more influenced by them than by any other persuasion, made as near approaches to general toleration as public prejudice would endure; and Sir Henry Vane, an Independent, was probably the first who laid down with perfect precision the inviolable rights of conscience, and the exemption of religion from all civil authority."*

Since the Revolution-settlement England has been reaping, and is destined still more largely to enjoy, the fruits of these heroic struggles for civil liberty. After the Restoration, the principles and works of the Commonwealth seemed to perish. But St. Bartholomew's day, the Revolution of 1688, the Toleration Act, the Abolition of Tests, the Relief of Roman Catholic Disabilities, &c., attest how deeply implanted in the British mind were these principles of religious liberty. We ask, that befitting honour be paid to those whose principles contributed, more than any other single cause, to secure the civil, and, through them, the religious liberties of England.

STRENGTH AND WEAKNESS OF CONGREGATIONALISM.

BY J. R. CAMPBELL.

THE retrospect of fifty years awakens mingled sentiments of humiliation and hope. With grateful confidence the Scottish Congregational churches may exclaim, By the grace of God we continue unto this day: and with humiliation they may remember, that their birth-time was one of high hope and large promise; but that the benefits which might reasonably have been anticipated from such a movement so begun, have been but partially realized.

Not that we can speak of that movement as

* Sir James M'Intosh's Historical Fragment.

having, in any sense, issued in failure. Speaking of it as if it were an experiment, it has been one eminently successful; especially when we add to the direct, recognized results of the movement, the influence which Congregational churches have exerted beyond the limits of their own communion. For if, in any degree, they have contributed to the spiritual improvement of other religious bodies, they have been accomplishing good of the most desirable kind.

After the experience of so long a time, no inherent defect has been discovered in the ecclesiastical polity which Congregationalists reverence as divine. When, therefore, we speak of the weakness of Congregationalism, it cannot be understood of any defect in the provision which it makes for the liberty, prosperity, and efficiency of the church, but only of the weakness and faultiness of human agents, who either misapprehend its principles, or through perverse tempers misuse them.

This is the case, for instance, when Congregationalism is lauded as an ecclesiastical machinery of great excellence and power, but is at the same time unassociated with spiritual character in those who work it, or with the spirit of meekness, which alone can animate it with its appropriate energy. Then Congregationalism will prove to be weak and contemptible.

Or, when its adherents contend earnestly for their so-called rights, while they neglect the co-ordinate obligations and responsibilities which rest on every man to promote, to the utmost of his ability, the spiritual interests of the church; when the popular element is valued more as a check and control upon everything that can be imagined by the most watchful jealousy to interfere with the liberty of the individual will, rather than as the motive, working energy of the Christian church, promoting the great interests of Christ's kingdom better than any other instrumentality can;—then Congregationalism will be weak, and stand forth as an arbitrary, fitful, dogmatic, controversial, overbearing thing, instead of a great law of Christian life, regulating the faithful brotherhood by the spirit of holiness.

Or, when Congregationalism shall mainly occupy itself either with questions of internal organization; or in seeking the edification of the brethren; or in defending its scriptural authority; or in vindicating its unequalled capabilities, while the Lord's work is neglected; and through the decay of vital religion and Christian zeal its works are few and feeble;—then its boast of pre-eminent powers will render it only contemptible, and will fix upon the system that reproach which should attach only to its treacherous friends.

These principles, it should ever be remembered, are valuable only for their use. It is little to have a scriptural theory of a church, if we have not its scriptural efficiency and power. It will be little to the honour or stability of these churches, if they maintain purity of communion in admitting to their communion, and relax watchfulness and discipline towards those who are already admitted. The pre-eminent fitness of Congregationalism as the organism of the gospel, for its preservation and diffusion, will be best attested by the works which it performs.

The vocation of the Congregational churches is to exhibit Christianity in its natural develop-

ment, in the church, and toward the world. It is not for them to compete with other religious bodies in the number of their adherents, the magnitude of their schemes, or the extent of their missionary operations. It is theirs to exhibit churches of a primitive form, a primitive character, and primitive power. Their strength is the spirituality of their character and fellowship. Let their distinctive principles appear under this commendation, and they will find adoption. They lie near, as has been shown, to the original impulses and strongest yearnings of God's redeemed children. And when, by the illumination of the blessed Spirit, men's senses are exercised to discern his will, may we not hope their triumph will be full?

The affairs of men are subject to periodical conjunctures, which "try men's work of what sort it is." Such a crisis is that to which these churches seem to have come. Through a history, brief indeed, but most chequered and troublous, they have passed. They have suffered many disappointments. They have been subjected to much deserved, and much undeserved, reproach. They have been taught many lessons. And now, with the scars of their warfare upon them, they continue unto this day.

The alternative administered by Divine Providence, in this their hour of waiting and patience, is this:—You may fail. You may relax your attachment to principles which experience as well as Scripture has proved to be divine; but your failure will only prove that you were unworthy of a cause, which others will take up when you have laid it down. Others will carry to triumph what you ignominiously left to neglect and reproach.—Or: You may "endure." You may gird up the loins of your mind, and, with spirits renewed and sanctified by Divine grace, and with hands whose feebleness has been exchanged for power, you may go forward, and amid the crowning honours of your accomplished mission, may understand the will of the Lord concerning you.

Surely, the decision, in answer to such an appeal, can only be on the side of steadfast fidelity to their high vocation. These churches have already weathered the most difficult part of their voyage. They have their seat amongst an intelligent and reflective people, who cling to a principle when they have once discovered its value—a people who have an inborn and hereditary love of religious freedom. Their principles have already effected a wide dissemination. Their place among the Christian sects is one of respect and honour. Their sentiments have secured much secret favour in the minds of many who do not openly adopt them. Their principles have already infused themselves largely into other bodies—a fact at no time so conspicuous as at the present moment. On every hand the reins of clerical domination, through their example and advocacy, are being relaxed, and the breath of Christian fellowship is being sweetened. Let them be but faithful. Their motto is, **TRUTH AND LIBERTY—LIBERTY IN THE TRUTH!** Their work is not done, until a free, spiritual Christianity have embraced and transformed our native land.

May the present race of Scottish Congregationalists be baptized with the spirit of their fathers! They believed in the divinity of their cause; hence, "out of weakness they were made strong."

DECLENSION FROM FIRST LOVE.

BY DR. WARDLAW.

THE inquiry, brethren, is a solemn one, in regard to the churches of the Congregational Union of Scotland generally: Has there been—Is there now—any such declension—any such leaving of the first love? And the question is not less delicate than it is solemn. No uniform answer can be given to it. There may be decline in one quarter, while there is life and progress in another. Even in the same church there may be a falling-off in one department of duty, while in another there is growth. The complaint, however, is general—it meets us both South and North—of a tendency to declension in the vitality of spiritual heart-religion; in its inward, living, divine energy. The very existence of the complaint may fairly be held as proof sufficient of the fact. Well am I aware, indeed, that there are some spirits whose tendencies to despondency are morbid; which are ever prone to detect and magnify the evil, and to overlook the good; which are never in their element but amongst sighs. But it is not only from the lips of such that the complaint is to be heard; and therefore it may be concluded, that there is more or less of truth in it. And if so, to the extent in which it exists, it is a *sad* truth. Let our inquiries, then, through all our churches, be: Is it thus with us?—Whence has it arisen?—How is it to be remedied? It is not at all my purpose at present to attempt an answer to such questions. I only press them on the serious and prayerful consideration of pastors and brethren in all the churches; and press them, with the earnest entreaty that they be not dismissed when answered, but that the answers lead to practical results. Without this, convictions, and regrets, and even resolutions, will be alike vain. Sighs over the past and the present will not amend the future. Let every church examine its own condition. If in any quarter "the first love" has been "left," let the consciousness of the failure awaken penitence; and let penitence stir to reformation. Let the first love draw quickening breath again: "The Spirit of the Lord is not straitened." If anywhere there is to be seen a "valley of dry bones," let the prayer go forth fervently from every heart and from every lip, "Come from the four winds, O breath, and breathe on these slain that they may live!" Let pastors and churches alike bestir themselves. Their influence on each other is necessarily reciprocal. An earnest ministry will contribute effectually to make an earnest church; and an earnest church will keep alive and warm the spirit of an earnest ministry. If the fire of love is to be maintained in the churches, there must be burning hearts in the pulpits. If there is coldness and languor there, there will be the same in the pews. That a well-educated ministry is indispensable, has ever been, "and ever must continue, a settled axiom amongst us. But it must be an axiom no less decided and settled, that in a pastor no amount of erudition can supply the place of earnest love. The office of the understanding is to animate and inflame the heart, not to be its substitute. Intellect is to inspire, not to supplant feeling. No refinement, no elegance, can ever be an adequate succedaneum for "the simplicity that is in Christ." No drapery of human workmanship, how tasteful or how gorgeous

soever, must hide the cross—no, not from the eye of the very simplest hearer. The vail that forbade free entrance to the mercy-seat was rent in twain when the Saviour died. Let no other vail take its place. Let the cross be ever conspicuous; the way to the mercy-seat ever patent. It is “Christ crucified” that is still, as it ever has been, “the power of God unto salvation.” It is only by the exhibition of the Saviour’s love to sinners, that the hearts of sinners can be won to the Saviour. The *Spirit of Christ* will set his seal to no preaching but the *preaching of Christ*. To nothing else will he give saving efficacy. And perhaps, speaking generally, one of the chief perils of our day is the encroaching prevalence, in the treatment of Bible themes, instead of Bible illustration, of a would-be-philosophical intellectualism—the overlaying of the simple gospel with a load of erudite criticism and speculation—the carrying into the department of religious truth of the spirit and manner of scientific discussion; relying on our own wisdom, instead of “becoming fools that we may be wise;” and, instead of taking truth as we find it in the pages of revelation, putting forth our ingenuity to extract it from other sources—the putting of something called “the pure reason” in the room of revelation, or the interpreting of revelation by the transcendentalism of the “pure reason;” which Paul would have designated “science falsely so called,” while, with grief of heart, he would have added, “which some professing, have erred concerning the faith.” God in mercy keep from our schools of theology and from our pulpits the infection of this Christ-dethroning and self-exalting Germanism! by which the vitality of humble evangelical piety is eaten out, and the reason of fallen and erring man exalted above the wisdom of God! Let “the love of Christ constrain” our preachers and pastors to give Christ his due place in their ministry, as the central sun of the whole system of divine truths; and, in holding forth Christ, in his divinity, righteousness, atonement, and grace, let them put their whole souls into their work,—making it the grand aim of that work, to honour Christ and save men: “not preaching themselves, but Christ Jesus the Lord, and themselves the servants” of the churches and of the world “for Jesus’ sake.” “To them to live, let it be Christ.” Let every one of them “so strive to preach the gospel,” that he may be able, with a clear conscience, to make his appeal to his hearers: “I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you the whole counsel of God!”

And let the people, on their part, remember, how very little their pastors, especially in some localities, can effect without their co-operation. Let the churches be in earnest as well as the ministry. The fire in the pastor’s heart must quickly sink to ashes, if it is not breathed upon, and kept alive, by a concurring and spirited people. Pastors may propose and press plans of usefulness; but it is by the churches that they must be carried into practical effect. If, when pastors *do* propose and press them, the brethren manifest nothing but indifference and lassitude, starting objections, seeing “lions in the way,” and affecting to sigh over their impracticability; if they will neither put their own hands to the work, nor supply the means

of having it done; what can the pastor do, and what spirit can he retain? If good is to be effectually done, pastors and people must be “of one heart and of one soul.” They must think, and feel, and act, and pray, in unison. They must “strengthen each other’s hands, and encourage each other’s hearts.” They must work together; and secure the success of the work by united and fervent supplications. O FOR MORE PRAYER! There cannot be a surer indication of declension in the “first love,” than declension in the spirit of prayer. A church is in a failing and backsliding state, when any number of its members are satisfied with flimsy excuses for absenting themselves from the meetings of the brethren for prayer. To hear it said, “*’Tis only a prayer-meeting,*” is a sad symptom of sinking piety in the individual and in the church. What else can thrive, if prayer be held thus lightly? Where there is no prayer, there is no blessing from God; and what can prosper? True love can never fail to breathe itself in prayer; and the *prayer* of love brings the blessing on the *labour* of love.

The period, of which we are this day celebrating the Jubilee Memorial, was, without question, in Scotland, a period of extraordinary interest. There was a “first love;” and it was fervent and operative. Sacrifices were made, and efforts were put forth, such as were, then at least, novel and striking. They indicated no ordinary amount of gratitude to Christ, and compassionate solicitude for perishing souls. The scene was new. Old usages, which had no sanction save that of custom, were disregarded. People were startled and stirred to inquiry by novelties, which never should have been novelties: “Many ran to and fro, and knowledge was increased.” A vast deal is now common which then was strange; and much is now done, and is, in a manner, looked upon as the every-day work of Christians, which, at that time, would have been equally the cause of wonder. This is well. In estimating the character of the former and the later period, we are very apt to overlook it. It is hazardous to “say of the former days, they were better than these.” Solomon said in his day, and we may say the same in ours, “Thou dost not inquire wisely concerning this.” In many respects there has been a wonderful advance. Let any sober-minded Christian take the pains to bring into comparison the state of the religious community of Great Britain half a century ago, and its state now. Let him look at our Bible, Missionary, Sabbath-school, Day-school, Tract, and various other benevolent institutions for specially Christian objects, and contrast all this with the almost total destitution of everything of the kind in the previous era, and he will not think I use too strong a word, when I call the change *prodigious*. And if love, as a Christian principle, is to be estimated by what is *done*, it would not be doing justice to our own day to forget that all this is new, and that it is the product of that principle.

One of the evidences of the declension of the principle would be a falling-off in the support and efficiency of such institutions. And it would be wrong to shut our eyes to the danger, from various causes, of such declension. Our two principal sources of peril (into the illustration of which it is impossible now to enter) seem to me to be—the *spirit of a spurious specu-*

lative philosophy in the pulpit, and the spirit of worldly conformity in the Christian community.* Let us, in our churches, be on our guard against both. Let pastors bear in mind the apostolic admonition, "Preach THE WORD;" and let Christians in general, the members of our churches, not forget the other admonition: "Be not conformed to this world; but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Even amongst ourselves—in our own churches—while, alas! there is sadly too much of a "spirit of slumber," yet are there, at the same time, various pleasing indications of life. I might point to the meetings and transactions of our Congregational Union—to our Congregational town and city mission agencies—to our Congregational sabbath-school societies—to our theological seminary—to all that is contributed and all that is done amongst us for the spread of the gospel, both in our own and in heathen lands—to our recent chapel-debt-liquidation scheme, so successfully carried into effect,—and to a variety of other topics, on which, amidst whatever grounds there may be for humiliation and amendment, we have some little satisfaction, and thankfulness to God, in thinking. They are evidences that the fire, however low, is not extinct. There are still glowing, and more than glowing, embers. Let us but heap on fresh fuel, and look for the breath of the Spirit of God to kindle the flame, and all will be well. And let us all remember that the work must begin *at home*. Our own souls must prosper, if the churches are to prosper. Every pastor, and every member, must furnish his quota of new and stimulating energy. And the louder is the call for this, in the ear of every individual, when the Lord is pleased to remove from us those who, so far as our dependence was on human agency, and on spiritual fidelity, and energy, and influence, were the pillars of our strength. The Lord supply the lack! The Lord raise up men of similar devotedness and power! But, whatever be "the measure of the gift of Christ," in pastors or in brethren, let it be put to use. Let none be idle. Let no talent be wrapt in a napkin, and buried in the earth. Let not any be found (these have been no rarity in times past, not in our own denomination alone, but in all) bewailing the deadness of the churches, while they themselves are not only contributing nothing to their life, but by their indolent and sentimental sighing and whining, only locking them still faster in the slumbers of spiritual death: "Awake, thou that sleepest." Awake, not to sigh, but to act; not to complain of the past, but to amend the future. The present, my brethren, is a crisis in your history; let it be a crisis in your position and character. The JUBILEE in Israel was a season of general rejoicing. But it was also, or

ought to have been, a season of grateful recollection of Jehovah's goodness, and renewed consecration of person, and property, and life, to his service. Such be *your* jubilee. Let it be a time of revival; a time for the supplying of whatever is defective; the rectifying of whatever is amiss; the strengthening of whatever is weak; the raising up of whatever is depressed; the quickening of whatever is dying and dead. Let it not be a season of mere meeting, and talking, and social exhilaration; a time that passes away, and leaves the question to be afterwards asked with a sigh, *What has been the fruit?* Better far to have had none, than one of which this shall be the issue. It will do us harm instead of good: harm in *our own souls*, for if it does not produce progress there, it will produce declension—harm in our *reputation*, bringing upon us the scorn due to the man who "begins to build, and is not able to finish;" we shall be called "clouds without water," "trees whose fruit withereth,"—and consequent harm in our *usefulness*, for, losing reputation, we shall proportionally lose influence: "Awake, then, awake, put on strength." Think of the fearfulness of the threatening: "I will remove thy candlestick out of his place, except thou repent." *The candlesticks*, in the symbolical vision, are the churches. The removal of the candlestick, therefore, is not the mere withdrawal of privilege from the church, but the *extinction of the church itself*. Tremble, then, for this woe. And, while awed by the Lord's threatenings, be encouraged and animated by his promises. Where there is conscious declension, let there be resuscitation. Let the "first love," wherever it has languished, come back, in a full and warm tide, and with pulses of returning energy, to every heart. Plan, and execute. Think, and act. Consult, and put forth united effort. Union is power. Yet let it never be forgotten, that neither personal nor social exertion can have any other result than failure, without higher and mightier aid: "Go, in the strength of the Lord God." While Zion, at the Divine rebuke, awakes, and puts on *her* strength, she must, at the same time, feeling that strength to be but impotence, send up the prayer on high: "Awake, awake, put on *thy* strength, O arm of the Lord; awake, as in former days, and in the generations of old." Without God, all human strength is weakness; with God, human weakness is omnipotence. In this spirit of dependence, put heart and hand anew to the work of God; and he will say, and be true to his word, "From this day will I bless you!" Let the prayer of pastors and members individually, and of all the churches collectively, be,—*"Save now, we beseech thee, O Lord. O Lord, we beseech thee, send now prosperity!"*

The principles we have been laying down and inculcating, are, in the full spirit of them, applicable to all fellow-Christians now hearing me, in their various denominational communions. But there are some, perhaps not a few, among my hearers, who as yet know nothing, by any experience of their own, of *what a first love is*. I should violate the very obligations of which I have been reminding fellow-pastors, were I to close without one word to them. It must be brief; but it is affectionate and earnest. Think, my dear fellow-sinners, for one moment, how you are treating your very best friend. You feel not, and own not, your obligations to him;

* It is not by this intended to be understood that there is any amount of this evil in the ministry of our churches in Scotland at present. I am far from thinking there is. And I am sure there is nothing against which the Tutors of the Theological Academy are more anxious to guard those under their charge. But the evil has found its way to our country. Its spread is justly dreaded; there being few things more tempting to the naturally ambitious spirit of youth, and few things, were the contagion becoming at all general, more fitted to lay the axe to the root of the spirituality and prosperity of the churches,—to provoke the Lord, indeed, to abandon them, and leave them to die.

and you see not, and admire not, his all-perfect loveliness. Would to God you did! It would be your life. While you wilfully shut out Christ, you are excluding from your minds the most precious of all knowledge—the only knowledge of which it can be said, “This is life eternal;” and from your hearts the light of the purest and most lasting joy. Be assured, he waits to be gracious. He seeks admission. If you open, he will instantly come in. Oh, keep him no longer without. Mark his words. They are all-gracious. Mark, and obey: “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Then you will “taste and see that the Lord is good.” Then you will know the happiness of a “first love!” Christ’s love to you, and your love to Christ. And the reciprocations of this love, begun on earth and perfected in heaven, will be your blessedness for eternity!

THE WORK OF THE CHURCHES, AND THEIR MEANS OF PERFORMING IT.

BY DR. ALEXANDER.

SUFFER me to finish it with one or two fraternal exhortations founded on what has been already said. And,

1. *Let us see that we fully understand and appreciate the work we have to do.* Let us neither under-estimate its greatness, nor overrate its difficulties. Let us take large and comprehensive views of the field which we are called to till—of the land we are called to conquer. Let neither the goodness of some of our habitations seduce us on the one hand into indolence; nor on the other, let the toils of the warfare, to which in other quarters we may be called, excite in us impatience or dismay. Let nothing content us short of the *whole* land which the Lord our God hath given us; and let us never relax our efforts nor pause in our endeavours until our work is done, or the Master himself bid us cease from our labours.

2. *Let us take good heed to our implements and our apparatus.* Let us see that our furniture is complete; that it is of the proper temper and material; and that it is in good order for our work. Let us beware of losing any part of our equipment; or of allowing any cunning foe or misguided ally to filch from us the least portion of it; or of being persuaded to barter any of our tried and trusty weapons for some new invention or some glittering toy.

Brethren, let us look to our Bibles, and take heed that they be not mutilated or tampered with. Let us give no ear to those who raise doubts, insinuate difficulties, and excite scepticism as to this or the other part of Holy Scripture—men who, under the guise of a spurious candour, and in alliance with a captious half-learning, meddle with the integrity of God’s word; and safe, perhaps, in their incognito, “hint at a fault and hesitate dislike”—men who, having learned the uncouth spells of some foreign speech, raise ghosts which they cannot lay, and awaken tempests which they are impotent to calm. Let us have none of this among us. If we lose our reverence for the Bible as God’s word to man, our cause and our character are alike gone.

Brethren, let us look to our theology. We have

long been famous for a theology pure, scriptural, and solid—removed alike from the monstrosities of Antinomianism on the one hand, and the levity and laxity of Pelagianism on the other. Let us continue to hold this fast as essential to our stability, our reputation, and our success. Let no “wind of doctrine,” blow from what quarter it may, move us from the truth which we have received to hold—from that sound model of doctrine, which authorised by Scripture has been handed down to us “by tradition from our fathers.” It is a sacred heritage—not, perhaps, in all respects perfect, yet in substance worthy of being preserved and defended, if need be, with our lives. Long may the pure stream flow among our churches, unpolluted by the crudities of hasty speculation and unpoisoned by the corruptions of a vain philosophy!

Brethren, let us look to our pulpits. They are our tower of strength and our main support—the bulwark and the ornament of our cause. However certain other religious bodies may affect to despise the pulpit, we cannot, we must not, think lightly of it. It is by it we have hitherto chiefly advanced; it is to it we are indebted for our main hold upon the public mind; it is by it our future triumphs must be fought for and won. The annals of the Non-conformist pulpit will form no mean chapter in the history of that great instrument, which, though it may appear to man foolish and weak, is God’s chosen mean for converting the world. Long may the character of our pulpit be upheld by the purity of its doctrine, the power of its eloquence, and the excellence of its results! Long may it continue to proclaim, as fixed and fundamental truths, redemption through the blood of the cross, and sanctification through the agency of the Spirit! May the day never come when it shall sink into a chair of philosophy, where the inanities of gentile ethics, or the dreams of a transcendental philosophy, shall usurp the place of the plain, homely, heavenly doctrine of “Christ and him crucified.” Oh! that that voice, which has recently been lifted up by one of our most honoured pastors in the South in behalf of an “Earnest Ministry,” may not be uttered in vain; but that as aforetime it has been heard by the awakened sinner in his perplexities, and by the afflicted saint in his trials, so now it may be heard in these high places of the field, arousing many true soldiers of Christ to put on their strength, to quit them like men, and, valiant for the truth, to gird themselves for the work which the Lord would have them to do!

3. *In fine, brethren, let us have faith in our cause.* Let us not despise the day of small things, nor be impatient for speedy results. Let us have confidence in God’s great law of a gradual and germinant fulfilment of his purposes. Let us be “willing to plant the olive for the coming age.” Let us sow in hope. Let us labour in faith. Let us be Gideon’s men who will go down to the camp of Midian, even in the dark, and with nothing to trust to but our old battle cry, the Sword of the Lord and of Gideon. It may be that the principles we hold may be long of securing that reception to which their truth and practical utility entitle them; but let us rest assured, that in as far as they are true and useful, in so far are they certain ultimately to prevail. Only let us be true, and

steadfast, and thoroughly in earnest; neither on the one hand carrying our peculiar views to a wild extreme, nor on the other treating them as if they were of no importance; and, through the Divine blessing, our principles in due season will triumph over prejudice, and beat down opposition, and so diffuse themselves over the spiritual territory that there shall remain no more land to be possessed:

Then draw we nearer day by day,
Each to his brethren, all to God;
Let the world take us as she may,
We must not change our road.
Not wondering, though in grief, to find
The Church's foe still keep her mind;
But fix'd to hold Love's banner fast,
And by Obedience win at last. KEBLE.

POSITION AND PROSPECTS OF CONGREGATIONALISM IN SCOTLAND.

BY REV. W. SWAN.

THE churches individually, it is hoped, will improve the present occasion for the great and salutary purposes sketched in the *Circular* respecting the Jubilee services. Those topics fall more directly under the notice of other brethren appointed to take part in our proceedings. I may be allowed, however, to call attention to the—

1. *Duty of united action* in matters bearing on the general prosperity of the churches; the spread of the gospel; the glory of our Divine Redeemer. Every passing year brings more fully to light the advantages of *union*; and we shall be wanting to ourselves if we strive not to secure these advantages in the highest possible degree. We must unite in order to co-operate. We must meet together to become stronger. We must pray together to become holier. We must deliberate together to become wiser; resolving with one heart and soul, to do what our hands find to do; helping one another, sympathizing with one another, loving one another—sharing the blessed fellowship of activity in our Lord's service, and sharing also the no less blessed fellowship of suffering for his sake. Our churches should be attentive observers of each other's movements; looking on, not with suspicion or envy, but with the warm interest of friends and brethren. The prosperity of each should gladden all; the trials of each should awaken the sympathy of all; the zeal and love of each should be a pattern to all.

2. Our late shaking has been sifting, and, I hope, salutary to our churches. It has brought out very satisfactorily the characteristic *elasticity* of our churches, constituted on a simple and scriptural model. They do not break with a blow. They do not sink under the weight of a cumbersome and artificial frame-work. They are sufficiently independent to enjoy freedom of speech and action; and yet sufficiently united to *cohere* and support one another when common principles call for united effort.

3. In our present circumstances we are peculiarly called upon, and, I think, greatly encouraged, to support our own denominational institutions. The Congregational Union and Theological Academy should share the generous support of the churches. Some of them have hitherto failed in the performance of this duty.

It would be well to celebrate the Jubilee year by this as well as other "good works for necessary uses—all resolving henceforth to contribute annually according to their ability towards the maintenance of these institutions. The removal of the burden of chapel debts renders this duty at once easier and more imperative.

4. We have not yet done ourselves justice in regard to a wise and effective use of the PRESS. Our periodical literature ought to be more patronized; and whatever is needful to improve or extend it, or bring it into a state of better adaptation to our wants and wishes as a denomination, should receive earnest and prompt attention. Hitherto the zeal and talents of some of our brethren, who have come forward nobly in this department of service, have not met with corresponding encouragement on the part of our churches. The churches have patronized the cheap literature provided for them by others, and have left unheeded what was more peculiarly *their own*. They have not done what they ought to have done to secure for themselves advantages which it is not safe to neglect, and which nothing but cold-hearted indifference or ignorance would deem of little value.

It is hoped this reference to our denominational literature will not be construed into anything like a confession of inability to support the *Congregational Magazine*. That publication has a circulation not surpassed by that of any denominational organ either in the North or the South, if the rule be one of *proportion* between the numerical strength of the denomination and the circulation of its Magazine.

But we ought to do *more* than we do; and if we are wise and zealous, and true to ourselves, we shall not long be satisfied with our present doings in the employment of the press.

5. For these and other objects we are far behind in the matter of *organization*. Many of our churches are almost without any regular and systematic method of furthering any one good object. Our Presbyterian friends read us a lesson here it would be well for us to learn. They have their associations for missions and schools, their tract-lending and tract-distributing agencies, their Bible and Missionary auxiliaries, in almost every congregation. They proceed on the obvious principle, that all their members should take their share in these efforts; that there is work for all, and help to be rendered by all; that the poor must contribute as well as the rich; and all work together, none being idle and none useless.

There is far too little of this in many of our churches. The pastor is expected to do everything, and the members nothing. Or if there be a few leading active members of the church, all the rest seem to make the energy of these few the reason or excuse for their doing nothing at all. The same may be said concerning pecuniary contribution. If there be a few wealthy and generous members of the church, they are expected to bear the entire burden, or all but a fraction—that fraction being the share the great majority of the church assess themselves with as their due proportion.

There is great need for a reform in these things, and it is full time we were setting about it. There must be more system in the working of the churches, and in turning their capabilities to the best account. They must *do more*, and *give more*, and *shine more*; and this can be

effected with a better organization than we have yet adopted. For instance,—1. It is vain to expect that our SUNDAY-SCHOOLS can prosper when the members of the church take little interest in them. These flourish or decay just as the church furnishes proper teachers, sustains their efforts, and lends all needful countenance and aid. 2. It cannot be that CHRISTIAN INSTRUCTION efforts can be vigorously conducted if the church care not to learn what is done or needed to be done—neither looks at the field, nor considers the labour it requires. 3. The weekly meetings of the church are in many instances ill-attended; and this is always an index to the state of vital piety in the church. That must be low when the church-meeting is thin. The pastor is discouraged, and the few that do attend to the duty are grieved.

6. The due performance of all these obligations will involve the sacrifice of *time* and *convenience*, and will also test the *liberality* of the church-member. But the sacrifice must be made. It costs something to be a consistent and useful member of a Christian church. It is cheap and easy to hold back, and say in reference to urgent duties, "I pray thee have me excused;" but if we would prosper, and edify our brethren, and benefit the world and honour Christ, we must all do more and better than we have done.

Our practice is defective in the matter of *association*. I say "our practice," because we hold no *principle* that stands in the way. By *association* we mean those meetings, whether periodical or occasional, of ministers and members of churches, which might be rendered highly conducive to their spiritual comfort and progress, and especially tending to the expansion of Christian affections towards brethren of other churches. We ought to take a deeper interest than we do in the joys and sorrows, the success and the discouragements of our brethren of neighbouring churches. The occasional interchange of pulpits among pastors might also be rendered subservient to the general good. I need not multiply words on this subject; but I am deeply persuaded that we stand too much aloof from one another, not giving proof sufficiently palpable and frequent that we are *one*, and that we *do* sympathize warmly and affectionately with each other.

If the churches sink into spiritual selfishness, seeking only their own edification, they will defeat their own object; for spiritual comfort and progress are not compatible with unconcern for the spiritual good of others. They who are useless must be comfortless; and a church that is not a blessing to the world, finds little blessing and no joy within its own border.

7. Our churches, then, have a work to do as well as a testimony to bear. They are not now alone in the efforts to be made for the evangelization of the great mass of the people; but they are not superseded. Even allowing that other labourers are zealous and able—and most thankful are we to recognise the fact—the fitness of many of our brethren for itinerant labours cannot be questioned. Should any one doubt whether efforts of this kind are still needed in Scotland, we point to the thousands of careless, ignorant, unconverted men everywhere to be found. If such cannot be got to assemble together in great congregations to hear the gospel preached, they must be reached in

some other way, and addressed though in smaller numbers. They surely are—they must be—accessible through some channel. Let that mode of address, and that agency suited to accomplish the end, be carefully considered, and perseveringly employed, and a blessing may be expected. Let us have faith in God as our fathers had, and serve him as they did, and our labours shall not be in vain in the Lord.

8. And nothing can prosper if *prayer* be neglected. The whole range of duty now adverted to must be attended to in the spirit of prayer. In many cases *district prayer-meetings* are held with great advantage to those who attend them, and the increase of these would be a token for good. If our churches are indeed scriptural, vital religion ought to flourish in them as in a genial soil. Remaining equally barren with other enclosures around us, where is the evidence that "we are a field the Lord hath blessed?" A wintry season may have frozen up our energies, and chilling blasts may have withered our branches; but the spring time will return, when the influences of heaven will send down new life, and spread new beauty over the weary heritage.

A great work, then, is before the churches; and we should augur well for its speedy and successful accomplishment, did we but see the churches glowing with love to each other, as fellow-helpers to the truth, and rising in the might of their united energies to *do that work*. What is it?—The evangelization of our country; the conversion of the world!

The missionary character of our churches has been conspicuous from the beginning hitherto, and, I trust, will continue in all its original vigour and efficiency. Foreign as well as Home Missions ask and deserve our zealous and prayerful attention. Should our interest in either decline, it would be a token that the "glory" was departing from us. Nothing can chill our ardour in the missionary cause—for it is the cause of Christ—but the chill of spiritual death. Churches and institutions that hinder rather than help in this grand enterprise, must expect to be thrown aside, or trampled down beneath the tread of the armies of the Lord, in their march to fight his battles, and claim for him the peaceful dominion of the whole earth.

May it now manifestly appear that the set time is come! Then will our Jubilee year be "a time to call to remembrance," and a time to be had in remembrance, till a second half-century shall have measured its period. Solemn thought, that ere that day, we who take part in this celebration shall be reckoned among the men of a by-gone time! We shall have finished our course, and rendered up our account! Without the gift of prophecy, it were vain to conjecture what the circumstances of our *Centenary* may be; but let it be the determination of each and all of us so to live, and labour, and pray, that *that Jubilee* may be to them who come after us an auspicious one—happy, and grand, and glorious beyond what the boldest imagination now dares to contemplate.

PURITY OF CHURCH-FELLOWSHIP AS
HISTORICALLY DISTINCTIVE OF CON-
GREGATIONAL INDEPENDENCY.

BY DR. WARDLAW.

THE charge of presumptuously assuming to our-

selves the Divine prerogative of searching the heart, is one which, I must be pardoned for again saying, I do not, and cannot, believe those who bring it against us to be in earnest in maintaining. It cannot be. We find them thus, in spite of themselves, laying down the same principles which are held by us, and therefore, unwittingly, incurring the same guilt. If any one wishes to see a demonstration, brought out with all logical clearness, of the unavoidable self-contradictoriness into which, in their censures of them, the professed opponents of our principles fall—I refer him to the pamphlet of our Union Secretary before adverted to, entitled, “Consistent Christian-Fellowship.” No conclusions could be more triumphantly established. We admit to communion those whom we *believe* to be Christians; not whom we *know* to be so by any inspection of the heart (for in this sense it is “the Lord” alone who “*knoweth* them that are his”), but whom we *believe* to be so, either, if the profession be a first one, from the circumstances and manner in which it is made, and other satisfactory evidences of its sincerity,—or, if it be a profession that has for some time been made by the still more satisfactory evidence of a consistently godly life;—hold, at the same time, that to believe a man to be a *Christian* is the very same thing as believing him to be a *converted and regenerate man*: finding no ground in Scripture on which any such sentiment can rest, as that a man may be a *Christian* without his having, earlier or later, more gradually or more suddenly, been the subject of converting grace and the new birth.

In one word,—from all that I have seen in print on this subject, my conviction is, that the great difference between different evangelical denominations respecting it is one of *practice* much more than of *principle*; that the principles held and avowed are, to a great extent, substantially the same, the chief distinction arising from their reduction or their non-reduction to consistent practice. I have compared the extracts taken from public standards, and from sundry high authorities, in what was until lately the Secession Church, adduced in evidence by my esteemed friend, Dr. Brown, in his reply to Mr. Haldane, entitled, “The United Secession Church vindicated from the Charge of sanctioning Indiscriminate Admission to Communion,” with the extracts which, in the beginning of this address, I have cited from the fathers and founders of Independency; and I must say, that, fairly and candidly interpreted, they are, substantially—in spirit, and, to a considerable degree, in letter—*identical*, wanting nothing on either side but a *corresponding practice*.

Beloved brethren, pastors and members of

Congregational Churches,—If we have at all got a name for carrying out those principles, with a more stringent consistency in our practice than others, let us regard that name (howsoever it may be regarded by others in the light of a reproach) as one of our truest honours. Let the reproach be welcomed as a part of “the reproach of Christ;” and let our sole aim and prayer be, that we may justly deserve it. Let us never be tempted by any relaxation of our strictness, any laxity of admission and discipline, any accommodation to the world, to wipe it off. Never, O never, let us be found preferring *numbers* to *character*, *quantity* to *quality*. Let us beware of the ambition of appearing a flourishing body. To have no anxiety for the growth and enlargement of our body, were to be renegades to our principles. But the enlargement must be of the right sort. Enlargement by corruption is the reverse of flourishing. It is decay. Numerical strength becomes spiritual weakness. If we cannot gain ground as a religious denomination by any other means than such relaxation in our principles of communion, let us, by all means, go down. Better to sink with the smile of Christ, than to rise to distinction with his frown. Far from us be the prosperity (falsely so called) that draws toward us the eyes of the world, while it turns away from us those of our Saviour and Lord!

But “we are persuaded better things.” If our principles, as we believe, have the sanction of the word of God, to that God whose word it is we must look for their increasing acceptance and prevalence; ourselves at the same time employing, personally and unitedly, every means consistent with those principles for effecting this end. And among other means, there is one which must ever be first, and never be forgotten—I mean *consistency between our principles and our practice*. There is a parallelism between the cases of personal and of social profession and character. As individuals must recommend their principles by the consistency which they maintain between what they *say* and what they *do*; so is it with churches. Let the consistent exemplification of our principles in the social anti-worldliness, spirituality, and purity of our churches, never cease to be one, and the first, among the means of promoting them. We lose this precious influence whenever we give occasion for its being said, “What do ye more than others?” It is when steadfastly maintaining our consistency that we shall be able, while presenting the prayer for the whole Israel of God, to give it a speciality of application to our own department of that Israel: “*SAVE THY PEOPLE, O LORD, AND BLESSTHINE INHERITANCE: FEED THEM ALSO, AND LIFT THEM UP FOR EVER!*”

Essays, Extracts, and Correspondence.

ARISTOCRATIC VIEWS OF THE REGIUM DONUM.

(From the “British Banner.”)

It is among the many felicities attendant upon our highly privileged lot, to have aroused the whole *Regium Donum* fra-

ternity to an unexampled pitch of fear and exasperation. The public are not generally aware of the extent to which

they have been troubled, or of the means to which they have had recourse, both in the light and in the dark, to avenge themselves, and to break the force of the blow, as well as wound the arm that inflicted it.

Among other things, the three Independent Distributors, Dr. SMITH, and Messrs. CLAYTON and YOCKNEY, transmitted, last May, a most bitter manifesto of accusation, subscribed by their several names, to the Congregational Union, complaining of the treatment they had received in the BRITISH BANNER, in the true spirit of the logic by which the *Donum* is defended, forgetting the while that that Body had no more to do with the BRITISH BANNER, no more control over its management, than over the movements of BEM or the CZAR. To find, that, after the utter failure of so many laudable and well-directed attempts on the part of others to bring these Gentlemen Distributors to a sense of their duty to their community, to their country, to the truth itself, we have succeeded at least to goad them into something like frenzy—ministers to us no small measure of gratification and encouragement, while it inspires a glimpse of hope of ultimate success. In certain maladies which threaten to prove fatal, to remove torpor is the first step in the backward path to life. Where there is rage, there may, in time, be reason. But paralysis, mental and moral, while it continues, excludes all hope. Having succeeded, then, to point the wedge, we purpose, by a series of systematic blows, to send it home, and not cease till we have shivered to atoms this unsightly composite lump of injustice, imposture, and degradation, wrapped in a mantle of darkness! We can assure both the Distributors and the Recipients, that we are not to be driven from our purpose by aught they have done, or can do, whether in the light or in the dark, by manifestoes bearing their names, or by calumnious, mendacious, and foul ebullitions, issued anonymously. Upon us all such things are worse than thrown away. So far as we are concerned, the war is only beginning, and, PROVIDENCE permitting, we shall certainly prosecute it to the close. We have means in our hands such as never before fell to the lot of any of the opponents of this sore evil, and of these means we shall not fail to make proper use. When the advocates of error come to war with pamphlets against regular Journalism, the odds are so fearful, that the contest can only

end in their speedy overthrow. Printers' bills soon grow into a mill-stone, which sinks them to the bottom! After all, therefore, it is not much to be wondered at that their alarm is great, and that they have done their best, although in vain, to damage us. They clearly see, that, if the disposition be not wanting to us, we have the power to annihilate the *Regium Donum*, and to crush its abettors. It is no marvel, therefore, that they exclaim in agony concerning the "danger of individual despotism to public liberty,"—meaning, of course, the liberty to themselves of quietly and with impunity perpetrating, from year to year, a system of enormous public wrongs. Enough of this liberty! It is time to abridge it; and we assume this office as part of our special province. Thus much, then, by way of preamble, on resuming the discussion, and now to business. From our last Number, our readers would ascertain the facts of the discussion that took place in the House of Commons on the *Regium Donum* grant for the present year; but very few are aware of the use which was made of it by the chief of the aristocratic journals, the *Morning Post*. Let them, then, read its malignant and mendacious commentary, which is as follows:

"It is rather a droll kind of opposition that is made to the annual grant for Dissenting ministers in England. The Nonconformist body, like the maid in the play, 'says No, and takes it.' The opponents of the grant evidently do not mean their opposition to be effectual. It is a capital occasion for an independent swagger, a purse-proud scorn of small donations. Nor is any one compromised by this demeanour. The grant is distributed in secret, and the very recipients themselves may be among the foremost in denouncing the 'Babylonish raiment,' and the loudest in the assertion of pure voluntarism. At the same time, notwithstanding the satisfaction to be derived from these exhibitions, the Dissenting orators must feel somewhat hampered, in railing at the State Church, by the recollection that so many members of their own community are in receipt of the bounty of that State which is linked to the church of their abhorrence. For some reason or other, however, it is manifest that they like it. Whether it is that the large number of ministers, amounting, it appears, to 1,070, who finger the State gold, has the effect of leavening the whole lump of Nonconformity with a disposition in favour of the grant, or whether even the non-recipients feel their communities flattered by the tangible sort of compliment paid to them, we cannot say; but it is tolerably clear, both from the speeches of the wealthy Dissenters who might repudiate with the most emphatic earnestness a grant made for the benefit of their poorer brethren, and from the stoppage of all petitions on the subject from those who might be suspected of receiving the

dole, that those who protest against it are not extremely anxious that their complaints should be entertained.

"The eleemosynary grant in question was not certainly made in the first instance under very dignified circumstances. It savours very strongly of a bribe. George I., appreciating the zealous efforts made by the Dissenting ministers in support of his disputed title, and desirous of securing their further attachment in his own personal unpopularity, and the ridicule poured on his ill-favoured harem, was the first granter of the annuity, to be continued at pleasure. It has been continued ever since, and may now be defended on various grounds. The persons who are the objects of the grant are men of a certain degree of education combined with precarious means of support. They are, moreover, ministers of religion, however unauthorised and irregular may have been their assumption of that office. The amount of the aid afforded being only £1,695, speaks for itself as a charitable grant in aid of necessitous persons, and not in encouragement of their assumption of orders or quasi-orders. And no one who has witnessed the practical working of Dissent, who is aware of the thralldom under which its ministers are held by their congregations, of the fluctuating nature of their resources, and the unavoidable distress in which they are too often plunged by inadvertence, or even accident, will be surprised to learn, from the testimony of the distributors, that the sums thus disbursed are, as Lord John Russell observed, eagerly sought after. And, notwithstanding the danger of secrecy in such cases, yet, as publicity would nullify the benefit, it cannot be thought very unreasonable, on comparing the number of recipients with the amount distributed, that on this occasion the left hand of the Treasury should not know what its right hand doeth."

Such is the exposition of the elegant and courtly *Post*; an exposition which has been read by multitudes in every part of the country, and received as gospel, while these multitudes have never read, and never will read, the true statement of the case. Now, can any man of sense, who really understands the subject, fail to see that this is an outrageous calumny upon the Nonconformists, both Independent and Baptist; an injury to the whole body of Nonconformists, of every name? Is it possible more outrageously to misrepresent, to traduce, to wrong them? Is not the dishonesty of the *Morning Post* written as with a sunbeam on the article, by its observing the most perfect silence upon the other statements of honourable members, who corrected the PREMIER by speaking the truth? See with what recklessness it questions even the integrity, and proclaims the hypocrisy of the Dissenters in their very opposition! Is it not from this, and all that has previously occurred in relation to the question, clear that there is only one remedy for this state

of things—namely, the annihilation of the Grant? Is it to be endured, that the honour of a great community should thus be compromised by three Distributors, two of them having ceased to be pastors in it, and by a number of recipients, of whom that community know neither the names nor the addresses? Surely this is an anomaly which would be endured in no nation but the nation which endures that paragon, that climax of social absurdities, Gretna Green! and that continues to pay £500 per annum to the descendants of a man who rendered some sort of service to that ungrateful, unfaithful, and profligate monarch, CHARLES II.!

The matter now assumes a very serious aspect. The Distributors are decided, resolute! They apprised the Congregational Union of their determination not to desist. They will, therefore, receive so long as the Government will give; and the Government will give so long as the Nonconformists permit them; for there is no grant they bestow with greater pleasure, as they are conscious it is a buttress to Church Establishments. Under these circumstances, then, it becomes the duty of the Independent and Baptist Denominations to resolve on equal decision. All measures, whether gentle or strong, having failed, and the last resource, both of entreaty and of reason, having been exhausted, the defenders of principles, the advocates of the abolition, are now shut up to extreme measures. And let them not shrink from such measures, but hail them as the only means of putting a sure and speedy end to this great scandal on the religion of CHRIST. In Derbyshire, the Independent churches have understood the matter aright, and have acted upon their principles, as will appear from the following Letter to CHARLES LUSHINGTON, Esq., M.P., addressed to that gentleman through the *Patriot* of Monday, June 11, where the venerable writer says:

"SIR,—In the report of your speech on the *Regium Donum*, as given in the *Patriot*, you are represented as having said, 'that one solitary Petition only had been presented, and that from an obscure village somewhere in Derbyshire.' I beg leave to correct this inaccuracy, and to inform you, that a Petition from the Associated Ministers of the Congregational Churches throughout the whole county of Derby was presented against the continuance of the paltry bribe; and to show our utter dislike of this disgraceful badge, it is a standing rule of the Association, that no minister who receives any part of the *Regium Donum*, shall be allowed any assistance from the funds of the County Asso-

ciation,—a rule which I should like to see adopted by every Association in the kingdom.

"Your most obedient servant,

"J. GAWTHORNE.

Derby, June 8, 1849."

It only remains, that every other kindred Association and Union of Nonconformist churches in the land shall follow this laudable example, and that the Distributors of all other funds pursue a similar course. This, happily, is a matter with which we ourselves are, officially, somewhat connected, as the profits of the CHRISTIAN WITNESS and CHRISTIAN PENNY MAGAZINE amount to a sum well nigh as large as the paltry grant given to the Three Denominations of the *Regium Donum*, and to nearly four times as much as falls to the miserable lot of the Independent Recipients. It will, therefore, be perfectly competent for us to inform those gentlemen with whom it is our honour and privilege to co-operate, that the one unalterable condition of our continuing to discharge the functions whence these profits arise, is, that those who, concealed in a mask, stoop to touch a fragment of this vile *Regium Donum*, shall not be permitted to draw pecuniary benefit from our labours. We think no effort too great to promote the comfort of poorer brethren, whether aged or younger, and are ready to co-operate in every practicable method for advancing it, so long as they walk in the light and in the truth, and keep their honour unspotted; but the produce of the *Regium Donum* and of our Editorial labours shall not blend together in the same purse! We can have no fellowship with a system so full of baseness, and so devoid of principle! But in praising the Derbyshire Association, we must not forget the *Stockport Mercury*, which has done good

service by the following statement in its last number:

"Whenever the paltry Parliamentary grant with the Latin title has come before us, we have always felt ourselves humiliated. To think that the great body of Dissenters should appear ready and willing to receive for the respective ministers of their congregations an annual sum of 22s., seems to clash so strangely with the open-handed benevolence of the Dissenters generally, that we can with difficulty reconcile ourselves to the fact. Take, as a sample of a Dissenter's benevolence, the munificent gifts of our highly-respected member, Mr. Kershaw. That gentleman has just subscribed to the erection of an Independent chapel in this town the sum of £400. He is known in Manchester as one of her most liberal givers; and Manchester men have not the character of niggardliness ascribed to them by their worst enemies. There is scarcely a public charity in Manchester to which Mr. Kershaw does not contribute. Here, then, is a Dissenter giving away his hundreds of pounds at a time; and at the same time labouring under the imputation, that the minister under whom he sits receives the beggarly pittance of 22s. each year as charity from the Civil List. Surely this ought to be remedied. The list of recipients ought to be published, if the gift is not to be abolished. We think that nothing more unjust can be imagined, than that denominations of Christians, voluntarily subscribing £50,000 to £60,000 per annum, should be supposed to allow their pastors to beg and receive a sum of money so small, that it would not purchase paper for them to write their sermons upon."

This is right. Let the Liberal Press throughout England generally do its duty, and the work of illumination will go on. The *Donum* distribution is a deed of darkness—the *Donum* reception a deed of darkness. Let the light fall upon it on all sides, and it will perish! The secrecy which attends it is the badge of infamy! The distribution, under all the circumstances, is stamped with infamy. The reception is stamped with infamy. It is infamous altogether!

THE REV. ADAM THOMSON, D.D., AND THE FREE BIBLE PRESS.

It would be little short of presumption for us to add a word to the very explicit and telling statement of the Bristol Committee, who have, to their great and lasting honour, taken up the Case of Dr. Thomson, who, in his endeavours to serve his country, and promote the glory of his Lord, has been all but ruined; and, indeed, but for the generous conduct of his Creditors, he would have been left, at the close of life, literally pennyless! The tale of the trials and afflictions in which the zeal of this greatest living human benefactor of mankind, in behalf of this greatest of causes, has involved him, has had few parallels in the history of Commercial Distress. It is most heart-rending! The expressions used by the Bristol Committee, notwithstanding their strength, do not exceed the truth; they even fall greatly short of it. We need not say how cordially we sympathize with the movement, and how ardently we wish it complete success,—success equal to the merits of the venerable Philanthropist whom it is thus laudably sought to honour; and then it will be great indeed! The letter of Mr. Gregory, which follows, will meetly introduce the statement.—EDITOR.

DR. ADAM THOMSON AND THE FREE BIBLE PRESS.

To the Editor of the Christian Witness.

SIR,—Will you give the accompanying Address a place in the *CHRISTIAN WITNESS* for July? It sufficiently explains the objects proposed, and therefore I shall merely state the manner in which we design to carry out those objects. A Sub-Committee has been formed to make the necessary arrangements, and it has agreed to recommend to the General Committee the following plan of operation: to commence the effort early in July; to apply first for personal donations; to ask ministers to plead the cause from the pulpit, and to give a public collection; and to appeal to Sabbath-school Teachers and Scholars. The insertion of our Appeal in the *WITNESS* for July, and the aid of your own powerful pen, will, we feel assured, be readily granted, and will greatly subserve our endeavour, which, we cannot but think, will commend itself to the judgment, justice, and benevolence of the church of God. Surely British Christians will never allow that man of God who has been mainly instrumental in putting the Sacred Scriptures within the reach of all classes, to continue subject to ruinous losses, and to go down to the grave unrewarded! Is it too much to ask, too much to expect, at least that *he shall not suffer loss*? While the world lavishes its benefactions on its public servants, shall the church treat hers with coldness and neglect? Christian Editors—Ministers—Deacons—Sabbath-school Teachers—People,—we wait your answer, and we earnestly and affectionately ask you to give such a reply as will do honour to religion, and to one of the greatest benefactors of the age in which you live.

I remain, Dear Sir,

Yours very truly,

WILLIAM GREGORY.

ADDRESS OF THE BRISTOL COMMITTEE.

To all who desire the Unrestricted Circulation of the Holy Scriptures, at the lowest possible prices, consistent with the principles of fair and free trade,—

WE beg to call your serious attention to a subject of great importance to the church of God generally, and to all those great institutions which are aiming to diffuse among men the written word of God, and the pure and undefiled religion of the Lord Jesus Christ. We refer to the Free Bible Press Company, at Coldstream, Scotland; and to the very painful and critical circumstances in which its venerable Secretary, Dr. Adam Thomson, and his family, are now placed.

From the reign of Henry VIII. till the year

1839, printing and publishing the Scriptures had been the exclusive privilege of certain monopolists in the United Kingdom, who were protected by a patent granted by the Sovereign, and who charged their own prices, and accumulated immense wealth. In England, this monopoly was possessed by the two Universities and the Queen's printer; in Scotland, by a lady and gentleman; and no other persons could print and publish the authorised version of the Bible, without subjecting themselves to severe penalties. The natural effects of this restriction were, to enrich the parties enjoying this exclusive privilege, to keep the Scriptures at an unreasonably high price, and greatly to abridge their circulation. We regret to state that in England this most injurious and unrighteous monopoly still exists; and had it not been for the laborious and self-denying efforts of Dr. Thomson, and the influence of the Free Bible Press which he originated, the church would have still been subject to its vexatious exactions.

In the year 1824, the Scotch patentees brought an action against the Edinburgh Bible Society, for importing English Bibles into Scotland; and the decision of the northern courts, confirmed by the judgment of Lord Lyndhurst (then Lord Chancellor), was adverse to that Society. This prosecution not only involved the friends of the Bible in heavy costs, but compelled them to buy their Bibles from the Scotch monopolists, and to pay for them any price they pleased to charge. This act roused the Scotch people; and when, in 1837, the question came before Parliament, Dr. Thomson took the lead of the movement; and by his powerful pen; by repeated interviews with Lord John Russell, Lord Melbourne, and other members of the then Government; and, especially, by a devotion, energy, and self-sacrifice, seldom equalled; he was at length successful in obtaining the abolition of the Scottish monopoly, and in securing for the written word of God a free course, that it might run and be glorified.

This done, Dr. Thomson immediately set himself to devise plans, and to make arrangements, to secure to the public the full advantage of the triumph which had been achieved, by supplying them with Bibles at the lowest possible cost, upon the principles of fair and free trade. The Free Bible Press Company was commenced at Coldstream; and, with a noble generosity, and firm confidence in the goodness of the cause, he and his family embarked the whole of their property to sustain its operations. Three important results issued from this enterprise, and which we cannot but regard as furnishing to Dr. Thomson powerful claims to the sympathy and support of the Christian public, amidst the anxieties and dangers that now encircle him. They are—

First, *A great reduction in the prices of the Scriptures.* In 1840, the Queen's printer, Mr. Spottiswoode, in a letter to the *London Times*, declared it to be his conviction that, "whatever glosses may have been put upon the subject, equal efficiency and cheapness could not be obtained upon any other system than the present, for supplying copies of the Holy Scriptures to the public,"—that is the "system" by which the English monopolists must have realized, in the previous ten years, not less than the sum of *Six Hundred Thousand Pounds*. This amount, enormous as it is, is clearly proved by the evidence taken before the Parliamentary Committee in

the year 1831. The following comparison of prices, taken from Mr. Spottiswoode's own trade lists, demonstrates the incorrectness of his assertion above quoted, and equally proves the soundness of Dr. Thomson's calculations:

Spottiswoode's Prices in Sheets, 1840.		1849.	
Brevier Testament . . .	£0 1 0	£0 0 5	
Minion Do.	0 1 0	0 0 5	
Minion Bible	0 4 0	0 2 0	

These items show a reduction of more than fifty per cent., notwithstanding Mr. Spottiswoode's declaration that the prices of 1840 were the lowest that could secure "efficiency;" and it is further worthy of remark, that the Testaments which he now sells at 5*d.* are sold by the Free Bible Press at 4*d.* and 3½*d.*

Second, *An immense increase in circulation.* The full extent of this increase cannot be ascertained, extending as it does over all Bible Societies, and general trade sales; but the following statements will show that it has far surpassed the most sanguine expectations of the friends of the Bible in general. In the two years ending April, 1836 and 1837, before the abolition of the Scottish monopoly, the British and Foreign Bible Society issued 791,668 Bibles and Testaments; but in the years 1846 and 1847 that institution issued 2,214,011 Bibles and Testaments; being an increase of 1,422,343 copies. The total number of Bibles printed in Scotland during the year 1846 exceeds the number printed in the whole of Great Britain in the year 1833. A still more striking fact is, that the number of Bibles printed at the Coldstream press alone, during the year 1845, exceeds, by 23,780, the whole number printed in all England, by the Queen's printer and the Universities, in the year 1832. And when the increase attending the operations of all other Societies and agencies is added, we are constrained to exclaim with devout gratitude, "What hath God wrought!"

Third, *An immense saving of money to the public.* This, like the increased circulation, cannot be fully ascertained; but some idea may be formed of its vastness by the fact, that the saving upon the issues of the "British and Foreign Bible Society" alone, for ONE YEAR, cannot be less than ONE HUNDRED AND FIFTY THOUSAND POUNDS. It has been ascertained from Parliamentary Returns, and other sources of correct information, that, in the three years immediately following the abolition of the Bible monopoly in Scotland, there were issued by the British and Foreign Bible Society, the Coldstream Press, the Scottish Board, and other agencies, more than six million copies of Bibles and Testaments; and that the SAVING to the religious public upon this issue of three years, in consequence of reduced prices, EXCEEDED THE SUM OF FIVE HUNDRED THOUSAND POUNDS.

Other advantages might have been mentioned, such as increased employment for paper-makers, printers, binders, and many other trades and callings; but we confine ourselves to the amazing reduction in prices, increase of circulation, and saving to the Christian public. And who has accomplished all this good? The monopolists? No. They affirmed that no reduction could be made, and yielded only from self-interest, and the irresistible influence of the *Coldstream List of Prices*. The British and Foreign Bible Society was powerless; and hence

when they resolved to sell to schools only the Nonpareil Bible and Brevier Testament at reduced prices, being compelled to pay to the monopolist his full demand, they lost on these two books alone, in the short space of six months, £14,000, and were obliged to abandon their purpose. And yet this very Bible, by the sale of which, at the reduced price of 1*s.* 6*d.*, the Society sustained such a great loss, is now sold by the Free Bible Press Company at 1*s.* 1½*d.*, and without loss to any party. To Dr. Thomson, therefore, are these glorious results to be attributed. This is acknowledged by the Rev. A. Brandram, Secretary to the British and Foreign Bible Society; for, in a letter addressed to Dr. Thomson, he says, "*All must admit that you have been mainly instrumental in producing that lowering of the price which is so intimately connected with the present extraordinary demand for the sacred volume.*"

The circumstances into which Dr. Thomson and his family have been thrown, by these efforts to free the sacred volume, are exceedingly painful and pressing; and to them we now earnestly ask your kind attention. As before stated, they advanced their property to establish the Free Bible Press Company, expecting and desiring nothing more than the usual rate of interest for their capital. The Bibles produced at their establishment were sold at the lowest possible profit which the fair interests of trade would allow, with the view of putting them within the reach of the poorest of the land. The establishment prospered; and the premises and machinery were extended, at a great additional expense, to meet the growing demand for the Holy Scriptures. By increased sales, they now found themselves in a position to make a still further reduction; and the object of the Company being to bring down the Scriptures to the lowest fair production price, they announced their intention of so doing. This led to new attacks upon them from the parties interested in keeping up the existing high prices. At this period, also, the Committee of the British and Foreign Bible Society reduced their prices, and sold some of their editions for less than what they paid the monopolists for them, making up that loss out of their voluntary contributions and subscriptions. Dr. Thomson and the Free Bible Press Company, having no free contributions to fall back upon, and being thus undersold, were to a very great extent driven from the market, with a very heavy stock of Bibles on their hands, and without the means of realising the capital which they had sunk in producing them. By this event, and the pressure of commercial difficulties in general, they were exposed to severe losses, and were placed on the verge of ruin.

In these circumstances, it became necessary for the Free Bible Press Company to solicit the indulgence of their creditors. On a searching investigation being made, by practical and competent parties, into the circumstances of the Free Bible Press, it was found to be self-sustaining, if relieved from present difficulties; and, therefore, the creditors have kindly effected the most liberal settlement of their legal claims, for the purpose of facilitating the necessary arrangements to secure its future success: accordingly, a contract has been entered into with an experienced practical printer and publisher, for carrying on the business for the Free Bible Press Company, and for enabling them to supply the

Scriptures to the public on the most advantageous terms, both as to lowness of prices and excellence of quality. But, to accomplish this most important end, Dr. Thomson has had to surrender *all* his property, upon which he and his family mainly depended for support. In addition to this great sacrifice, the greater part of his income from his congregation has been withdrawn, he having voluntarily relinquished it in favour of a colleague, that he might devote more of his time and energies to the great work of cheapening, and circulating more widely, the Sacred Volume. Thus, by a series of unforeseen events, he and his family have sacrificed their all, in the benevolent effort to place the word of God within the reach of all men.

It is proposed to raise, by congregational collections and individual donations, a sum of money, and to present it to Dr. Thomson, as a NATIONAL TESTIMONIAL, in consideration of the great sacrifices he has made, and of his indefatigable and successful labours, continued for a long period, and amidst the greatest difficulties, in achieving the abolition of the Bible monopoly in Scotland, and in bringing down the prices of the Holy Scriptures to their present standard. Surely every friend of the Bible will deem it an honour and a privilege to cast his mite into this sacred treasury.

At a public meeting held at Lodge-street Chapel, Bristol, to hear a statement from Dr. Adam Thomson, and to adopt measures to aid him and the Free Bible Press Company, the following resolutions were carried unanimously :

I. "That this Meeting, believing Dr. Adam Thomson to have been mainly instrumental in effecting the present great reduction in the prices of the Holy Scriptures, by means of the Free Bible Press, beg to assure him of their sincere sympathy amidst the labours, trials, and pecuniary sacrifices to which his benevolent efforts have subjected him and his friends; and they now pledge themselves to do all in their power to aid him, and the Free Bible Press Company, in surmounting present difficulties, and in the promotion of cheap Bible circulation."

II. "That this Meeting are of opinion that a Free Bible Press is the only available barrier against existing monopolies in printing and selling the Sacred Volume, and the only security to the Christian Church for the continuance of the present low prices of the Scriptures; and, therefore, they deem it of the utmost importance that all friends to the free and cheap circulation of the Word of God, in the United Kingdom, should immediately join to save the friends of the Free Bible Press from all personal loss, and to secure the greater efficiency of that Press for the future; and that gentlemen present, who feel disposed to unite, be appointed as a Committee to carry out the intention of the resolutions passed."

Christian Friends, in closing this Address, allow us to appeal to you, with great earnestness, for your sympathy and pecuniary aid in forwarding the present effort; and we rejoice that we can do so on the broad and elevated ground of our common Christianity. Here is nothing sectarian, nothing hostile, nothing that involves the least sacrifice of principle, or that interferes with your attachments to all benevolent and Christian institutions. In soliciting your pecuniary help for Dr. Thomson, and your support for the Free Bible Press, we ask that which we feel assured you will rejoice to render to one who has made such efforts and sacrifices in giving to the Sacred Volume the freest and widest circulation. To Ministers of the Gospel

of all denominations; to the friends of all Bible Societies, but to those especially of the British and Foreign Bible Society; to the supporters of Home, Colonial, and Foreign Missions; to all Sabbath-school Teachers, and friends of the religious education of the rising race; in short, to the whole church of God, those surely may make an earnest and confident appeal who have been mainly instrumental in partially breaking down a monopoly that placed the Word of life beyond the reach of thousands; in increasing the circulation of the Bible some millions of copies per annum; in saving for the British and Foreign Bible Society, upon one year's issue, the sum of £150,000, and a much greater amount to the public at large; and in diffusing the light of heavenly mercy over vast multitudes who, in consequence of their labours, possess the Holy Scriptures, and "read in their own tongue the wonderful works of God." In supporting this effort, therefore, you are rendering important service, not only to the cause of benevolence, and the principles of fair and free trade, but also to all those religious societies which have for their object the widest spread of Divine truth, and the free and cheap circulation of the written Word of God. Ministers of the Gospel, will you kindly bring this appeal before the notice of your congregations, and ask them for a congregational collection, or for pecuniary aid in any other mode most agreeable to you and your friends? Friends of the Bible, your individual donations will be thankfully received by the Treasurer, or by any of the Members of the Committee. All sums forwarded will be publicly acknowledged. The case is urgent, and, therefore, the value of your benefactions will be much increased by being prompt and immediate.

We are, Christian friends, yours very truly,

THE COMMITTEE.

SCOTT'S COMMENTARY.

It is gratifying to men who love their fellow-creatures, to see that the modern principle of cheapening mental food with a view to its wider diffusion, has found its way to the first-class literature of our country. It has not stopped with your half-guinea and guinea octavos, demy, and royal; it has at length ascended to the quartos, and taken fast hold on the Commentary of the Rev. Thomas Scott—the last of the great Commentators, and incomparably, all things considered, the best. In our Advertising Sheet will be seen a very important communication from the Publishers, Seeleys and Hatchards, concerning an Edition now offered to the Public on such terms as could scarcely have been expected, and such as few would have even dared to ask. That this great Work, comprising six heavy quarto volumes, of some 5,000 pages and 10,000 columns, should be offered to the public for the insignificant price of only THREE GUINEAS, is, indeed, a sign of the times—a fact in itself

sufficient to constitute an era in the history of Expository Publication. Great as, from time to time, since our own career began, has been the pleasure with which we have beheld, south and north, and on every hand, a reduction in the price of food for the human mind, no event has occurred which has given us greater satisfaction than that of the proposed Edition of this Commentary. Scott has long been, and still continues to be, our favourite; as we presume he must be of all who candidly examine into the merits of his incomparable Volumes. Never had Churchman so little Churchmanship! In truth, in the composition of that Commentary, he in a great measure forgot that he was a Churchman. He was satisfied to be a man—an Englishman—and a Christian; and hence we find, everywhere, the soul of an exalted manhood manifesting itself; a high breathing of the spirit of English freedom on every subject which brings freedom forward; and a resolute determination to speak what, in his conscience, he deemed the truth, regardless of the pleasure or the pain it might give in his own or in any other community.

In the Prospectus of the Publishers we see great prominence given to the testimony of the present Bishop of Calcutta, as expressed by him in his Funeral Sermon for Mr. Scott, and also an extract of the opinion of Mr. Hartwell Horne, Author of the celebrated "Introduction to the Study of the Scriptures," both high authorities in such matters. But there is another authority which Messrs. Seeleys and Hatchards, Churchmen like, but not discreetly, nor, for their own interests, politically, have passed over, and that is Andrew Fuller; a man whom we place, as a judge in such matters, far above Bishop Wilson or Mr. Horne—each in his own sphere doubtless entitled to much respect; but, in matters appertaining to Christian Theology, whether in its general or its special bearings, not to be mentioned on the same day with the author of "The Gospel its own Witness," and "The Socinian Systems Compared,"—a man whose judgment in this matter will go for more than that of the whole Bench of Bishops, with the Nonconformist portion of the British people, and with the whole body of the American churches. Now the testimony of Fuller runs thus. Speaking of the Commentary he says:

"I BELIEVE IT EXHIBITS MORE OF THE MIND OF THE SPIRIT IN THE SCRIPTURES

THAN ANY OTHER WORK OF THE KIND EXTANT."

We have long deplored the expense of the complete Edition of Mr. Scott's Commentary; but the reasons of our lamentation have well nigh ceased to exist. It is now brought near to a large portion of the common people. We shall be indeed much disappointed, if this Edition should not extend to, at least, something like 25,000—it ought to be 100,000—copies. It is computed that the public have already paid for it no less a sum than £500,000. So far back as 1823, the English copies had realized £67,600, and the American copies £132,300. At that time no fewer than 25,250 had been printed in the United States; and it cannot be doubted, that the reason why the circulation in America so far exceeded that of England was, the greatly reduced expense of the American Edition.

It were superfluous to add another word in behalf of the present project. The Publishers deserve the thanks of the universal Church; and something more than thanks—such an expression of grateful approval of their magnanimous project as will establish, on this great scale, the fact, that, in the long run, the enterprise which secures the greatest good to the greatest number, will bring the highest measure of remuneration to the projectors.

AFFAIRS IN JAMAICA.

To the Editor of the Christian Witness.

DEAR SIR,—Will you favour me by the insertion of a few remarks on the letter of Mr. Milne, which appears in the April Number of the CHRISTIAN WITNESS? I think the subject of great importance, but presented by Mr. M. in a way calculated to convey wrong impressions to the minds of your readers. He says, "There is now a general admission of the fact, however variously it may be accounted for, that evils of no ordinary magnitude abound in the churches," &c. I have been acquainted with Jamaica since 1829, and have never heard this painful fact denied. It has ever been known that much "gross darkness covers the land;" and I am not aware that any good man acquainted with Jamaica has represented or regarded that island as literally "filled with the knowledge of the Lord." When absent in Africa, I was publicly charged with having said, before I left Jamaica, that all my people were converted, and that I had now believers only to build up and edify. The devoted servant of God who, from mistaken information, wrote this concerning me, I afterwards met in Africa; and he did not allow me to depart until he had expressed his sorrow for the error which he had committed.

We received none "promiscuously" into our

churches, but on the most patient and particular examination respecting the change they professed to have undergone, their knowledge of Divine truth, and of the plan of salvation; and a strict inquiry was made into their conduct in daily life. We admitted none whom we *dared* to refuse; yet we saw our fondest hopes, from time to time, disappointed; and *did* fear that some, not made manifest by their fruits, might be deceiving themselves and us; but the church-meetings, watchfulness over the people, reproofs, rebukes, *public* as well as private, and exclusions, all give evidence that there were great evils in the churches, and that, as soon as proofs of these could be produced, the offenders were dealt with according to the law of Christ.

To-day I have received the "Tabular View" of the churches of the Western Union, which I here insert:—

Baptized . 783	Died . . 464	Nett decrease 76
Received . 211	Dismissed . 117	Reported No. of
Restored . 408	Withdrawn 131	Members 17,854
	Excluded . 766	Do. of Inquirers,
		1,831.
Total 1,402	Total 1,478	

Six churches connected with the Western Union had not sent in their report, and of the state of the churches on the south side I have not yet received particular information; 117 of the members have been dismissed to other churches, so that an actual decrease does not appear.

Mr. Milne says, "Unless the Baptist ministers have their salaries guaranteed from home," &c., "the whole Mission will, sooner or later, be involved in irretrievable ruin." I spent a part of 1847 and 1848 in Jamaica, and visited most of the Baptist churches in that land. The ministers were watching over the churches with care; and it seems uncharitable to throw such an imputation on fellow-labourers, who are struggling with great trials, for the love they bear to Christ, and to the people committed to their care. No true minister of Christ can be actuated by the mean and sordid motives alleged by Mr. M. to be in operation.

The "offence" to which Mr. M. alludes cannot cease while the evil which prevails in all the churches is "more especially" laid on those of the Baptist denomination. To fix this charge on Baptists because they happen to be the most numerous, and, from strict discipline, show in the aggregate a greater number of declensions and separations, is not according to the judgment of truth.

We cannot by any searching examination come at the actual results of missionary operations in Jamaica, but must wait the illumination of the day of God for the full revelation of the work of the Spirit in that land. The affirmation that "the demand will create the supply," conveys a reproach to missionaries, and the friends of missions, which I trust is as incorrect as it appears to me to be ungenerous. The reason assigned for the greater impurity of the Baptist churches is said to be "obvious," and to arise from their "being more hastily gathered," and more "laxly superintended." The gathering of the Baptist churches has not been of the hasty description which is here represented. The gospel has long been proclaimed: fervent prayer has continually been offered; private instruction and examination have been constant; and faithful deacons, and others, have assisted in watching over and in teaching applicants for fellow-

ship with the churches. In the case of Mr. Clark, of Brown's Town, there is nothing to prove a hasty gathering. We have the missionaries, Clark, Dutton, and Hodges, with five churches under the care of *the three*, assisted by schoolmasters and deacons, and other intelligent members of the churches, all at work in a district twenty or more miles in extent. Most of those admitted had been for years under their instruction and care; and in those days the Spirit of God opened the hearts of thousands in that land. I am pleased to see my friend, Mr. Clark, mentioned by name: he is a judicious, faithful, and devoted minister; and his churches are at the present time in as good a state as are the churches of any denomination in Jamaica. While it is admitted that "multitudes of unconverted persons have been received into the churches," every godly minister will be able to deny the broad charges of "culpable carelessness," "hasty gatherings," "laxity of superintendence," and indiscriminate baptisms; and no admission of the accused can come up to these, much less go beyond them.

The failure of money contributions can readily be accounted for, though, in the days of slavery, such a result from the blessing of freedom was not expected. If the slave was able to support himself on the labour of twenty-six days in the year, 318 working days, it was thought, would enable the free-man to live comfortably, and fulfil the duties of his new position in society;—and if an estate paid well when seventy caneholes per day were obtained by the stimulus of the whip, it would pay still better when 100 cane-holes, on a trench 300 feet in length, could be obtained daily from the free labourer, by the money stimulus of two shillings sterling per day; and as land is abundant, and labour to bring it under cultivation is alone necessary to produce in general a good return, it was believed that free labour would cope with that of the slave, and would in the end yield a more ample, as well as a just, remunerative profit. This has been proved to be the fact by some sons of the soil, who were able in the first years of freedom to purchase a ruined estate, and have since, in one case which comes under my knowledge, added another, as the result of personal attention, and profitable cultivation.

Among the many co-operating causes of Jamaica's want of prosperity are the following:

1. Mortgaged estates, and the blighting influence of the mortgage system.

2. Absentee proprietors.

3. The expensive system of carrying on estates.

4. The determination in some managers to injure estates, that they may be sold at a low price to themselves or to their friends.

5. The extravagant Island expenditure, upheld by a heavy taxation.

6. The foolish and wicked scheme of immigration.

7. The unjust and cruel treatment of the men accustomed to labour in Jamaica. To these every encouragement ought to have been given, as the only security for prosperity to the island.

Labourers have been ill-used; mortgaged estates have not made their former returns, and have been sold or given up; money has failed; and wages are reduced from 1s. 6d. and 1s. per day to 9d. and to 6d. for able labourers. By the census taken in 1844, there were found to be about 28,000 freeholders, nearly all of whom

were slaves in name in 1834, and *in fact* until August, 1838. These, by frugality and industry, have procured land; most have erected houses, cultivated gardens and provision-grounds, supplied themselves and families with better food, better clothing and furniture; and many have purchased horses, mules, or asses, with which to carry their produce to market. We are pleased to see the industry which has enabled them to realize so much; and regard as a consequence to be regretted, but not to be wondered at, the want of self-denial which has followed the first tastings of the comforts and enjoyments of life; and the love to present things which many professors have evinced, fills us with sorrow, but not with surprise. Other reasons operate to cause the falling-off of the usual subscriptions, but to these at present I do not refer. The weighty charge of the care of all the Baptist churches devolves on twenty-seven Europeans, and four or five native pastors. What are they among so many?

The facility afforded by early habits for indulgence in certain hardening and debasing sins, and the small amount of worldly injury or disgrace which follows their commission, are causes which encourage immorality of the grossest kind, and induce indifference to religion, and increase the hardness of the unrenewed heart. Mr. Milne informs us that he preached in one of the largest Baptist chapels in Jamaica, and proceeds to give the number of people it might contain, the number of members, the small attendance, and a little of the *private* and friendly conversation he had with the pastor of the church. His object is to show that Baptist chapels have cost large sums of money, that the attendance has greatly decreased, and that of those who do attend few are converted to God; and, for fear of losing his support, church discipline is neglected by the minister. If we take the entire cost of the Mission premises since 1815, the sum may amount to £20,000; but here is a large lot of land, (surrounded by a high brick wall), on which stand a good mission-house, a plain and commodious chapel, two excellent school-rooms, servants' houses, printing-office, &c.; and which includes a garden, grass piece, burial-ground, and school and chapel-yard; so that in a city of 40,000 inhabitants—the house and land procured, and the chapel and school-rooms built, in days of slavery—the sum seems neither extravagant nor surprising. An allusion is made to Mr. W. Whitehorne; and an opportunity is taken to affirm that “he was cut off from his connection with the Baptist Missionary Society for bearing his public testimony against the Leader and Ticket system.” I am well acquainted with Mr. W. Whitehorne, and esteem him highly for his piety and gentleness of spirit. He, on the one hand, and the respected Secretary of the Baptist Missionary Society, on the other, will testify that *for this* his connection with that Society was not dissolved: with such opinions the Society does not interfere. Mr. Milne finds fault with the style of preaching of the Baptist ministers; but of this he cannot be a qualified judge, as his own duties, and his isolated position at Four Paths, must render it impossible for him to hear them all, or any of them, except on particular occasions, and at distant intervals of time. I know of none of this one-sided preaching, and always supposed revival services were as much intended

to convert the sinner, as to quicken and invigorate the believer.

The allusion made to the going off from the Society of the Baptist churches is not just. Whatever may be thought of that step *now*, it was at the time thought reasonable and right. It was for the sake of Africa, and other lands, that the step was (as it now proves itself to have been) *prematurely taken by the smaller churches*. The dread of an ideal “deputation armed with authority,” &c., had no place in their minds. The only deputation which, as Nonconformists, they could admit, they often requested to be sent; and such deputations, on two occasions, were cordially welcomed when they came. For what follows, I require proof; for I cannot believe that any Baptist minister would go further than affirm that unseemly differences among missionaries injure the minds of the people, and promote the spirit of the world, which so much prevails.

Something must be done for Jamaica. Vacancies must be filled up; provision must be made for widows and orphans of missionaries; self-supporting schools must be commenced in every locality where a few children can be found. Some help, with propriety, and advantage to the churches, may yet be supplied from this country; but the great secret of imparting prosperity to Jamaica is to teach the natives of the country to act for themselves. Let pious youths be taken under the care of the godly minister, and trained for usefulness under his direction; and soon we shall see Jamaica blessed with many godly pastors from her own churches; and that land will supply devoted men from Africa, similar to a Merrick, a Fuller, and others already in the field.

I remain, yours, very respectfully,

April 11th, 1849.

JOHN CLAREKE.

P.S. I beg to add the following information from Mrs. Williams, relict of the late Mr. James Coultart, in reference to the fact of purchase-money paid for the East Queen-street premises, &c. She says, under date of May 19, 1849, “I copy from Mr. Coultart's Memoranda: Jamaica Currency.

Purchase-money of Premises in	£	s.	d.
Kingston	2,727	4	2½
The Total Estimate for Building the Chapel, Painting, &c., Vault for Burial, &c.	6,143	5	0
Boys' School-room, finished Nov. 1825	1,150	0	0
The Girls' School-room (I speak from memory)	700	0	0
Also, the Wall round the Premises, between £400 and	500	0	0

What the enlargement cost I know nothing of. Really, my dear friend, the person must have been sadly in want of subjects for blame who chose this; for when you reduce the whole to sterling, it must strike any one as an *economical purchase*, and building too. I copy the following also: ‘The whole has been collected by James Coultart, Pastor, in Jamaica, £1000 sterling from England excepted; £700 of which he also collected himself in England and Scotland, leaving only £300 to be paid by the Baptist Missionary Society.’

“Mr. Williams unites in Christian regards to you and yours, with, my dear friend, yours with heartfelt esteem,
“CHARLOTTE A. WILLIAMS.”

Sum in Jamaica Currency	£	s.	d.
	11,220	9	2½

5 | 33,661 7 7½

Total in Sterling £6,732 5 6½

Add £2000 sterling for the enlargement in 1838, and you have the amount as near as is necessary. To account for the sum of £20,000 sterling, I can only conjecture that Mr. Oughton has gone over the church-book for thirty years or more, and has put down all expenses for repairs, &c., for that period. I do not charge Mr. Milne with an exaggeration here, but with want of particularity in his statement, which was sure to give in England a most incorrect view of the fact.

A WARNING TO YOUNG MINISTERS.

SIR,—The thirty-nine articles of Biography contained in the "Congregational Year-Book" for 1848, are of a character which show our Denomination to have attained an enviable position amongst the churches of the land. It may be that more than an average of great and good men have fallen during the thirteen months to which the review extends; but we know that every year a number of such are called to their reward, from the ranks of Congregational ministers: and it is with a mournful satisfaction that, in reading these memorials, we recognise so much devoted zeal as in the case of some of our deceased missionaries; such laborious application to sacred duties, as in John Arundel and Daniel Gunn; such ardent piety, and sanctified talent, as in David Russell and George Payne. And whilst we are touched at the early removal of some amongst them whom we have known, as A. Briggs and J. Wilkinson, who had but just put on their armour when they fell; and are pained at the description of the sufferings of some of them, as Isaac Anthony and John Hill,—it is gratifying to observe that a large proportion of them attained a full maturity, and a considerable number a good old age. There might be amongst them some, indeed, whose claim to notice is perfunctory; but we are not informed of any having brought reproach on their high calling.

I have read all these, Sir, and *one more*, and that one more affecting than all the rest, and conveying a monitory lesson not found, I think, in the thirty-and-nine which appear in our *Neurological Notices*.

The following obituary is from the *Western Standard*:

"Sandwich, Canada, Oct. 14th, 1848.

"We regret to have to record the death of the Rev. Mr. H——, rector of Chatham, under the following melancholy circumstances. It appears that Mr. H—— arrived at Windsor

about a fortnight since, in a very weak state of health; and that on Monday last he left his lodgings, informing the people of the house that he was going to see some friend living at a little distance from Windsor; and nothing very certain is known of his movements from that time until Thursday morning, when his body was found near the road, about six miles above that village. It is conjectured that the unfortunate gentleman must have wandered about in a state of mental aberration, produced by a prostration of the nervous system, from long-continued illness, from Monday until Wednesday night, when, from exhaustion and exposure to cold, (it having frozen hard on that night), death put a period to his sufferings. An inquest was held on the body, by W. G. Hall, Esq., one of the coroners for this district, and a verdict in accordance with the above facts and surmises returned."

This Rev. Mr. H——, Sir, was a student at one of our Independent colleges, and afterwards supplied a church in the north of England for about two years, 1836—8; but, from some concealed cause, could never obtain ordination by our ministers. He subsequently accepted employment in the Episcopalian Church, and became rector of Chatham, in Canada. The above account, sufficiently melancholy, does not convey to a stranger the impression it makes upon those who knew the unhappy young man, and his previous habits.

Two or three circumstances only shall be referred to here. We have seen that Mr. H—— went over to the State Church. We have known him take a prominent part in a public meeting against Church-rates; nay, more, he delivered a course of lectures in favour of Voluntary churches! We have also heard him speak at a Temperance meeting, an advocate of the cause; but, alas, he was no abstainer! The letting fall of a brandy-bottle once made a sad exposure; but we have also seen him flushed with drink in company! Lastly, it seems to be the legitimate province of the associated ministers of a district to take cognizance of young men who assume the pastoral office in their locality; and it is certainly a bad mark where their sanction cannot be obtained, and where strangers are sought to induct them to office, or those of another denomination, whilst accredited ministers stand aloof!

I remain, Sir, yours very truly,
Hexham, April 18, 1849.

J. E.

Review and Criticism.

The Select Writings of Rev. E. Erskine.
Vol. I. Doctrinal Series. Edited by
Rev. DAVID SMITH, Biggar. Post 8vo.
London and Edinburgh: Fullarton.

THE names of the famous brothers, Ralph and Ebenezer Erskine, are, and will yet long continue to be, dear to multitudes of the best people of Scotland. They were the chief fathers of the Secession

Church, now known as the larger branch of the Scottish Presbyterian Church. We have ever prized the complete works of both Ralph and Ebenezer as, of their class, among the most valuable of those we are glad to call "our own." As expositions, they partake of the qualities of the times—to modern taste they are prolix and complex; but this is a trifle, and only serves, perhaps, to show that we are

the "dwindled sons of little men." A single head of the Erskine discourses would serve to constitute a great modern sermon. The works of the brothers Erskine, united, constitute a sort of Scottish Theological California; and one of the best exercises to which a young minister could devote his spare moments would be, to melt them down into discourses of a moderate magnitude, and to clothe them in a popular costume. We scarcely know how better to commend the writings of the good and the great man whose volume is before us, than by stating the opinion entertained concerning him by the celebrated James Hervey, Author of the "Meditations," who, in his "Dialogues of Theron and Aspasio," says, "Were I to read in order to refine my taste or improve my style, I would prefer Bishop Atterbury's Sermons, Dr. Bates's Works, or Mr. Seed's Discourses; but were I to read with a single view to the edification of my heart in truth, faith, solid comfort, and evangelical holiness, I would have recourse to Mr. Erskine, and take his volumes for my guide, my companion, and my peculiar friend."

Mr. Smith, the worthy Editor, assigns a very satisfactory reason for the present undertaking, and sets forth the method on which he proceeds, which, for men of intelligence, to read will be to approve. But there is a hitch somewhere. The Preface is dated February 1st, 1848,—now fifteen months; and yet we have received only the First Volume! How is this? Can it be that the project has failed? We hope not, for it is deserving of success. If it has not failed, and if the work is completed, as the time would imply, is this transmission of a single volume a piece of Scotch prudence, playing at a game of parsimony with the English Reviewers, and dexterously trying to obtain, at the expense of an odd volume, a notice of the Series? Let us not be mistaken: the opulent and honourable house of Fullarton is, of course, incapable of conduct so pitiful, so contemptible; and, therefore, if this be the true solution, it must be the trick of some small and greedy middle-man, determined to try whether he could not clutch even a mite at the joint expense of his superiors and the critics. In this comparatively insignificant case we should have allowed the thing to pass away, had it not been that, as we see from notices in the pages of our contemporaries, and as we ourselves experience, the thing is growing. Well, so far as we are con-

cerned, we are resolved to make short work of it. We shall mark our sense of the indignity by suffering whatever may be sent to pass without notice, and lay odd volumes aside at our publishing-office "till called for." The act is not only mean, it is hardly honest: it is a breach of the implied contract as between Journalists and Publishers. The notice we have taken of this volume, for example, had it appeared in the shape of Advertisement in our columns, would have cost many times the price of it, and several times the price of the set, supposing it to extend to three or four—(we speak of mere Advertisement, and say nothing of the commercial value of a favourable notice—a veritable commendation, where such is merited,)—and in return for such aid, we receive an odd volume! The cheapest of all cheap modes of advertising is that whereby, for a single copy of a work, a notice of ten or twenty times its worth, according to the scale of advertising, is obtained in return; and hence the meanest of all mean things is the attempt to beat down the terms to the lowest point by sending an odd volume.

Religion and Poetry. Selections, Spiritual and Moral, from the Poetical Works of R. MONTGOMERY, M.A., Author of "Luther." With an Introductory Essay, by A. GURNEY. Second Edition. London: Nisbet.

THE question of Robert Montgomery's genius is settled: it is true, great, sanctified, and dedicated to the noblest ends. Although still only in the prime of life, he has written much and written well, and has proved his power by commanding the attention of the British Republic of Letters to an extent far beyond the ordinary run of modern poets; and, perhaps, upon the whole, he has had justice done him, since by one class he has been over and by another under-estimated. Judgment, it is true, has sometimes failed him—imagination never. His fertility is inexhaustible. We are, of course, speaking of his poetry. In his poetic character we generally get on well with him—frequently delighted, and sometimes enraptured; but when we come to his prose, it is, for the most part, otherwise. He is not, and never will be, a superior prose writer. For this he is utterly incapacitated by the cast of his genius. Some of our greatest poets have also classed with our greatest prose writers: thus it was with Milton, with Dryden,

and some others, in former ages; and in our own thus, too, has it been with Scott, and Southey, and Coleridge, and also, although in a less degree, with Moore and Byron. It is not so with Robert Montgomery. To borrow a phrase of ancient date, his prose is "poetry run mad." Add to this the unquestionable fact that his views of the Gospel are extremely loose, vague, and undefined. As a Poet his power is great: as a Divine he is nothing. His sermons are effusions of loose, lofty, sometimes unintelligible, declamation; and, to make bad worse, he is ever and anon stuffing his compositions with the most absurd laudations of the Church of England—to which, by the way, he owes very little, while she owes a good deal to him. But we must, for the present, stop, as our concern is mainly with the work before us, which is poetry—the gems of his poetry, and a very valuable production. Mr. Gurney has proved his competency to the task he has assumed, or which has been assigned to him. He has brought to it a full measure of the necessary tact and judgment, and has served alike the cause of Mr. Montgomery's fame and the public good. His own very copious Essay has added not a little to the intrinsic value of the volume. The production contains much sound and able criticism, with only a few points from which we dissent till we reach page 71, where he delivers a general judgment in which few, we presume, among the intelligent portion of his readers, will be disposed to concur. To be sure he quotes Sharon Turner, who is very laudatory on the poet's "Reflective Discourses;" but it is to be remembered that the historian was writing to the poet, and opinions expressed under such circumstances are always suspicious, unless their authors shall possess some tolerable portion of the stern integrity of Cato—a thing rare among poets and their friends! If Mr. Montgomery's friends are wise, they will be satisfied to establish his claims simply as a poet, and leave his prose to make its own way. It is just possible—though very improbable—that, in after years, he may excel here; but in poetry his success and excellence are matters of history. As average specimens of the volume before us, we present the following example of Mr. Montgomery's "reflective" power in poetry:

POWER OF THE PRESS.

THOU great Embalmer of departed mind!
Thou dread Magician! by whose mental charm

A mournful, pale, and solitary man
Who pines unheeded, or who thinks unknown,
Long after dust and darkness hide his grave,—
Himself can multiply with magic force
Beyond the reach of language to explore,
And the wide Commonwealth of mind may rule
With sway imperial! Who can image Thee,
Whether to Heaven uplifting Mind and Man,
Or, Hell-ward both seducing, like a fiend?
Boundless in each thine unremember'd sway!
Thine was a voice, whose resurrection-blast
Peal'd through the catacombs where buried Mind
For centuries lay; and, lo! with living might
The Fathers burst their cerements, and breathed;
Dead Intellect from classic tombs came forth
Quickened, and into active substance changed,
By thy vast potency: and then was felt
The pith of thought, the marrow of the mind
Itself transfusing,—like a second life
The old absorbing, as with heat divine.
And since that moment, have not Books become
Our silent Prophets, intellectual Kings,
And Hierarchs of human thought
To vice, or virtue? Are they not like Shrines
For truth?—Cathedrals, where the chasten'd
Heart

Can worship, or in tranquil hours retreat
To meet the Spirit of the olden time?
For there the drama of the world abides
Yet in full play, immortally perform'd!
Still ride the fleets o'er Actium's foughten waves
Before us; patriots fight, and tyrants fall;
Sparta and Corinth, and the famous Isles
That fought for freedom, till their blood ran o'er
With brave contention, yet convene, and clash
Their forces; still the Roman eagle flies
In full-wing'd triumph o'er the subject world;
Cæsar and Pompey yet the earth alarm,
Or drag their chariot with the captive East;
Battles are raging, Kingdoms lost or won,
Yea, all the Genius of gone time is there
In books articulate, whose breath is mind.

THE BRITISH PRESS.

THAT mighty lever that has moved the world,
The press of England,—from its dreadful source
Of living action, here begins to shake
The far-off isles, and awe the utmost globe!—
The magic of its might no tongue can tell:—
Dark, deep, and silent oft, but ever felt;
Mix'd with the mind, and feeding with a food
Of thought, the moral being of a soul.
A trackless agent, a terrific power!

THE AWFULNESS OF BOOKS.

BUT why are Books such half almighty Things,
Making, or marring, whatsoever they touch
With force magnetic? Whence their wondrous
spell?

Bethink thee, reader! and the answer comes.
The Universe itself was once a THOUGHT,
A thought divine, in depths Almighty hid;
And so whate'er this mortal scene invests
Of human action, is but plastic thought
Itself revealing, in some Forms without
Apparent. What is half these eyes behold
Of wondrous, beautiful, sublime, or vast,
But Thought embodied into outer shape,
And answering symbol?—Arches, cities, domes
And temples, fleets and armies; trades and
towns,
Yea, all the Might and Moral of mankind
To this significance at length arrives,
And backward into Thought may be resolved

By fair reduction. Now, if books be Thought
 By printing clothed, and palpably endowed
 For its vocation,—whether Art or Lore,
 Poetic vision, or prosaic truth,
 Kingdoms immense, or individual Souls
 The aim of its predestined mission be,—
 Forth to its work that printed Thought proceeds;
 And who shall track it, as it rounds the world?
 Who can imagine, when 'tis once abroad,
 (However humble was its natal home,)
 The Work it dares, the Wonder it achieves?
 Black as a Fiend, or like some Angel bright
 That Thought in action may itself approve;
 For printing, like an omnipresence, gives
 Its power expansion; far and wide it moves,
 Reaches all hearts, a host of mind affects,
 And executes what none, save God, controls!
 Oh! 'tis enough to harrow breath and blood
 With chilling horror, thus to feel, and know
 That when the Thinker, who debauch'd his mind
 And put damnation into print for fame,
 Is cited to the last and long account,
His thought is living!—like a Demon, still
 Haunting the world of passion with its power
 And poison; breathing a perpetual curse,
 And dropping hemlock into sensual hearts
 That love the venom which a lie instills;
 And thus, for ever!—not perchance to cease
 Till Thought and Thinker shall together stand,
 Cursed by their victims, at the bar of God!

*First Exercises in Logic; designed for
 the Use of Students in Colleges.* By
 J. T. GRAY. 12mo. London: Taylor
 and Walton.

THE object of this book has determined
 its character. It is for the use of Students;
 and it is constructed upon the principle
 which such a subject, with such an ob-
 ject, dictates. The author is known, by
 reputation, as a very able man, and an
 accomplished instructor; but while the
 work is intended only for students, there
 is much in it which will reward the care-
 ful perusal of all classes of intelligent,
 inquiring, and even educated men. The
 author holds, that "a practical skill in
 logic can only be attained by a practical
 acquaintance with its rules,"—a doctrine
 which, to some extent, may be conceded;
 —in so far, at least, as the Schools go;
 but it were easy to name not a few
 reasoners of the first class, who knew
 but very little of the rules of Logic. It
 is, we presume, with logic as with elo-
 quence—neither can be taught by rules,
 although both may be greatly assisted;
 and the remark of Cicero, that "rules
 never made orators; but orators have
 made rules," is equally applicable to
 Logic. Logicians have made rules, al-
 though rules have never made logicians.
 Cicero's further observation equally ap-
 plies:—that "the design of rules is not
 to teach orators to attain excellence; but

to avoid blemishes;" and so with reason-
 ing. The ablest reasoner in the great
 school of nature might find much in this
 book, and others, for which it prepares,
 that may signally aid him. No discipline,
 in military matters, can raise physical
 weakness into physical power; but where
 physical power is inherent, it may obtain
 incalculable assistance from discipline;
 and, in all its efforts, be rendered manifold
 more efficient in the use of native vigour.

*Biblical Commentary on the New Testa-
 ment; adapted especially to Preachers,
 Teachers, and Students.* By HERMAN
 OLSHAUSEN, D.D., Professor of Theo-
 logy in the University of Erlangen.
 Translated from the German, contain-
 ing the Epistle of Paul to the Romans.
 Edinburgh: T. T. Clark. London:
 Hamilton and Co.

OLSHAUSEN has performed a noble ser-
 vice to the church of God by his biblical
 labours; and had life been spared to
 him, he would have realized a glorious
 monument to his sanctified learning and
 industry; as it is, he completed his com-
 ment on the Acts, the Romans, Corinth-
 ians, Galatians, Ephesians, Colossians,
 and Thessalonians. Had he done nothing
 more than produce the work before us,
 he would have laid a foundation for
 lasting fame, and established a claim on
 the Christian world; and very special
 thanks are due to the Messrs. Clark
 for having given this great work to the
 public, at a price so very reasonable.
 The Commentary is one of consummate
 ability, and cannot fail to be well re-
 ceived by Christian scholars in every
 country. It does not consist with our
 limits and plan to enter into a minute
 examination of such a volume, else we
 should at once fix upon Chapters VII.,
 VIII., IX., which are of a nature to call
 forth the utmost strength of the exposi-
 tor, and reference to which will show
 that the strength of Olshausen is not
 small. We cannot, however, rest satisfied
 with merely a hearty commendation of
 this volume. We feel constrained to
 extend our praise to the whole of the
 enterprise of the Messrs. Clark. They
 have chosen a line,—a glorious line!—
 and hitherto pursued it with undeviating
 steadiness and much business ability;
 but great as has been their success, we
 consider it falls short of their merits.

CHARACTERISTIC NOTICES.

Bible Thoughts. By the Rev. JOSEPH CARYL. Edited by INGRAM COBBIN. London: Ward and Co.

THE name of Caryl is one well known and revered in the Republic of Theological Literature. By nature a great man, he was born in a great age, and in that age he acted a very conspicuous part. London had the honour of his birth, in 1602; Oxford taught him; and it was his distinguished privilege for several years, with great applause, to preach before the Honourable Society of Lincoln's Inn; to hold a seat among the Assembly of Westminster; and, frequently, to preach before the Long Parliament. He had the still higher honour of being ejected soon after the Restoration. In company with Owen, he attended Cromwell into Scotland, in 1650; and again he returned to the same country, in 1659, to acquaint General Monk with the state of affairs, and stop any further effusion of blood; and in 1662, on the black day of Bartholomew, he was ejected for Nonconformity. Mr. Cobbin correctly says, "Caryl's labours were truly great, his studies incessant," and that he died "full of patience and joy." Among commentators, he stands forth as one of the most voluminous that ever lived. His Commentary on the Book of Job amounts to no fewer than twelve volumes quarto! This exquisite volume, selected by Mr. Cobbin, is one of the best of the useful class to which it belongs. It may be used as a book of manna for either morning or evening, or both; as a pocket companion, or as a friendly gift.

The Pleasures of Friendship, and other Poems. By F. N. ERITH. Royal 18mo. London: Whittaker.

CAMPBELL gave us the "Pleasures of Hope;" Rogers, the "Pleasures of Memory;" Thomas Moore, the "Pleasures of Debauchery," under the guise of "the Poems of Little;" and we have had other "Pleasures," till at length Mr. Erith has come forth with the "Pleasures of Friendship,"—which undoubtedly has pleasures; but when Mr. Erith has lived a little longer, he will learn that it has likewise *pains*, arising from heartlessness, selfishness, treachery, cruelty, and other things, of which experience alone can tell. Mr. Erith has rhymed well of the one,—so well

that he deserves the wish that he may never, from experience, be enabled to rhyme of the other. The author is clearly a man of heart; but there is not much poetry in him, and these are perilous times for mediocrity. He has given himself up to what Byron calls "the fatal facility of the octave measure," in his two chief poems, in which it is difficult for a man to try his strength, and to give immediate proofs of his power: hence the Noble Bard declared, that Scott's triumph over that "fatal facility" was one of the chief triumphs of his mighty genius. Mr. Erith has tried his hand, however, at blank verse, in which he has largely avowed his devotion to the mighty spirits of the North,—a taste and a preference which speaks well for the residence of something good within him.

The Wallaceton Reformer; or, a Sketch of the Life and Labours of Alexander Patrick, Wesleyan Local Preacher. With a Sermon preached on the occasion of his Death. By JOHN DRAKE. Glasgow: Collins.

METHODISM has made but little progress in Scotland; and its failure has been very mainly put down to the score of the Shorter Catechism—a small production, but a great power in every parish, almost every pulpit, every family, and every heart: hence that form of Christianity is seldom heard of in the North, and a publication of any sort in connection with it is but rare. The book before us is, therefore, all the more welcome; and we think its publication was not only authorised by the merits of its subject, but really called for. Mr. Patrick appears to have been a fervent, earnest, laborious, and useful man,—such a man as would have found favour with Mr. Wesley; and whom, had life been prolonged, he would have led out into prominent walks of usefulness. The book will be read with interest in Methodist circles.

Child's Own Book. London: Sunday-school Union.

THIS little repository of truth comprises many facts interesting alike to old and young. The cuts with which it is interspersed contribute not a little to the illustration of the subjects to which they refer. It is a nice gift-book to young people.

Religious Intelligence.

CONGREGATIONAL CHURCHES IN SOUTHAMPTON.

INTRODUCTORY REMARKS.

MOST of our readers are aware that Southampton is a town of no mean consequence, inasmuch as its origin may be traced to Saxon times. The earliest mention of it is in the *Saxon Chronicle*, under the year 873. About the time of the Reformation it was a place of great opulence and importance for that day, and although, during the last century and a half, it has not kept pace with other parts of the Empire, it is still a great and flourishing town, having of late years very much increased its population. But our chief concern lies with its religious condition, which, we presume, will bear comparison with that of most other places of equal dimensions. During both the present and former generations the Independent Body has been most ably represented

there, first by the late excellent Mr. Kingsbury, and now by Mr. Adkins—a name revered wherever it is known; whose ministry—although he himself, in appearance, and in point of vigour, seems but still in his prime—is now bordering upon a period of forty years, during which his chapel has, we believe, been several times enlarged, and continues filled to overflow. If this fact stood alone, it would be important and gratifying, in proportion as it is rare; but along with this is to be taken another fact, for, from out of the flock of Mr. Adkins, another church has sprung, which bids fair to do no ordinary credit to the parent stock. Within a brief space, under the enlightened and masculine ministry of Mr. Pullar, it has done wonders. This offshoot is so much clear gain to the cause of Evangelical Nonconformity in Southampton, and presents a very important example to churches similarly circumstanced—that is, churches in other towns where the population is great, with only one fellowship of the Congregational order. There is often a most needless jealousy, on the part of pastors and churches, of all such movements, as if in their own nature perilous to existing communities. Large towns have been known in which a single church has languished, but in which two or three would have prospered, and, in the end, have actually done so. Some years back we had much unreasoning rant about the evil of sects and denominations, as things which sorely militate against Christian unity and the propagation of the Gospel. This is not the place to attempt a proof that such diversity is perfectly consistent with essential unity; but we must say, that to these lamented denominational diversities, almost entirely, is owing the spread of Christianity, both at home and abroad. In hundreds and thousands of places, where the existing sect would never have thought of multiplying itself by the addition of another place of worship, and where the attempt, on the part of a zealous minority, or even of a handful of its members, would have been productive of a world of heart-burning and disputation, on the ground of apprehended ruin to the existing interest, another sect has stepped in, and at once accomplished the object, and thus opened another well of salvation, without at all affecting the position of that which pre-existed. Denominations will last so long as they are needful. They are one of the methods whereby Divine Wisdom obviates the mischief which would otherwise result from the sloth, apathy, and selfishness of the Christian church. But there are omens abroad for good: Mr. Parsons, of York, with his flock—the late Dr. Russell, of Dundee, with his—Mr. Stoughton, of Kensington, and others, have presented generous and noble examples of a right spirit. The recent instance, also, of the addition of a third chapel in the town of Reading, is one much in point. We understand that the two previous churches were never more prosperous; so that here, too, the third is so much clear gain. The ministers of the previous chapels have done themselves great honour by the manner in which they have acted towards the younger sister, together with its pastor; and we cannot doubt of a similar result in relation to Southampton, the senior pastor of which is second to no living man in a noble, fraternal, and magnanimous spirit.

We have thought it good at present to fix public attention on Southampton, forasmuch as we believe it is the intention of the friends there to invite amongst them the Autumnal Meeting of the Assembly of the Congregational Union, in the autumn of 1850; and hence it is not unimportant that the members of the Union generally should know what has been done and what is still doing in that great town. And this we are enabled to do with a fulness and particularity which cannot fail to be interesting to all our readers. About four years ago we received a copy of a pamphlet giving an account of a most interesting meeting held at Southampton, to give public expression to the respect and affection entertained for Mr. Adkins, then in the thirty-fourth year of his pastorate. We have kept this, as we keep everything, waiting the fit opportunity for its use, and that opportunity has now arrived, as we conceive nothing can be more graceful and homogeneous than the exhibition, in the same sheet, of the facts comprised in the following columns. The document, necessarily somewhat abridged, runs as follows:

PROCEEDINGS OF A PUBLIC MEETING HELD IN THE ABOVE-BAR CHAPEL,
SOUTHAMPTON, APRIL 2, 1844,

For the purpose of Preceding a Testimonial of Respect and Esteem to the Rev. Thomas Adkins, on the Thirty-fourth Anniversary of his Settlement as Minister over the Church and Congregation there assembling.

The Chairman, the Rev. J. REYNOLDS, of Romsey, said: It were a matter of mere com-

pliment, perhaps, if he were to occupy more than a minute or two of their time in express-

ing his personal gratification, not only at the sight of that vast and interesting assembly, but at the occasion by which it was convened; and it must appear superfluous for him to say, that, when he received the kind and gratifying request of the Committee, who had undertaken the management of this matter, that he should occupy the position in which he was now placed, it came in a manner most peculiarly affecting, peculiarly delightful, and very solemn to his mind. The engagement itself was very solemn. An assembly like that convened for such a purpose had in it something very sublime, very tender, and very awful; and he could not better introduce to them the few remarks which he might think it his duty to make, than by exhibiting to the assembly that document, (holding up a long roll of vellum,) such an one as he had never yet had before the privilege to behold. Its beautiful execution would last when they, their pastor, and all who took an interest in that night's engagements, had gone from that scene; and it would be perpetuated while the archives of the church at Southampton remained. But the principles it contained, the emotions it described, the piety it exhibited, the holy invocation it expressed, and the bright prospect it held out, were of far greater value, and would survive the destruction of the archives themselves. The contents of it were known, at least, to the 1,040 whose signatures were in the document before them; but as everybody did not know them, and as the 1,040 would feel delight in publicly proclaiming what they had here signed, he felt it a duty and a privilege to read the declaration:

"We, the undersigned Members of the Church and Congregation assembling at the Above-Bar Chapel, Southampton, being deeply impressed with gratitude to the Giver of all good for the long-continued mercies vouchsafed to us as a Church and Congregation, in the maintenance of the simplicity, integrity, and purity of the gospel ordinances, as well as in the continuance amongst us of a Minister whose example and influence have been rendered eminently useful, whose character and conduct have borne the test of thirty-three years, and by whose faithful, zealous, and affectionate ministrations, the truths of the gospel have been commended to a number so large, and with a success so great, as only the last day will reveal; have determined to commemorate, on April the 1st ensuing, the thirty-fourth anniversary of the ministerial services of the Rev. Thomas Adkins, by presenting to him our united expression of love and esteem, as well as the accompanying testimonial of affection to him as our Minister and Pastor.

"Earnestly do we desire that the labours of our beloved Pastor may, by the Divine goodness, be yet long continued to us; that he may be sustained under every trial of life; that he may be upheld by the prayers and cordial co-operation of an attached people; and that his future labours amongst us may be distinguished by such evidences of the influence of the Holy Spirit as may render us exemplary in every personal and social duty and relation."—Signed by 1,040 names.

Now, before he sat down, he would turn a moment to his beloved brother. Twenty-five years out of the thirty-three, during which he had been their pastor in that place, it had been his honour and happiness to have possessed his friendship. In all those years they had laboured together, they had wept together, had rejoiced together, and had sympathised with each other, on all that belonged to the

affairs of Christian churches; and never to his knowledge had even a thought broken the sanctity of their uninterrupted friendship. On his part it should continue as long as human friendship could be prolonged, and to God should be the glory throughout his whole eternity. (Cheers.)

The cloth was then removed from a table in front of the platform, on which the different objects forming the testimonial were displayed. They consisted of a very handsome silver tea-service, value £60; a silver inkstand, value £33 10s.; and a selection of works on theology and general literature, purchased at a cost of £43.

Mr. BULLAR then rose, and, in the course of a long and beautiful address, said: The various forms, my friend and pastor, which these testimonials bear, will not only be tokens of esteem and affection as to the past, but they will be monitors of future duty. Meeting your eye in their different shapes from day to day, while they soothe you with the pleasure of the attachment which made them yours, that part of their inscription, which refers pointedly to time to come, will be a most solemn memento: "BE THOU FAITHFUL UNTO DEATH." I turn to another part of these presents, with pre-eminent pleasure. Among these ornaments "of silver," I turn to what I would call "apples of gold"—to these volumes of scriptural learning, that mark a connection of infinite value to the whole church of God. Whatever the human mind can gather from all the stores of past erudition and wisdom,—all belongs, when rightly appraised, to the sacred treasury of religion. Without large, accurate, critical, sagacious, well-digested learning, we could never have had a trustworthy translation of the Bible, in our own tongue, placed within the reach of all. The fathers of the Reformation were earnest patrons of all sound learning. Luther, Melancthon, Beza, Calvin, (I name a scanty specimen only of a noble host, including the learned universities of our own country,) read as deeply as they thought; studied as earnestly as they felt; mastered the wisdom of Greece, and Rome, and Judea, while they matured their own; and, without the pedantry which ministers to mere personal vanity, gave forth the results of their laborious studies, in forms best adapted for general improvement. Such, to the full extent of his power, should a minister of religion be; and such, by liberally assisting the extension of his library, should the people of his charge perseveringly do their part to make him. A very moderate annual collection, in all our congregations, would speedily compass this; were libraries of such a kind vested in trustees, to be transmitted for the use of successive ministers. Had the founders, for instance, of this congregation, one hundred and eighty years ago, set the example of collecting a few pounds a year, never omitting the duty; had the books been chosen with good judgment, and changed, from time to time, when better books had superseded some of the inferior; the successive ministers here would have found, ready to their hand, the most important works on all branches of sacred learning. The eventual benefit would be their own, to any congregation which would act steadily, and, as a matter of absolute duty, on this suggestion. "Languages," said Luther,

"are the scabbard, in which the sword of the Spirit is found." "They who despise general literature," said Melancthon, "do not show a due value for sacred theology; their affected contempt is but a pretext to conceal their indolence." Happy am I, my dear sir, to testify, from personal knowledge, that you and your excellent predecessor were never indifferent to the value of the best books in sacred and general literature. But I have held it my duty, on this occasion, not to lose an opportunity of pressing this point, as highly important, to all congregations.

The concluding words of this testimonial carry us home to ourselves. They express the earnest desire, that our minister's future labours among us may be distinguished "by such evidences of the influences of the Holy Spirit, as may render us exemplary in every personal and social duty and relation." That ministry alone is effective for good, which brings with it the influences of the Holy Spirit; "from whom alone (as in all churches is acknowledged) all holy desires, all good counsels, all just works, proceed." But of the existence of such an influence there is no fair evidence, either to ourselves or to others, except our being "exemplary in every personal and social duty and relation." The New Testament acknowledges no excellence in mere "uncorruptness of doctrine," apart from conduct "adorning that doctrine in all things; no value in the mere name of *'the gospel,'* unless the *"grace of God which bringeth salvation,"* brings us also to live "soberly" in all self-government—"righteously" in all that is upright and honourable—"godly" in all that is reverential and affectionate towards the God and Father of our Lord Jesus Christ. Apostolical Christianity acknowledges no worth in simplicity of ritual; no ground of boasting in any scheme of church order; but so far only as these promote private and social virtue. Pure and undefiled Christianity acknowledges no genuineness in any assumption of depth of religious knowledge, or spiritual experience, or ardent zeal, without that amiableness of deportment, and habitual gentleness, and courteous deference, which are attempted to be cultivated in circles deemed by many altogether worldly; but whose social graces shame the rudeness and the self-conceit of all, who forget that the "free grace of the gospel," in which we justly glory, and to which alone we cling for salvation, leads directly, as in its proper exercise, to all that is "lovely and of good report;" that its "exceeding great and precious promises" have been given expressly for the formation of a "Divine nature"—a Godlike nature; and can that be other than a genial, generous, loving, and loveable nature: "since God is love, and he that dwelleth in love dwelleth in God, and God in him." Let the recollection that one thousand hands have been set to these words, which I read once more from this document, that the great purpose of Divine influence on the ministry, is "to make us exemplary in every personal and social duty and relation"—be turned by us individually into prayer and efforts, that we may indeed daily become more and more so. What a hallowed evening will this have been!—how conducive to all future well-being and well-doing, if, instead of being remembered only as one pleasant hour of excitement, it thus be-

comes the starting-point of such a "revival" as all good men will honour, as no bad man will be able in his heart to undervalue. Indeed, in no other way can anything named a "revival of religion," be honestly estimated as a work of God, honoured with his approbation. All that seems deep in religious feeling—all that appears aspiring in devotion—all that looks self-abased in penitence, ardent in assurance, fervent in zeal—all that is eager in enterprises deemed useful,—must submit to this sobering test, of its subjects daily growing "exemplary in every personal and social duty and relation." It is so much the more needful, that, in these days of excitement and publicity, this test should be incessantly applied, because all public doings, with reference to religion, have their dangers and their temptations; while religion itself is emphatically, at all times, a secret transaction between God and the soul. It is "the hidden man of the heart"—the "meek and quiet spirit, which, in the sight of God, is of great price;" and our public doings, not excepting even so kindly a one as this, may have the effect of puffing up a windy religiosity. I confess I have my fears, whether some of the damp cast on our missions, and on other well-meant attempts, may not be a "rebuke" from Him, who "will not give his glory to another." While, then, I thus finally present these tokens of esteem and affection; while I have the pleasure of offering what has been so cheerfully given, whether in smaller or larger contributions, all alike valuable in their purpose; while I thus close my part of this agreeable service; it must be with the hearty prayer, that herein our God may be supremely honoured; and that we all may henceforward feel a new obligation laid on us, to grow in love to God, in mutual good-will, in universal benevolence, in unaffected humility, and in all that can render us "exemplary in every personal and social duty and relation."

The Rev. THOMAS ADKINS then rose, and was received with loud and prolonged applause. On silence being restored, he said: My beloved brothers, and friends; and you, the congregated and endeared members of my pastoral charge; and you, the endeared visitants present on this occasion from other Christian communities,—allow me to speak as from the heart. Well do I remember, in the year 1810, how the morning of the sabbath, the first day in the present month, dawned upon us as cloudless as that which dawned on us this day; well do I remember being visited at my temporary abode in this place, by a man whose spirit is now mingled with the blessed, and who conducted me, then a stranger, to that place of worship which occupied the space between the front of this building and the main street. That man was the revered and beloved Mr. Colborne, whose name is still held in hallowed remembrance; he lived with an untainted character, and died with an undying hope. Well do I remember with what feelings, then a comparative youth—with what feelings of fear and trembling I entered into the sanctuary, and ascended the desk of public instruction.

A distinguished writer on mental science has said that we remember by association; and amidst the associations by which memory is aided, he specifies those of contiguity in time and place. And if you will allow me to be a

little egotistical on such an occasion as this, I may inform you that I have a very distinct recollection of the place, and the prominent persons occupying places, and of the very spaces which they occupied also in the sanctuary, most of whom have fallen asleep, but several, blessed be God! remain even to this day. I remember well, there was one head then unblanched with the snow of years, one countenance unfurrowed by time, one eye undimmed by age; I remember well, with what devout attention the individual thus referred to listened to the discourse, noted down its principal points, and was only diverted from this devotional occupation, by occasionally glancing with a scrutinizing eye of natural and pardonable curiosity at the young and timid stranger who occupied the pulpit for the day. That head, those eyes, that countenance, we see to-night. It was my revered, my beloved friend, (turning to Mr. Bullar,) respecting whom, I would say, I feel it one of the greatest honours and happiness of my life to be able to declare, that, after the lapse of thirty-three years, he has hailed me thus publicly as at once his pastor and his friend. (Loud cheers.) Well, after an interval of a few months, in which I alternated between this place and my *Alma Mater*, the college where I received instruction for the ministry, I finally became located here.

I would away with anything that savours of human vanity and pride on such an occasion as this; still in gratitude to God, and as an encouragement to others, I may take up the language of Jacob, and say, "Thirty-three years ago, with my staff, a stripling scarcely known, meeting the eye of curiosity, and not the beaming faces of long-tried affection, I passed over this Jordan, and now, blessed be God! I am become as two bands." (Great cheering.) The number of members, that is, of communicants entitled to vote in the management of the church, of which it is my honour and happiness to be pastor, was then just fifty-two, allocating to each letter of the alphabet two and a fraction. To-day I took down an alphabetical list of the members that have been admitted; and of the first three letters of the alphabet, I find under the letter A, 18; under the letter B, 74; and under C, 71. (Cheers.) Oh, brethren, have I not reason for gratitude? It is God that has done this; no individual in the present assembly can more heartily renounce all pretensions to personal power in producing such results than the individual who is now addressing you; but it would be base ingratitude not to acknowledge in this public manner, the goodness of God through the lapse of thirty-three years of a personal history, as thus connected with this church of Christ. (Cheers.)

Now, in the review of this lengthened period, it may be supposed I have had some opportunity—and I must have been a dull scholar not to have profited by that opportunity—of seeing the gradual development of character. Why, I have often baptized—and, thanks to God! I am not yet a worn-out man—I have often baptized the children's children of those who hailed me when first I came to this place. I have seen more than a whole generation pass away. I have seen them trained up, either under a beneficial or an injurious tutelage to that eternity to which we are hastening on;

and I shall tell you in a few words what I have observed in the course of this time. I have seen, where there has been a simple, steady faith, an unaffected humility, a sincere love, a holy walking with God, a consistent discharge of the relative duties of life—I have seen those individuals illustrate the truth of the Scripture, that "the path of the just is as a shining light, shining more and more unto the perfect day." The death-beds of such persons has presented a scene of animated hope; the principles which formed their character have assumed increased prominence, and have invested as it were with glory the brow of the "departing saint." But, on the other hand, I have witnessed death-beds of a different character. I have seen the doubtful, the undecided, the worldly-minded, die; and though I have cherished hope of many of these, yet they have appeared to me to have entered into the sanctuary only as at last with a terrific grasp, to lay hold on the horns of the altar; they have entered into port, but not as the gallant vessel, richly laden, sails securely into her destined haven, but rather as a wreck, with her hull shattered, her sails torn, reaches, when all but foundered, a port in safety. One thing, however, has been to me exceedingly encouraging—agents have changed, but principles have remained. (Hear.) Institutions begun: some of them, when I began my course, and others of an anterior date, have fluctuated; but I rejoice to think that no useful institution has been dropped, while new ones have been originated; and the agents who once worked the machinery, though now mouldering in their grave, have given place to others who have risen up to occupy their places in carrying on the cause. This review of thirty-three years, therefore, presents to my mind something like the spectacle of a forest where the trees rise and attain maturity, and then fall and decay; but in their decay nourish and fertilize the soil in which they had stood, and out of their mouldering remains fresh shoots spring up, marked by a greater degree of vigour, rising to a higher altitude, spreading more umbrageous branches, and producing even far greater and noble benefits than their ancestors had done before. And it is to me peculiarly encouraging to know that the grand-children of those who laboured successfully when I began my course here, are now labouring in the same objects. (Hear, hear.) It would be ungrateful in me not to advert, in passing, to the unbroken harmony which, during more than thirty years of my ministry, has alike distinguished and blessed the church of which I am pastor; and rendered the onerous duties of the office which I sustain comparatively pleasant and easy. A fact so rare in the history of Christian communities ought to be specified and recorded with devout gratitude to the "God of peace." If it be asked, what has united a Christian community together during this lapse of time, we answer, not legislative enactments, not mere proximity of situation or relationship, nor any arbitrary or accidental bond of association, but simply those vital and indestructible principles embodied and recognized in that most gratifying memorial which has just been read. It is true that to those points of polity which distinguish us as a body from other sections of the Christian church, I could not, consistently with my allegiance to

Christ, be indifferent. At suitable times and occasions they have been stated, explained, and defended; but, whether to my honour or discredit, I must leave others to determine: those occasions have been, compared with the ordinary current of pulpit instruction, few and far between. What, then, has been the staple characteristic of the ministrations within these walls and those of the preceding sanctuary. I can answer in the presence of this assembly, who can testify to the truth of what I say—I answer to the Christian friends around me, that the staple characteristic of the truths preached from that pulpit has not been the peculiarity of a party or sect, but the simple and sublime doctrines embodied in the confessions of faith of all the reformed churches in Christendom—doctrines which are recognised by the “holy church throughout all the world” as the common bond of union and the common centre of repose. I feel, therefore, that I have been a catholic in the best and noblest sense of the word. I rejoice that I can stretch my hands on the right and left, and take a fraternal hold of every faithful minister in every section of the church who “holds the Head,” and preaches “Christ and him crucified.” This is my boast, and it shall be till I die; I have determined to know nothing amongst you but “Christ and him crucified.” (Cheers.)

I know not on what principle an individual, sitting in retirement, can write and speak in a cynical manner of these indications of respect and attachment between a minister and his people. Whilst there is room for such indications of love and respect in every other situation of life, is there no room for testimonials of affection so delightful between a people and their pastor? Is this flower to be allowed to bloom and shed its fragrance in every other quarter, and yet be expelled as a noxious weed from the sanctuary? (Loud cheers.) No, not for the world would I give up the feelings of gratitude I experience at this moment, while receiving these demonstrations from you, the beloved people of my charge. I shall not sip “the cup that cheers but not inebriates;” I shall not look upon those gifts, without thinking of the hands, some brawny, and others tiny, which have contributed towards them. I shall scarcely write a note without having a memorial of you before me. But this (pointing to the declaration)—oh, how touching to my heart! Amongst these names are many of the poorer class of this congregation; I can say with reference to you who hold a humble, but honourable position of life, that I have found the truth of God’s word, that “it is more blessed to give than to receive.”

In a humble measure, it has been the delight of my heart to mitigate the sorrows of some of those who have signed this document; and it would have been the delight of my heart to have been able to mitigate them more. I have experienced also pleasure and delight in receiving this testimony of the poor man, not that I would rob him of his mite, but I felt that it afforded to him the gratification of showing how sincerely he respected his pastor, and how cordially he received the gospel from his lips. (Cheers.) Then the young, the babes, the children, the lambs of the flock. I remember how that master-painter, Mr. Jay, in his own way, describes, in some part of his works, a family

scene. It is the birthday of the father, and the different members of the family come to him to offer their respective gifts: there comes the son, who is the heir of all things, he comes with a large donation; the others bring their gifts according to their respective means; then, last of all, there is the little child—she has nothing to give, but she has plucked a simple flower, which she is in the act of presenting to the father as her token of respect, affection, and love. I receive that flower from your hands, my dear children, the lambs of this flock; I look for your names in this memorial, which meets my eye for the first time to-night, and, as I look, there arises from my heart an earnest prayer, that the good Shepherd, carrying you in his arms, and folding you in his bosom, will bring you to the fold of God. I see this roll, not like that of Ezekiel, “written within and without, with lamentations, and mournings, and woe;” but, if I may be allowed to make such an allusion, it is to me like the apocalyptic roll of John—it is sweeter than honey to the taste, because it breathes of affection, and it is consecrated as a testimony of regard to an unworthy, but, I hope, faithful and devoted servant for Jesus Christ’s sake. It is time, however, that we should draw to a close.

Beloved brother, and you, my revered and honoured friend (Mr. Bullar), whose counsel, affection, and, shall I add, whose example, have been a great blessing to me, and you, the beloved people of my charge, allow me to say, that when this heart, that has throbbed so often with anxiety, and yearned for your salvation, shall lie beneath the clod of the valter, you will be found written in lasting and legible characters on that heart. May God, in his gracious ends, bless and sanctify and save you all. Amen. (The reverend gentleman resumed his seat amidst long-protracted applause.)

OPENING OF ALBION CHAPEL, SOUTHAMPTON.

THE opening services of the new Congregational Chapel, in St. Mary-street, Southampton, commenced on Wednesday, June 13, 1849. This beautiful edifice has been erected by the church and congregation under the pastorate of the Rev. Thomas Pullar. The chapel is a handsome structure, in the Ionic order of classic architecture. The front is executed in white brick-work, and is very effective, having in the centre two three-quarter columns, and pilasters at the angles, with angular Ionic caps, supporting a very bold entablature and cornice, with modillions; the whole of which, including the columns, &c., is faced with Portland cement, as also the dressings to the doorways and windows. The chapel is approached by means of a noble flight of stone steps and landings, ranging the entire length of the front of the building; and the whole is enclosed from the street by a handsome iron railing, with two decorated gates. Three double doors open from the stone landing outside into an outer vestibule, from which swing doors open into an inner vestibule; and the arrangement here is particularly good and worthy of notice, as by means of these two vestibules all possibility of draught is avoided when the outside doors are open. The staircases to the galleries ascend at either end of the outer vestibule.

The internal appearance of the building is chaste and beautiful. The whole of the pewing, in the galleries and the body of the chapel, is stained and varnished, with polished mahogany capping; and the pews are constructed with sloping backs and flush panels, and doors ramped below the backs, which combines to give them a peculiarly light and airy character. Every pew has a fixed book-board, and convenience for hats and umbrellas.

There is a large and commodious lecture-room at the back of the chapel, which is appropriated to prayer-meetings, lectures, &c., capable of seating 250 persons; also a minister's vestry adjoining the same, and a committee-room over the minister's vestry. There are spacious and convenient school-rooms under the chapel, 12½ feet high, for boys and girls, which will accommodate 400 children; an infants' school-room for 150 infants; two class-rooms for young women; also a boiler and store-room, and other conveniences.

The length of the chapel outside is 80 feet, the width 50 feet, and the height from floor to ceiling 32 feet 6 inches. It will accommodate 1200 persons, inclusive of the sittings for children in the children's gallery.

The entire cost of the building is between £5000 and £6000.

In the morning Dr. HARRIS, President of Cheshunt College, preached; and in the evening the Rev. S. MARTIN, of Westminster. The chapel was crowded at each service, particularly in the evening, when the spacious building was filled to overflowing in every part. The collections at the close of the two services amounted to the handsome sum of £112 10s. 9d.

In the course of the after-dinner conference, Mr. W. LANKESTER, as Treasurer to the Committee, said, that the cause in that place commenced no longer ago than the year 1844. It might be interesting to state, that the first subscription towards the erection of a new chapel was given on the 10th of January, 1844, by a young man who then held a situation in a respectable grocery establishment in the town. (Hear, hear.) He commenced the work by giving a subscription of 10s.; and though that young man had long since left the town, his sympathies with them continued as warmly as ever, and his late employer had that morning received a letter from him, breathing forth the heartiest prayers for the full success of their undertaking. (Hear, hear.) The children in the Sunday-school had collected no less than £34 6s. 2d., by bringing on the Sunday their half-pence, and in some cases their farthings, saying, "Teacher, there's another brick for the chapel." (Applause.) There was another item, which admirably showed the philosophy of lilies—the sum collected by the collectors, in small weekly and monthly sums, was no less than £594 5s. 3d. (Applause.) The total amount collected, and a few good promises not yet paid, was nearly £3,300; and the expenditure, they hoped, would fall something short of £6,000. The collection that morning, he was happy to say, had reached the sum of £77. On behalf of the Building Committee, he tendered their thanks to their visiting friends for the support they had given them.

The Rev. J. S. PEARSALL, of Andover, said, that he, in conjunction with the Rev. Dr. Alliott, put the resolution to a meeting held in the old

chapel, pledging the meeting to collect the sum of £1,000 within a given period, towards the erection of a new chapel. The cards came in, and they found that the sum was nearly raised that evening; and now they had raised above £3,000. How much could be done by resolution! No difficulty was too great to be surmounted by prayerful resolution. (Hear.) That building was a monument of the power of Non-conformity—of the efficacy of the Voluntary principle. (Hear.) When men hereafter looked at that building, and were told that it was raised, not by men of wealth, but by the united contributions, voluntarily offered, of earnest men, they could not but be struck by the force of that principle.

The Rev. J. KNOWLES (Wesleyan) was also called on by the Chairman. The reverend gentleman said, that he felt that an honour had been conferred on him, in meeting his esteemed brethren in the ministry, of different denominations, that day. He thought he should leave that meeting with feelings somewhat sublimated—with feelings of a warmer character towards his friends of the Albion Chapel, and all other Nonconformists. He heartily concurred in the Voluntary principle. He was an Englishman, and loved freedom, and did not like to be forced. He wished to do right, and to act right, and to let other men do the same. Objection had been made to money being collected for the erection of religious edifices by compulsory means; but it did not end there. It was repulsive to him to be forced to contribute money for the support of any religious system. (Hear.) He should never like to administer the holy ordinance of the Lord's supper, the elements of which were purchased by money wrested, screwed, robbed, from parties against their free-will. (Applause.) He did not wish to be considered a Nonconformist there, and a Churchman somewhere else. He was a Wesleyan Methodist, and he held these views, which he thought were somewhat liberal for him. (Laughter.) He believed, however, they were the sentiments of nine-tenths of his brethren in the ministry, though they were not expressed. He was a Nonconformist on principle; and if ever the Almighty's truth was to be carried out, he believed it must be on these principles. (Applause.)

The Rev. E. R. CONDER, of Poole, said: It had been said that Englishmen did not talk much, but wherever they went they left foot-marks—England, her mark. He wished to see constantly increasing instances of Congregationalism, her mark. They had a proof of it there that day. (Hear, hear.) There was in that building no extravagant expenditure of money for mere ornament; but everything was devoted to its high purpose—the preaching of the gospel amongst the people. That building was a perfect model for the guidance of others. They were now assembled in a spacious school-room, erected under the chapel. So should it always be—the school the foundation of the church. (Hear.) If they were faithful to their cause, their successors, when, thirty years hence, they of the present generation were gone to their rest, would be still more in earnest to follow the example which had been now so nobly set them.

The attendance of ministers and friends was great, and the whole proceedings full of interest.

Theology.

CONSCIENCE.

BY GEORGE MOORE, M.D.

MANY writers have learnedly and elaborately discoursed, to prove that it is the natural right and office of conscience to condemn the wrong-doer. If it be meant, as it appears to be, that conscience thus acts, although no Divine enlightenment reach it extraneously—then, surely, more is asserted than either experience or revelation will warrant. “Faith comes by hearing, and hearing by the Word of God.” It is the office of the Holy Spirit to “convince of sin, of righteousness, and of judgment to come.” How could a man like St. Paul have persecuted the early Christians with so ready a spirit, and think all the while that he was doing God good service, if his natural conscience had been a sufficient guide and governance for his conduct, in the difficult affair of choosing to resign all his old prejudices, while obstinately bent upon proving his zeal, by imprisoning and stoning those who preached against them? “Father, forgive them, for they *know not* what they do,” was the Saviour’s dying prayer. The evil conscience of unbelief is blind as well as impious. The law of God must be felt as God’s charity in the soul, before a man can conscientiously do his duty; and we may as well look for a world of beauty without the sun, as for any right discernment or moral excellence in man without the light which flows into his mind from revealed truth and the revealing Spirit. Whatever be man’s discernment, he is not in a state prepared to do unto others as he would be done by, until the law of love enters into all his desires and actions like a new life; for, without this, how can he avoid thrusting his own selfish claims in the way of his neighbour’s, instead of making his neighbour’s interest one with his own?

The atonement made by love attracting men to God, by subduing their hearts, was God’s own method, which men untaught could never have discovered; and not knowing and feeling this, their consciences could not recognise either the law of life or of liberty. Even the slight glimmering of the *recta ratio*, which the heathen recognised as from Heaven, was probably conveyed to them through tradition from a period when the only God was worshipped, or else they derived it directly from the Hebrew bards and prophets, for the chosen people were a testimony to all nations. But truth did not suit man’s disposition; he did not like to retain God in his knowledge, and eternal life had no abidence in him—nor has it ever, but by the inhabiting of the Holy Spirit, imparted to all believers in the redemption. Hence it is that, amongst the ignorant and faithless, the law of God has no felt authority, and charity is at best but a family virtue. A law that could regard every human being as equally entitled to be loved with a man’s own self, is altogether beyond their apprehension; so that the words *just* and *good* are terms expressive of unknown qualities, or only narrowly applied to the very partial relationships of kindred and of clans.

In order to study to have a conscience without offence, we must know the Divine will, and willingly obey it.

Those without the written law are a law unto themselves, and they are judged according to the light that is in them. Did the Hindoos deem Suttée sinful? No. Neither their gods nor their consciences taught them anything of the real nature of sin. They would have thought it sin not to burn the widow with the dead body of her husband, because such gods as they knew were likely enough to be pleased with such sacrifices. Thus the understanding of every nation and every man is darkened by some deluding demon, so

that conscience cannot see, until the true light shines upon the soul, by giving it the knowledge of the true God in Jesus Christ, who is the Judge of all. In him alone the authority of conscience is asserted and vindicated, and no spirit but his can clear the earth or the heart from that darkness in which cruelty delights to dwell, and cause faith, hope, and charity to take its place. The condemnation, however, comes with the true light that flows from heaven, and awakens the conscience while convincing the understanding; and if men will not bring their deeds to be reprov'd, it is because they prefer darkness to light, and would rather perish than part from the sins they love.

Before we can approve what is right, there must be the *entrance* of that light which brings with it the *feeling* of Divine purity. The cultivation of conscience, even in a Christian, requires something more than intellectual apprehension. A cordial faith in God's goodness must actuate the life, and produce in the conduct a reflex manifestation of the love which is revealed in the believer's mind; for as warmth is mingled with radiance in the vivifying sunbeam, so the light of a true and heavenly faith never enters a human soul divinely to quicken it, without a corresponding love.

Christianity is not a system of ethical philosophy, merely to make us acquainted with the names of the virtues, but a system of means by which we are brought to God, and caused to resemble him. The truths embodied in Christian doctrines minister their own spirit to those who obey them in love, for this is obedience to God, and therefore the union of the human with the Divine will. The reception and enjoyment of Christian truth must, therefore, prove the value of the soul, by expanding its affections, desires, and capacity, in a manner coincident with the beauty, sublimity, and vastness of the objects thus presented to the mind, as fit for its love. Truth supplies the spirit with true hopes, because, being obeyed, it renders the conscience void of offence. It promises only what it must fulfil, since we thus enter on the enjoyment of our eternal patrimony, as heirs of the Almighty.

Plato truly says that conscience is the god within the soul. But then a holy state of conscience can spring only from faith in a holy God; and the soul's possession of a false god must be a false faith, a false conscience, and a life of delusions. With a right apprehension of the Divine character, as revealed in the sacred Scriptures, we shall always be able to discriminate between moral good and evil, and shall not be deceived by facts, as unbelievers constantly are, since in reality they reject the master or key-truths, simply because these truths do not please them, and they subject themselves, by choice, to those errors which confirm their condemnation.

Unbelievers excuse themselves from serving God, even though they cannot deny his right to their obedience. But if they were utterly ignorant of God and his demands, we should not be surprised at their having no conscience in respect to God, and therefore no sense of having sinned against him. They believe in some other than the true God—some undefined power, some *energia*, some mathematical principle, some omnipotent agency without personality, against which there can be no such thing as sinning. A Copper Indian, who worships a personal god, though wrapped up in his mystery-bag, has some check upon his conscience; but a man who is neither a heathen nor a Christian worships nothing, and has a conscience that cannot be cultivated, but on the principle of pleasing himself, as his own supreme.

There is no duty where there is no law, and no true law where there is no love; for no being has authority to control the actions of another, but for his advantage. Resistance to mere despotism is not disobedience, except in case some authority, superior to that which would tyrannize over us, commands submission to the tyranny for the sake of the superior authority. But, even then, we recognise in that superior authority a right to command, only because

some ultimate good is to result to ourselves and to others. Hence Christians are content to suffer wrong rather than resist the appointed power, so long as, by so doing, they are exercising faith upon the good will of Him who thus commands them to submit. Yet, if the appointed power assume a right to compel our submission in a manner that clearly contravenes the superior law, we are, in fact, called upon to refuse obedience. Thus, when the Apostles were commanded to cease speaking in the name of Jesus, they preferred to suffer the consequences of resisting this command, because they had received distinct instructions from Heaven to preach in that name: "*Whether we ought to obey men rather than God, judge ye.*" They were conscientious—they acted from a sense of duty, and felt where the authority resided, and on what that authority rested—even the benevolence of God.

Conscience, then, is the principle which perceives duty, and prompts to its fulfilment. Duty itself is altogether dependent on relationship. Thus, every rational member of society owes a duty to the rest, as far as they become connected with each other, in maintaining the well-being of that society. Our domestic relationships are regulated by laws written on our hearts; and fathers and mothers feel the claims of their offspring upon their affections and vigilant care, to protect and to do them good; and every child feels, as soon as it can reason, that reverence and obedience are due to that parental love. But we all instinctively perceive that the claim ceases unless enforced by affection: for, in fact, the right to govern is founded entirely on love, and he is disobedient to the law of God who endeavours to hold dominion on any other principle. This is the bond of all Divine appointment, in the relationships of humanity; and nothing can be tolerated by God which may be hurtful, for his law means only—Thou shalt do no ill, but love thy fellow-being as thyself. And whosoever apprehends this law, and does otherwise, acts against his conscience, and is condemned by his own heart.

But where there is no law, there is no transgression. The Almighty, however, has not left himself without witness; for wherever reason exists, there are to be seen evidences innumerable of his wisdom and goodness. But reason itself grows blind, and without discernment, when mankind are driven by each other's cruelty and neglect to depend upon their animal cunning and instinct for sustenance and protection. Physical comfort and mental enjoyment, amidst appropriate objects of affection, and with a knowledge of those grand truths most interesting to humanity, are essential to the right development of reason; and without them, man's sublimer faculties of foresight and reflection, and his power of inferring the future from the past, and the invisible from the evident, are all surrounded by a cloud, through which the light of heaven fails to pierce. The truth of this observation is demonstrable by reference to examples, which are found wherever hunger and ignorance, the two great brutalizers of the human race, have done their worst, in reducing men to physical and mental degradation, as among those inhabitants of Sligo and Northern Mayo who were driven out from their homes in 1641 and 1689, and forced to live almost like wild beasts, surrounded by their foes. Thus, also, is it with the Bushmans, in their depth of miserable abasement, absolutely burrowing in holes of the earth, and supporting a low, dwarfish, and monstrous existence, with a loathsome industry by which they scarcely live.

Ignorance and hunger, as before stated, are indeed the grand brutalizers of mankind. If we take a child from amongst the most degraded of the human family, and treat him as we would be treated,—by kindness, and kindly associations, and suitable instruction,—he becomes gradually elevated into a style of man altogether above his progenitors; and with the enlargement of his mind begins the enlightenment of his conscience. But such is the inveteracy of inbred evil, that it requires as many generations to pass under advantages

as had passed in degradation, before physical and mental improvement can reach any considerable excellence. With these advantages, however, the savage features, both of body and mind, disappear; and instead of bearing the disgusting signs of barbarism upon the face, human beauty then mingles in the expression of all that is amiable and intelligent. Although, even in the lowest, most destitute, and miserable state of human beings, some traces of kindly sociality are still visible among tribes and families, yet it is indisputable that conscience must, with them, be as degraded as their condition; for, in fact, such wretched depression precludes all but the merest animal claims upon the intellect. When men are without God, they are also destitute of ennobling and elevating hopes; a sense of moral deficiency is unknown, and conscience, therefore, finds no occasion for exercise, beyond the low accusings and excusings that spring from the acknowledged propriety, in some mean degree, of those affections without which kindred and kindness would be unknown.

We perceive that argument agrees with fact, in assuring us that human reason possesses but small ability to discover moral and spiritual truth, abstractedly considered, or in the principles that are the foundation of correct thinking and acting. This inaptitude of our reason to reflect on spiritual motives, as the right ground of sociality and of religious feeling, arises not from inadequate endowment, or from too limited a power of perception, but from the perversion of our affections. The faculties are usually engaged in a manner so far below their proper functions, that those ideas cannot be excited in the soul by which it might be prompted and induced to look back, to meditate on its origin, or to penetrate the future, in search of its final appointment, and the end and purpose of its being.

While without a knowledge of God's claims upon our spirits, we necessarily move like wandering stars, without definite orbits, and subject to laws and attractions beyond calculation. The attributes of God are not naturally and spontaneously the objects of our thoughts; and, indeed, when left to ourselves, we really do not acknowledge him in any of our ways. But herein the prerogative of reason is manifested: when we are instructed concerning the being of God, either by inference from his handiworks, or from the dictation of his word, we at once, and as if intuitively, confess that he is truly almighty and all-wise, the author of all, and therefore the proper object of adoration and of trust, "in whom we live, and move, and have our being," and everlastingly possess the springs and energies of all our capacity of action and of existence. And whosoever has received intelligence enough to discern this degree of truth, must either, in a corresponding faith, commit himself in obedient reliance unto his God, or else feel conscious of struggling on in a darkened path, according to the miserable waywardness of selfish habitude, believing, trembling, and defying, because, like an apostate spirit, the will is not at one with revealed Wisdom. The man who is in a state of will to receive revelation from the God of all wisdom, perceives the necessity and the blessedness of living in conscious dependence upon the instruction, strength, and love of him who is the faithful and unfailing Creator. Revelation itself is God's appeal to the heart and to the intellect of a being that can make no progress in moral and spiritual improvement but as he is taught and attracted by the Divine character, as if speaking to him in the demonstration of deeds done in his own nature, that truth might be felt in human consciousness as the reflex of God's will, and that thus true worship might be verily founded eternally upon sympathy between man and his Maker.

Thus Muller, the great historian, says, "The Gospel is the fulfilment of all hopes, the perfection of all philosophy, the interpreter of all revolutions, the key to all seeming contradictions in the physical and moral world. It is life;

it is immortality. Since I have known the Saviour, everything is clear; with him there is nothing that I cannot solve."

When conscience speaks the truth, she declares that the Bible is the book of God. They both condemn us on the very same principles—the breach of known law; and they both assure us that there can be no safety or blessedness but in such a change in the state of the will as will not suffer us to rest in soul without a conformity of our desires and actions to the standard that we feel to be holy, just, and true. In short, enlightened reason tells us that we need a restoration of the moral image of God, in order to salvation; and the Bible tells us the same thing, but with the important additional truth by which we are instructed how that resemblance to the Holy One is obtained and perpetuated. Neither conscience nor the Bible will countenance any known evil, whether among nominal Christians or professed infidels. By their condemning power, they alike declare the voice of God. He speaks in both. To the heart he speaks. He will not tolerate any habit that opposes charity. He declares that every spirit that submits not to kindness is utterly reprobate, ungodly, unchristian, and in itself anathematized and hopeless, until convinced that Omnipotence is Love. Then, repentant, it clings to the Almighty, and will not let him go. Then its plea is valid. It claims eternal blessing from the Everlasting Father, and cannot fail, because it hangs upon the bounty of that heart so freely opened to bestow its immense benevolence on all who seek the fellowship of the faithful Creator. To trust God is to honour him; to believe him as our Parent is to find him so; to feel assured that he cannot forsake us is to know that he more freely gives than we can ask; to cast off selfish anxiety is to rest upon the Father's bosom; and to look forward without fear is practically to own and to enjoy the love that is perfect, and therefore always prepared to sympathize with us in our trials, to rectify our souls, to anticipate our exigence, and eternally to provide for us.*

SIN AND HOPE.

WHAT can sin offer to human hope? In one direction it makes the noblest promises. It offers largely for *this world*. It has something bright and alluring, adapted to their particular tastes, for every class of its deluded victims. The proud, the covetous, the ambitious, the sensual, all have offers to their hopes; and so bright and dazzling, so exalting and powerful, that reason, conscience, and the voice of God are all alike unheeded. Great is promise; but even as respects this world, how inadequate the performance! What servant of sin ever found a thousandth part of hope realized!

But whatever there may be of hope as awakened by sin, in reference to this life, it can never utter a word in regard to eternity. *Eternity!* Bring that glorious, and yet portentous, idea and sin together. How do they look side by side! How often do you hear a sinner using the word eternity! How strange and rare that word in his vocabulary! He cannot speak of it. He dares not

think of it. He must have nothing to do with it.

Hope and eternity! Sin cannot bring the first to have anything to do with the last. The one cannot pleasantly suggest the other. Sin had kept the character of God out of sight—had used a thousand treacherous arts to keep thought from going forth on such a momentous theme. The fool through his power hath said in his heart, "There is no God." He must be kept invisible.

But He will come in sight in eternity. The gleams of his glory, that at times send terror into the sinner's bosom here, will become there the awful and overpowering splendour of the perfect day. What can sin, then, have to do with hope beyond the grave!

In eternity there is to be the full disclosure, and the full reward of guilt. So conscience often intimates. What, then, can hope in such a bosom have to do with eternity! The sinner dare not meet his own character *now*. He shuts out the light that would reveal it to himself.

* See our notice of Dr. Moore's new work, from which this chapter is selected.

He cometh not now to the light, lest his deeds should be exposed. But what a brightness will fall upon his character in eternity! Into its lowest depths will the light shine, and upon every point, to the most minute. Infinite justice will not suffer, nor it ought not, the smallest item of guilt to remain undisclosed and unpunished. Who wonders that sin keeps its victims from looking that way? Who wonders that sin keeps just as thick a mantle of darkness as possible over eternity? And what can hope have to do with that world! What has a sinner to do hope for?

Hope! That sweet word—so bright, cheering, and animating a word—what has it to do with Satan's kingdom? What concern have the lovers of sin with such an idea? ETERNAL HOPE! What an angel of light and glory! But no smile beams on her face for the Christless soul; no music in her voice for the evil-doer!

SIGMA.

ENCOURAGEMENTS TO PRAY.

"We should be encouraged by considering God's divine character," and his relation to us as our parent, our benefactor, our preserver, our almighty friend. He is the proprietor of all things. He loves his children. He has pledged his veracity to sustain and bless them. He delights in doing good. He will never leave or forsake any who put their trust in him.

We should approach the mercy-seat with humble confidence, *"because God has commanded us to pray to him."* He will be inquired of by his people: *"They returned and inquired early after God."* *"I will for this be inquired of by Israel."*

We have additional encouragement to pray, in the fact, that *"God has promised to bestow blessings in answer to prayer."* The Bible is full of proofs of this; and our heavenly Father bestows blessings on ourselves and others only in answer to prayer. This is his medium of communicating mercies. He will fulfil his promises. If we perform our part, they will never fail.

God encourages us to pray, from the consideration that *"he has answered prayers that he has heard."* How many blessings have been bestowed upon God's people in answer to their fervent, believing, importunate supplications! Saints in all ages have borne testimony to his faithfulness as a prayer-hearing and

prayer-answering God: *"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."*

We should be attracted to a throne of grace by the fact, that *"God has promised all useful assistance to those who call upon him:"* *"If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."* If we pray in our own strength; if we do not approach God in the new and living way that he has provided; if we do not pray in the name of Christ, we have no right to expect answers to our supplications.

"A PERFECT TITLE."

"Perfect wisdom and perfect goodness united with infinite power, form a perfect title to perfect trust and confidence."

Such were the words of John Jay, one of the ablest diplomatists, jurists, and statesmen of modern times. It expresses in a most comprehensive manner the ground of the Christian's security against every ill. What right have Christians to be, under any circumstances, anxious and unhappy?

Christian reader, what right have you to be unhappy? Do you think that there is something in the circumstances in which you are placed, inconsistent with happiness? Infinite wisdom judges otherwise. Infinite wisdom appointed those very things of which you complain.

Do you think that your lot is a hard one? Infinite goodness assigned it to you—yes, infinite goodness, guided by infinite wisdom, and supported by infinite power. Why then should you not rest assured that all things shall work together for your good? Why should you not go forwards fearing no evil? Why should you not rejoice evermore?

By failing to exercise perfect confidence in God in things temporal as well as spiritual, you wrong your own soul and dishonour the Holy One.

THE CHRISTIAN'S CALLING.

1. *It is a holy calling.*—And therefore "be ye also holy in all manner of conversation, Pet. i. 15. Methinks it should sound as harshly in our ears to hear of a wicked Christian as of a dark sun.

2. *It is a high calling.*—Do you live

high? Scorn baseness; blush to appear in your old rags—to be seen catering for your lusts as you used to do. Crown yourselves with the stars; clothe yourselves with the sun; tread the moon under your feet. Let the gospel be your crown; let Christ be your clothing; let the world be your footstool; let hidden manna be your constant diet. Keep open house to all comers: set your spiritual dainties before them; bid them feed heartily, and welcome; and, for discourse, tell them what great things God hath done for your souls, Ps. lxvi. 16.

3. *It is a heavenly calling.*—Let your “conversation be in heaven,” Phil. iii. 20; you have a good correspondent there. Maintain a constant trade and traffick thither; expect returns thence. “Lay up your treasure” there, “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal,” Matt. vi. 20. Be always preparing for your passage thither.

4. *It is an immutable calling.*—Do not droop and hang your heads for the changes and mutations which there are in the world: “The foundation of God standeth sure,” (though the foundation of States be overturned, overturned, overturned,) “having this seal, The Lord knoweth them that are his,” 2 Tim. ii. 19, and will cause “all things to work together for their good.”

[ILL NOW, BUT BETTER SOON.

BE IT NOW NEVER SO ILL, IT WILL CER-

TAINLY BE BETTER.—Thus the Psalmist: “All thy waves are gone over me; yet the Lord will command his loving-kindness,” Ps. xlii. 7, 8. Thus the church: Micah. vii. 7-9. More particularly, faith concludes:

1. “*My afflictions, though lasting, will not be everlasting.*”—Though the night be dark and long, yet there will come a day-break and comfortable dawn; my God will not always chide, “neither will he contend for ever,” Isa. lvii. 16; Rev. ii. 10.

2. “*My greatest extremity of distress is God’s fairest opportunity for deliverance.*”—“Now will I arise, saith the Lord,” Ps. xii. 5; Deut. xxxii. 36. “When the tale of bricks is doubled to the children of Israel in Egypt, then Moses appears.” In the mount there will God be seen, (Gen. xxii. 14.)

3. And, *lastly*, “*Heaven will pay for all at last.*”—Where every tear shall be wiped off, (Rev. xxi. 4.) The pleasantness and security of the port will make more than full amends for the danger and difficulty of the passage. And this is that wherein faith triumphs, as knowing that he that for Christ’s sake, in obedience to Christ’s will, in conformity to Christ’s word, in aiming at Christ’s glory, wears the sharpest crown of thorns here, shall, by Christ, have his temples encircled with the fairest crown of glory hereafter. As in this life an hundred-fold, so in the world to come eternal life (Mark. x. 30.)

Travels in Palestine.

Scripture Lands: being a Visit to the Scenes of the Bible. By the Rev. W. J. Woodcock, New Providence. Longman.

THIS volume is dedicated “to Samuel, Lord Bishop of the Protestant Church at Jerusalem.” This Lord Samuel is a rare personage, the first of his class that ever took up a permanent abode in the Holy Land. The phrase, “Lord Bishop of the Protestant Church at Jerusalem,” sounds strangely to a mind which has formed itself upon the New Testament. The dedicator offers his book as a tribute of respect to Lord Samuel’s “Apostolic piety”—a point on which, as we

know nothing, we can say nothing; but sure we are, the Apostles knew as little concerning “Lord Bishops,” and would have made very short work with any man who should have aspired to such distinction. We should have liked to see Peter and the rest receiving from John and James, in a moment characterised by an outburst of ambition, a claim to be “Lord John” and “Lord James,” and captains of their brethren! And were the Elders and the converts of the day of Pentecost, now asleep in Jesus, at Jerusalem, to be raised from the dead, and conducted to “Lord Samuel’s” cathedral, they would be at an utter loss what to make of him; and of one thing

we are confident, they would be unanimous that the Apostles knew nothing whatever of such name, function, or system. But leaving "Lord Bishop Samuel," we proceed to the book itself, which is a very respectable performance. The author seems fully aware, that the works of Drs. Robinson and Wilson, Messrs. Williams and Bartlett, and Lord Nugent, have rendered it very difficult to produce anything new on the subject. Still much may be done in the way of new combination and deduction; and a good deal has been done by Mr. Woodcock himself, whose merit is in danger from his modesty. He really performs more than, from his preface, the reader might be led to expect. The work throughout indicates him to be a man of spirit, learning, and somewhat of a poet; there is, moreover, now and then, a dash of manly piety about him, which inspires the reader's confidence in him as a man for the East; inasmuch as the traffickers in imposture in the market of credulity, were not likely to make much way in practising on his strong sense and keen penetration. We shall now present our readers with a few gems from the work, which will repay perusal. The following sets forth the scene which was manifested on his reaching the promised land:

A PORTERS' SCRAMBLE.

THERE was no time for reflection, however; a fearful scramble occurred among the assembled half-naked savages on the strand for the honour of conveying our baggage. The battle around each trunk and carpet-bag resembled the fight for the dead body of Patroclus; and he who bore off the prey was assailed by the stentorian unsuccessful with every variety of abuse. I do not know how long this lasted; but I remember that, after satisfying the avaricious conscientiousness of the chief of the customs, my five articles of baggage were divided among five rude and swarthy bystanders, who, on receiving some directions of which I was in wretched ignorance, darted wildly up a steep street and disappeared *seriatim*. Feeling interested to ascertain the fate of the whole of my personal effects, I followed; and after a well-sustained pursuit, I arrived, all panting, at an old gateway, whence I descried all the fugitives walking more leisurely along the sea-shore. About half a mile from the town of Beyrout, on the southwest, was an hospice for European strangers, kept by one Antonio, a Maltese, and thither I pursued these erratic porters, and found tolerable accommodation for myself and my friends. The luggage was all right; but the clamours for more, the screams for "back-sheesh," were not pleasing; and as I had already learnt at Constantinople that it was useless to dream of satisfying an Arab, I left the matter with host Antonio to settle, which he did in a brief and summary manner, paying each man about one-fourth of what he demanded.

Mr. Woodcock gives a curious illustration of the horn in use among the Druses:

A HORNED DRUSE WOMAN.

It is here, too, that in walking through the ill-paved streets, often dark, narrow, and arched over, you stumble on that strangest of human figures, a horned Druse woman of the Lebanon. Her remarkable head-dress has been often described; it consists of a horn from two to three feet in length, and made of silver or wood, according to the wealth of the wearer. This horn is so fixed by bandages as to project from the centre of the forehead, and generally supports a veil which hangs over the face, nearly concealing it from observation. On examining one of the silver horns, I found it hollow, and resembling in shape the straight post or mail-horn of our old coaches, but made very light, and highly ornamented with arabesque figures chased on the surface. It is common with travellers to speak of these horns as though they were referred to in the Scripture expressions—"Lift not up your horn so high," "My horn is exalted," "I will make thy horn iron," and other passages of the same tenour. But Robinson has justly observed, that the horn was with the ancients an emblem of power and strength—a notion which might have been suggested by the Egyptian rhinoceros, or, in their own pastoral country, by the he-goat, the ram, or the bull; all animals singular for their strength.* And that the horn was not a literal one, we may gather from Micah (iv. 13): "I will make thine horn iron, and I will make thy hoofs brass," where the symbol of strength is continued still further.

On the way to Damascus, Mr. Woodcock obtained a fine view of the range of Lebanon—range above range, the topmost clothed with snow. The Arabs have a pretty saying, that "Lebanon has always Winter on its head, Spring on its shoulders, Autumn in its lap, and Summer at its feet." The traveller and his friends were much put to it by the heat:

A NATURAL FURNACE.

For five hours longer did we ride over burning, stony, shadeless hills, or by the side of rapid Barada, by glaring, fiery chalk-cliffs. Sometimes, indeed, a little glade with grass, and trees, and scented hawthorn, now in blossom, arrested our steps by its welcome verdure and shade; but then, when left behind, these fairy "oases" served but to make us feel the fierce, relentless, burnt-up desert more. Away! speed faster; though the heat wring drops of perspiration from your brow, though the brain throb, and the lungs pant to catch a breath of fresher air, it is terrible to tread with idle measured

* See Dan. viii. 3, 4: "I saw a ram, which had two horns," &c. "I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him." Immediately afterwards an he-goat is named, with the same attributes of strength. These were prophetic figures, yet they show that these animals were considered emblems of power.

steps this natural furnace. And so the flints roll down into the river, as your foaming horse tears them, in his headlong way, from off the crumbling barren chalk-cliffs. We arrive at a small village on the water, pause, take a little cup of thick coffee, receive the "salaams" of a wondering multitude of bearded smokers assembled in the open coffee-house, then jump again into the saddle, and brave anew the scorching sunbeams. And now even the heat is incapable of restraining our feelings of interest as we mount these stony hills; each would be first to reach the point from whence we hope to see Damascus, yet still another intervening ridge prevents the wished-for view. Suddenly Yussuf utters a wild cry, and dashes forwards as though he were demented. Saloom soon follows his erratic companion; and Yussuf, the Arab, with louder shouts, wakes up his slumbering lanky-looking steed, flourishes his firelock over his head, and, to my wonder, soon outstrips the others. This is enough; we all join in the strange race, and mounting up a steep and rugged hill we gain the summit, and joyfully behold at last the loveliest, grandest prospect upon earth—the mighty vale and city of Damascus!

The aspect of society in Damascus is curious, and furnishes a striking picture of the variety of the human family:

VIEW OF SOCIETY IN DAMASCUS.

Then came the city, with its darkened narrow streets and crowded bazaars, a lengthened labyrinth of tumbled-down mud-formed walls, dark recesses, and groups of bright-coloured men. Truly the characters and costumes which met the eye were such as few cities in the world can show for variety. The coarse sensual Turk, in his gay jacket, lined with fur, his waistcoat embroidered with gold, his rich shawl girdle, his full white breeches, scarlet or yellow slippers, and high turban or red skull-cap; the swaggering Greek, in less gay colours than the Turk, but with stiff embroidered greaves, and longer tasselled cap; the tall, severe, haughty-looking Bedouin, his naked limbs scarcely concealed by the striped white and brown blanket, which hangs over his kingly form from the very top of his head, glowering upon the passer-by from his brown face, with eyes bright and fierce as those of a panther; the merchant of Aleppo, with pointed cap, furs, and flowing robes; the Persian, with high black lambskin head-dress, dark and richest silken garments, and soft effeminate countenance; the black Nubian or Ethiopian, gaily decked with gold and finery, and often with delicately-formed regular features; the Greek priest, in his flowing black robe and round-topped cap; the Latin monk, in the brown coarse habit of his order; the soldier of the Porte, in an anomalous regimental of rough blue cloth and scarlet facings, fitting closely to the body, coarse and dirty; the stately yet bending Jew, here turbanned and habited almost like the Moslem, but with less gay colours, his beard flowing over his chest, and his black meaning eyes glancing carefully around; the Dervish, with his odd conical-topped white hat, without a brim; the European, half attempting to adopt (from choice or necessity) the oriental dress and fashion; and, lastly, the

disgusting Santon or Holy-man, whose sanctity consists in being excessively dirty, and with no other garment than dirt to conceal his naked body;—all these, and more, pass in an ever-changing panorama before the eye, and furnish plenteous food for amusement and curiosity.

The eye of Mr. Woodcock seems to have been ever open to catch whatever was interesting in the features of society. The following is a picture of

WOMEN IN THE EAST.

At Jezreel, which now bears the name of Zerin, we stopped a few moments by the mouth of a well, where a black, apparently a Nubian, was watering the flocks which he tended. Another shepherd came up while we were there, and asked a girl who had just drawn a pitcherful of water for leave to drink, which she accorded with grace and calm *nonchalance*, as though it were a common act with her. Several girls stood around the well's mouth with their pitchers; and I noticed again the extreme beauty of their form, and the delicate symmetry of their hands, arms, and feet, unconstrained as they were by the mischievous notions of European fashions, or the wretched incarceration of stays and tight shoes. Dark indeed they were, these daughters of Jezreel, their head-dress and their dowry a string of coins bound across their sunburnt forehead; their clothing poor and scanty; but with all this, their black and flashing eyes, their noble features, their free and graceful unconstrained step, compelled me to admit, that, at least, they more resembled her whom God created first of women than all that European care and fashion could produce.

No tapering, pinched, wax-like waist was here; no cramped or Cinderella-slipped foot; but the woman stands the noble, splendid creature which the Almighty formed her, and her free foot-fall and unfettered form tell us something of that which no European saloon can do—how heaven-formed Eve looked in Paradise. Yet how sad and mournful was the thought, that the immortal souls who tenanted these fair tabernacles were grovelling in the lowest ignorance and sin; all knowing nothing of their guilty state, or how a Saviour is waiting to be gracious to them; for, alas! they were all Mohammedans, and from that terrible religion (where woman sinks into a soul-less animal) there seems as yet no ordinary door of exit found, where Christ may be obtained.

We have next an illustration of a well-known passage in the Gospels:

TWO WOMEN GRINDING AT A MILL.

Strolling out afterwards through the village, the noise of a mill several times struck my ear; and in one house I ventured to cross the threshold and observe the well-known process of grinding the corn. Two women were seated on the floor with a low cylindrical mill-stone between them, and they were bending over, putting in the corn at an aperture in the top part of their implement, and crushing it between the upper and lower stones, by turning the former by means of a handle attached to it. As they leaned over the mill, chattering and laughing together, the full apiness and strength

of our Lord's observation struck me forcibly : "Two women shall be grinding at the mill, the one shall be taken and the other left."

Like all travellers, our author and his friends were much moved on the approach to Jerusalem. The occasion is thus described :

APPROACH TO JERUSALEM.

Troops of gaily-dressed pilgrims were now to be seen on the great northern track (our own road), eagerly pressing forward to, or triumphantly leaving the Holy City. There were Jews going up to the Passover, and Greeks and Latins to their Easter, which this year fell at the same time. The returning pilgrims were decorated with beads, and necklaces, and shells, staves from the Jordan, and vials of blown glass from Hebron, stuck fantastically in their turbans. The country began to look more barren than ever, round hill succeeded round hill; the heat was very great, yet the feeling that each ridge was the last, and must conceal the Holy City, still urged us on. It became a race. Well, then, at length we mount a rocky hill, and, lo! before us, glittering in the sun, the line of wall thrown into dark shadow, the domes and minarets of Omar and the Holy Sepulchre, and the embattled tower of Hippicus, standing clear out in the sun-light, backed by the blue vapoury mountains of Moab, lay that which has the name of old Jerusalem, and had been for years an image in my dreams. Glorious things are spoken of thee, city of God! and if thus trodden down, thy walls, and towers, and shrines, caused us to cry with one consent, "How beautiful!"—how great the glory of thine ancient fame, and palace-covered mountain, must have been, the mighty temple of the everlasting God, and the well-sited Zion, the joy of the whole earth! Here we halt and gaze upon the city, a scene familiar to the mind, yet novel in its many accessories; and round us flock the bands of coming pilgrims, and stand, and kneel, and weep, and laugh for joy, as each one's temper shows his thankfulness. And women who have toiled, may-be, for many a day through heat, and fear, and poverty, to come and see Jerusalem and die, here, in the prospect of their journey's end, fall prostrate and lie groaning on the ground, and rise to take again an eager glance, as though they feared it were indeed a dream, and not the sacred object of their journey, the city of the Lord of Hosts, Jerusalem! And here, too, on a hill like this, stood Richard, the crusading King of England, the man of lion heart and stalwart hand, he stood, and would not look. "Ah, land!" said the disappointed monarch with tears, "I pray thee that I may never see thy holy city of Jerusalem since things thus happen, and since I cannot take it from the hands of thine enemies." And so, with hands upraised and eyes averted, did Cœur de Lion turn and quit the sight which gave him shame.*

Mr. Woodcock gives a very good description of the grand imposture known by the name of

THE GREEK FIRE.

Next day we returned to the church of the

* Joinville, Mémoires de St. Louis.

Sepulchre about two o'clock, to see the ceremony of the Greek fire. This abominable fraud has been so admirably exposed and so well described* by almost all our recent writers, that I do not think it needful to go into a particular relation of it.

From a lofty gallery we looked down into the circular area of the church, with the building of the sepulchre in the centre, whence the fire is given out by the Greek patriarch. For nearly two hours did the vast crowd in that space howl, and dance, and struggle, and fight, with the fury of maniacs. The battle raged most fiercely against the holes whence the fire was to issue, at once the post of honour and of danger. The exhausted victor in a *mêlée* had there no time to rest upon his laurels; against his panting form a hundred hands were raised, men climbed over from behind to struggle for his place, and at last, crushed and beaten down by the candles of assailing multitudes, he ceded the dangerous honour to some other zealot, like him in turn to be attacked and yield. The Turkish soldiers, stationed in the church to keep the peace between this mob of *soi-disant* Christians, used their whips and swords with vigour, but yet with judgment.

But the conduct of the pilgrims at this festival went to confirm the well-tested theory, that it is useless to reason with madmen. In the midst of fierce howlings and pious prize-fights, a procession of richly-clad priests and bishops, with banners, encircled the tomb; and then the patriarch, preceded by an utensil marvellously like a large lantern, and attended by two priests and the Turkish governor, entered the sepulchre itself. Some rich Armenian had given a large sum for the first fire, and accordingly, ere long, we saw in the galleries opposite to us a blazing torch or two. Quickly the fire from below was spread. It was a sight, perhaps, unparalleled elsewhere in modern times. Each pilgrim summoned his remaining strength, and dashed towards the hole whence the fire issued. The tapers, now deprived of their wax by the important part they had played in the long battle, blazed out in quick succession as each applicant obtained a light, and lent its flame in frantic rapture to the next. Some were seen holding their hands or arms in the fire, deeming it meritorious thus to suffer; and others threw up their arms in the air and waved aloft their streaming tapers, with yells of joy and gestures of a demon. In the midst of all this, the impudent Prometheus of the play, the Greek patriarch, passed out, and left the church amid the shouts of his silly dupes. The origin of this blasphemous imposture is to be found in a ceremony of no very modern date,† wherein the Greek patriarch of the day publicly gave out lights from the sepulchre, which were said to be lighted by an angel from heaven, to symbolise the first spread of the light of the gospel from the tomb of Christ. Symbolism has ever been found a dangerous science in the church, and as in most other cases, so then, the symbol soon began to be regarded as precious in itself. And now, when the delusion that the fire they strive for is given to the tombéd patriarch by

* Dr. Richardson particularly.

† In the account of the voyage of Bernard the Wise, printed in the "Acta Sanctorum Ordinis Benedicti," dated A.D. 870, occurs the earliest mention that I have seen of this fraud.

heaven itself, is strongly fixed in the minds of the swarms of pilgrims who year by year come up to see Jerusalem, to announce the imposture, to give up the claim of Heaven's approval, would tell too deeply on the pilgrim's sufferings to make such a course acceptable to a depraved and avaricious priesthood. The sublime horror in which the Latins hold this pretended miracle was sufficiently admirable. With a convenient forgetfulness of the dismal mummeries of the last night, one of the monks affected a refined spirituality in his feelings on religious ceremonies, grieved that the sacred spots hallowed by such great events, should be desecrated by such sad mockeries of religion; wondered how the Greek patriarch could sleep in his bed with the consciousness of his fraud upon him; and concluded with lamentations on the dreary condition of heretical bodies. "They are beasts," said he, "these Greeks; and then see, signor," he added, with a sigh, "what money they take by this delusion."

The Jewish place of wailing presents an affecting picture. Mr. Woodcock thus describes the aspect of it:

THE PLACE OF WAILING.

On a Friday afternoon this place is an interesting resort. Thither, to what they look upon as the sole remnant of their once glorious temple, do many of the Jews of Jerusalem resort, and stand, and sit, and bend in prayers and tears against this massive relic. The women are loudest in their cries, and mingle their mournful lamentations for past glory with fervent prayers for Messiah's advent; prayers addressed not to Jehovah's ear, but to the safe conduct of those Jewish mediators, Sarah, Rebecca, Leah, and Rachael. Close to the wall, and whispering and murmuring their prayers into the very chinks and holes of it, are knots of Jewish matrons, fixed in the creed that underneath those mighty blocks is buried "Shechinah," to be unearthed when He, the looked and longed-for King, shall come to wreak his awful vengeance on the un-circumcised, and raise his scattered people from the dust to wealth, and thrones, and happiness, and heaven, himself at once their worldly and their heavenly everlasting King, Messiah. And crouching on the ground, their bowing heads half hid by a flowing shawl thrown over them, you see old men, with beards which touch their waist, reading in silent mournfulness the lamentations of their prophet Jeremiah, or the sad poetry of those psalms penned by the captive exiles of Babylon, glancing ever and anon their eyes upwards; and though, through all their days, this prayer has seemed to be unheeded, yet faithful still in olden promises, they ask their God yet—yet to see Messiah. These men are a fine lesson of faith and trust in God, which we, under a clearer dispensation, and with more knowledge of Messiah's character and love, would do well to imitate. In all his tribulations and misery, amid the insults and scorn of men, the pious Jew can think upon Messiah, can contemplate in spirit his enemies overthrown, and proudly smile in thinking of the certain triumph of his nation. But, alas! there are too few of this kind of men in Zion; many have ceased to think upon the King's approach, and all deny that ever he came among them and was murdered.

On a certain point affecting the pastoral character of the Saviour, we have the following statement, which is one of the best we ever read in the same compass:

THE EASTERN SHEPHERD AND HIS SHEEP.

I saw at this place a great many scenes of that shepherd life which is so often alluded to in Scripture, and which is so beautifully and constantly presented to a traveller in the East. They are well known to all; yet I cannot pass illustrations so striking entirely in silence. It was evening at Zib, and the bleating of the flocks attracted my attention. As I looked up the roadway, a cloud of dust announced the coming multitude. They were sheep and goats unseparated, and were preceded by their shepherd carrying a lamb in his arms, who often turned round and called the leaders by their names; and they, hearing and knowing his voice, quickened their pace at his words. He led them into the rude circular fold, made of thorns, almost in front of our tents, which they entered by means of the one only door (John x. 1, 2, 7, 9), at which the shepherd stood counting them as they went in. Without was the dog keeping guard, and at the door of the fold lay the shepherd himself; none could enter into the door but by him. In the morning they were gone early, even before we rose, which was about five o'clock; and on inquiry of our muleteers, who had been talking with the shepherd, they told me (through my dragoman) that he kept his flock at night in this sheepfold for fear of robbers and jackalls (John x. 8, 12), for they were his own sheep (John xii.), and he was gone out to find pasture (John ix.) with them by the side of a still stream (Psal. xxiii. 2) about an hour's distance.

Now, although I had met with all these most interesting traits of Eastern shepherd life before, yet here they were all so wonderfully united, that I prefer to present them entire as I now actually received them, rather than mar their effect by disuniting them. And it is, to my mind, one of the most valuable objects of study which the Holy Land affords this pastoral occupation; because we find in it not only such complete pictures of the relation in which our blessed Redeemer portrayed himself as standing towards us, and see therein the strength of his argument, and the state of complete dependence we are in towards him; but also we gather how completely God incarnate took upon him the nature of man, when he was made flesh and dwelt among us, in that he saw with our eyes, and observed as we do the simplicity and beauty of these shepherd scenes. Can we doubt that He whom David before had named his Shepherd (Psal. xxiii. 1), had frequently watched with interest the scenes to which he so often alluded: "He shall separate them one from another, as a shepherd divideth his sheep from the goats," Matt. xxv. 32. He says, in one place: "When he (the shepherd) putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice," John x. 4.—Is used by him as a figure of himself. Of him the prophet wrote before: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and he shall gently lead those

that are with young," Isa. xl. 11. And with what solemn feelings, what deep emotion, must our Lord have looked upon all these various scenes; for he knew well, as God, that of him it had been prophesied, that "He should be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he should not open his mouth," Isa. liii. 7, "that his blood, as the Lamb slain from the foundation of the world," Rev. xiii. 8, "without spot and blemish," 1 Peter i. 19, "should fill up the measure of Jerusalem's iniquity, and bring upon her God's vengeance for the blood of the prophets, from righteous Abel, the keeper of sheep (Gen. iv. 2), to himself;" and yet, as that of God's own lamb, should "take away the sins of the world," and so he blends this con-

scious solemn note with the sweet music of his parable: "I am the good shepherd; the good shepherd giveth his life for the sheep," John x. 11.

We have thus, we trust, said and cited enough to show, that this is a book of very considerable interest, and that its author is fully qualified to take his place among the superior men who have already visited the Promised Land. The volume is calculated to prompt the reader to wish for more; and will probably lead not a few to consult the pages of Mr. Woodcock's predecessors.

Sabbath Prize Essays.

PRIZE ESSAYS ON THE SABBATH, BY WORKING MEN.

THE appearance of these Essays is one of the most remarkable events of one of the most wonderful years that have occurred within the last ten centuries. The history of the business, as set forth by the Adjudicators, is simply this:

Towards the close of the year 1847, a Christian gentleman, lamenting the fearful increase of Sabbath desecration by railway, steam-boat, and other travelling facilities—deeply impressed with the intimate connection between the preservation of the Sabbath and national morality, prosperity, and order—and being convinced that many fallacies were propagated by those who, for their own profit, deprived the poor man of one of God's best gifts, the Sabbath, and then placed the responsibility of this robbery upon the poor man's shoulders, by declaring that they took the day from him for the benefit of himself or his fellow-workmen—determined to appeal to the Working Classes themselves, and obtain from them an unbiassed and impartial verdict upon this momentous subject. For this purpose he offered three prizes, of £25, £15, and £10, for the three best Essays upon "The Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour." In the short space of about three months, 1045 Essays were received.

In point of competitors, all other prize projects are thus thrown into the shade: the number is, we believe, nearly ten times greater than the highest that was ever known. The fact is one that redounds exceedingly to the honour of Great Britain. No other kingdom in Europe could have produced such a result: we much doubt whether all the kingdoms of the Continent united could have done so. The contrary may, we think, be affirmed with perfect truth.

But in so saying we must not be misunderstood, as if we meant to affirm that this glorious display is the fixed maximum of the capacity of the Working Men of Great Britain. We take the matter to be much otherwise; for we have not the slightest doubt that, as to capacity, ten thousand Essays might have been produced, just as easily as one thousand. Where the subject is God—religion—the Working Men, not the Gentlemen of the land, are the proper parties to deal with it. We hope it will not be deemed insolent, or presumptuous, if we hint a doubt whether the entire House of Commons and the Lords united could have produced 1045 Essays such as to have admitted of advantageous comparison with those of which we are speaking. We should exceedingly like that the Honourable, Right Honourable, and Noble personages would try their hand. Time was when the House of Commons abounded with men of the first intelligence in things pertaining to religion; but these days are long since gone by, and they do not promise soon to return. Whether we look at the Crown, the Court, the Upper House, or the Commons, we see but little on which we can rest with satisfaction in relation to Christianity, and a disposition to study things divine; but in descending towards the base of the social pyramid, signs of spiritual life, light, and purity become visible. The moral not less than the physical strength of the nation consists in the people—the whole people.

The First of these Essays is by Mr. J.

A. Quinton, a Journeyman Printer, who does much honour to his order, and not a little to his country. The Essay is preceded by a modest and interesting biographical sketch of the writer, from which we present an extract that merits the notice of our Young Men readers :

At the age of fourteen I was apprenticed to Mr. Woolby, printer and bookseller, Stowmarket, (three and a half miles from my native place,) with whom I continued six years. Being naturally indisposed to mix in society, I kept myself quite retired, seldom going out after or before business hours, even for requisite exercise. This confinement, chiefly self-imposed, and this consequent deficiency of physical recreation, superinduced a feebleness of constitution that has unfitted me, for years, for any severe or prolonged muscular exertion. The first two or three years of my apprenticeship were devoted to the study of music, the reading of poetry, sometimes novels, and works of general information. I soon evinced a taste for works of an imaginative and exciting character, and for a poetical style of composition. Of some of Byron's works I was passionately fond. From reading, I soon began to write, poetry. I lived in a land of dreams and ideal enchantments. The poetic afflatus or inspiration has oftentimes emasculated my strength, filled me with trembling, and compelled me to desist from labour. I grew disgusted with the mean and gross realities of common life. I felt inarticulate longings for something above the actual. This state of feeling and emotion breathed itself out in innumerable fragmentary effusions. About this time I became a Sabbath-school teacher ; and shortly after, through instrumentality in connection with the school, I was brought to decision of character. For a long period of years I never remember to have absented myself from a place of worship, which I almost invariably attended three times on the Sabbath. Coeval with these circumstances, I might mention, a Society for Mutual Improvement was established, directed and presided over by gentlemen of considerable mental culture and attainments. This institution I joined ; and here my first decided public efforts were made to emancipate my mind from the thralldom of ignorance.

On April 1st, 1836, I was received into fellowship with the Independent church, Stowmarket, then under the pastoral care of Rev. W. Ward, M.A., since deceased. My attention was now almost entirely absorbed by religious reading, exercises, and correspondence, and by visiting the sick and ignorant. I also had earnest desires stirred up in my mind towards the ministry of the Gospel. On the expiration of my term of apprenticeship, having in purpose renounced my secular calling, and being in a precarious state of health, I returned home with the intention of recruiting the same, and waiting the developments of God's will in this matter. Here I continued for about eight months, employed in reading, and occasional preaching in the surrounding villages. I likewise undertook the superintendence of a Sabbath-school.

Mr. Quinton laments the loss of time and the lack of opportunities for more

extensive reading ; but this volume shows that, in this judgment, he is guided by his desires rather than his attainments, for the volume manifests a very considerable acquaintance with the best writers, and a mind exercised to clear and vigorous thinking. He discusses the physical advantages of the Sabbath in a manner the most satisfactory, and which, piety apart, must commend itself to every philanthropist. He here descants on repose, cleanliness, and health. He sets forth with equal success the mercantile advantages of the Sabbath, in which he indicates considerable acquaintance with the principles of Political Economy, such as is not possessed by many who hold their heads very high. He next proceeds to discuss the intellectual advantages of the Sabbath, which is, perhaps, the best section of the book. To this succeeds its domestic advantages, presenting an endearing picture, such as could only be drawn by a good man, who obviously paints from life. Then come its moral advantages, which are also discussed with great copiousness, together with the religious advantages. As a specimen, we offer the closing section of the work :

THE OBSERVANCE OF THE SABBATH THE BEST PREPARATIVE FOR THE VICISSITUDES OF THE WEEK.

The sanctification of the Sabbath is the best preparative for the vicissitudes of the week. It instils accurate views of the world. It disenchant the imagination of the spells of the great delusion. It sends us forth into the highways and bypaths of life, with watchful eyes, an engarrisoned heart, and an attempered spirit. It dignifies our daily duties, instead of suffering us to be undignified and debased by them. It corrects our estimate of temporal prosperity, and enables us to enjoy its favours with moderation and meekness ; whilst it unstings the privations of adversity, and helps us to bear them with magnanimity. It superinduces a mood of mind and tone of feeling calculated to blunt the poignancy of human griefs, to break the shocks of worldly disappointments, and to preserve some cheering beams of hopefulness amidst the darkest day. It imparts equanimity to the disordered passions—acts as an anodyne to the feverish excitement of the mind—smooths the asperities of the temper—and thus, by restoring the functions of self-control, aids us in triumphing over the adverse circumstances of life. It forewarns and forearms for the conflict between grace and corruption ; it rouses the mind into a defiant and repellant attitude, to meet the onsets of temptation ; and it makes the blackest cloud of impending trial transparent with divine light, as we enter upon its shadows. Its counsels are generally conducive to our worldly interests, to social elevation, to independence of character, and to an honourable reputation. And this it achieves, not by fostering the spirit of sordid

gain, but by enforcing the claims of godliness, whose prerogative it is to have "the promise of the life that now is, as well as of that which is to come." We cannot conclude this part of our subject better than by adducing the testimony of the eminent Lord Chief Justice Hale, respecting the salutary influence of the Sabbath on the engagements of the ensuing week. He says, "I have found, by a strict and diligent observation, that a due observing of the Lord's day has ever had joined to it a blessing upon the rest of my time, and the week thus begun has been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my secular employments, so that I could easily make an estimate of my success through the week by the manner of my passing this day."

Although the demonstration of the divine origin of the Sabbath forms no part of our contemplated design, still it is by no means extraneous to the scope of this essay. If the foregoing views be correct, they must force on every candid mind the conviction, that the redemption of a seventh portion of our time from common uses, and its preservation from age to age, despite the encroachments of human hostility, impiety, and cupidity, does not arise from a mere conventional compact of society; but rather that it exhibits marks of a more profound and far-seeing wisdom, and tokens of a higher and more benevolent watchfulness, than human sagacity could possibly have displayed. If an obvious fitness of things—if striking institutional adaptations to man's nature and necessities, may be regarded here, as elsewhere, as proofs of intelligent design, then are we driven to the irresistible conclusion, that "the Sabbath was made for man" by his benignant Creator, and was part of the original constitution of things. For it would be irrational to suppose that these beautiful harmonies are fortuitous, or that the sum of these advantages is the result of mere accident.

It only remains for us now to draw these remarks to a close. And in doing so, we would energetically urge upon our enlightened yoke-fellows the tremendous importance of being found true to themselves and to their country in the present crisis. Let them display a magnanimous firmness, equal to the emergency. Let them unite and make common cause against every attempt at Sabbath spoliation and invasion. Let not the individuals of one section of the community of labour be so base and venal as to be successfully bribed into the surrender of their own privileges, or the betrayal of the rights of their comrades. Great vigilance and wariness must be exercised; as the transference of the seventh day to mammon will not, probably, be overtly sought, but attempts will be made to bring it about gradually and stealthily—now tampering with one section, and now with another; and manifesting great care and craftiness in introducing the thin part of the wedge, which will be well edged with gold, to make it work its way. Plausible pretenses will be found in abundance; for wickedness is never at a loss for specious arguments wherewith to sanctify its foulest treasons. But, by a timely persuasion of the perils by which they are menaced; by a prompt and manful decision of purpose; and by a simultaneous movement in the right direc-

tion, the crisis may be safely passed. Whilst, on the other hand, by disunion and faithlessness among themselves; by a reckless indifference to the issues of the pending contest; or by a blind and an infatuated hostility to the day, on the ground of its sanctity, such mad and suicidal conduct must lead at least to the partial overthrow of an institution conservative of peerless blessings to the working classes, and will entail upon them and their progeny an awful retribution.

Suppose the Sabbath were to be, by all people, consentaneously abolished; let the railway-trains, as on other days, dart athwart the land; let the tide of commerce, unarrested, flow; let the hives of industry still swarm; let the clangour of machinery and the deafening roar of trade continue to resound; let the tramp of traffic still go on; let the greedy grasp their gains, and the slaves go groaning beneath their fetters; in short, let the contentious world proceed as at other times. And what would be the upshot of all this? Should we be the happier—the healthier—the freer—the richer? Would any one of the ends of our terrestrial existence be in any degree facilitated thereby? Would the selfishness of man, unchecked and unproved, be less grinding or cruel? Would the oppressor be less tyrannical? Would any of the acknowledged evils of society be diminished one iota? Would the competitions, the rivalries, and the heart-burnings of men be less crushing and ruinous? Alas, no! every evil under which we now writhe would be aggravated; every carnal passion would then have full swing; every undamped lust would then burn with increased intensity; health would be prematurely blasted; the nobility of man would be annihilated; and the glorious energies of his immortal spirit would be hopelessly imprisoned. Mammon and Bacebus might continue to be diligently served, but God would be unworshipped! Mankind, thus ingloriously wedded to the world, would, through all their lives, grovel in the dust, and never devoutly raise their foreheads to the temple of the sky!

Help, ye wearied children of labour! Help, ye Christian ministers and philanthropists! Help, ye statesmen and legislators! Help, ye British patriots, whose hearts yearn for the welfare of your suffering kind! Help! that the most distant approach to such a state of things as we have just surmised may be prevented, and that the blessed advantages chartered by the Sabbath may be faithfully preserved and zealously extended.

The Second of these Essays is by Mr. John Younger, Shoemaker, of St. Boswell's Green, Roxburghshire. This production, although by no means equal to the foregoing, is decidedly one of merit. The Sketch of the Author's Life, given by himself, comprises many interesting facts, which will be read by young men with advantage. It presents a pleasing picture of rural life in Scotland. There is a dash of the romantic about it, indicative of considerable fancy, not yet tamed down to sober prose—an element that pervades the Essay, as well as the

Sketch. It is to be wished that the Essay had been distributed into chapters and sections, after the manner of Mr. Quinton's; and it had been well had the Adjudicators given the hint to that effect, which might easily have been done, prior to publication. We find it difficult to select an extract that may give any proper idea of the piece, which, however, as a whole, we commend.

The Third Prize was obtained by Mr. David Farquhar, Machinist, Dundee. This production, had the Adjudicators been Scotchmen, would certainly have commanded the second prize. It wants the blaze of metaphor which distinguishes the foregoing, but it comprises vastly more thought, a wider range of observation, and much more of practical bearing; but unhappily, we Southerners, in literature, as in some other things, are but too apt to prefer the showy to the solid. The sketch which Mr. Farquhar gives of his life is modest, brief, but interesting. We offer the following passages, as suggesting hints that may be useful:

While an apprentice I had but few facilities or opportunities for self-education, in consequence of labouring, on an average, thirteen hours each day, and living in the country, at a considerable distance from the evening school, the public lecture-room, and the circulating library. The few books within my reach were, happily, of the best description; and, by repeated perusal, they were almost committed to memory. I had in my possession solitude's best companion—the book of books, God's written revelation to man—the Bible; and it furnished me with matter for inexhaustible gratitude, thought, and reflection. The face of external nature in the vicinity of my abode was varied and beautiful; in some places approaching the romantic and sublime, and in all well calculated to lead my mind early to venerate the great Architect who had designed and executed a work so replete with evidence of his infinite wisdom and love.

My leisure time, during the period just mentioned, was chiefly devoted to the reading of books, which, while they amused, at the same time improved my mind. By adopting this course, I was saved from the temptations to which but too many of my class become willing and early victims. While engaged in improving my mind, an incident (too trivial for narration) occurred which brought me into contact with one about my own age, who gave me an invitation to attend a Mutual Improvement Society, of which he was a member. Accepting the invitation, I for some time attended the weekly meetings of this Society, and very soon became an enrolled member. The mode in which our improvement was conducted acted as a powerful stimulant in inducing a habit of thinking and reflecting on subjects sometimes of great importance. To excel in the written essay, the extempore discussion, or the conversational dia-

logue, we were under the happy necessity of supplying our minds with the materials of knowledge from the writings of eminent authors, and from our observation of the habits and characters of those around us. Many a happy night we spent in subscribing our individual quota of knowledge for the benefit of the whole; and although Providence has now separated most of us, a deep and lasting friendship still unites us all.

As a proof of the beneficial result of such unions for improvement, I may simply record that three of our number composed essays on the Sabbath for competition, and three of us have been adjudged successful. The channels through which we received our Sabbath principles may be different in appearance, but they are the same in reality. We have spoken of the advantages of the Sabbath, because we have felt and appreciated them. Through the medium of the Sabbath my mind has been supplied with principles that enable me to triumph over difficulties, and avoid, or overcome, the temptations to which I am exposed. By it I became a pupil of a Bible instruction class, taught by a zealous minister, and ultimately the teacher of a Sabbath-school under his care. The kind notice he took of the first production of my pen has inspired me with courage to write and speak my sentiments, and to embrace every opportunity for farther improvement. I am now a husband and a parent. My home is an asylum where peace and comfort reside. The self-denial and habits induced by the modes of improvement I have described are, under God, the procuring causes of all my enjoyments. Better society than that of my own family and good books I desire not; while the Sabbath, as it returns, imparts a new relish for all, and strengthens the hopes of that eternal "rest prepared for the people of God."

Mr. Farquhar, after an appropriate introduction, discourses on the temporal blessings arising from the Sabbath, under several sections, in some of which there is a remarkable harmony of view between him and Mr. Quinton, especially as affecting "Family Affection," "Domestic Order," "Fellowship," and "Cleanliness." He also brings forward its advantages in connection with mental improvement, in an excellent section; but he seems chiefly to exult in contemplating it in connection with the promotion of morality and religion. We give the closing section as a specimen of the style of the volume, and as comprising views strongly corroborative of the conclusions to which the promoters of these prizes have been led with respect to modern movements relative to railway and other modes of commercial operation:

In a great commercial country like ours, where the competition of individual interests is so keen and so universal, if the rest of the Sabbath is encroached upon by unnecessary labour, such encroachments have a tendency to extend, not only throughout one entire department of labour, but to every other branch of labour.

A precedent has only to be established, and the enterprising spirit of our capitalists will seize upon it, and account it a fitting excuse for all to go and do likewise. They say they must do it, in order to keep pace with their neighbours.

The tendency of Sabbath labour to increase and extend is indeed slow and gradual—but there lies its greatest danger: by being slow and gradual, it becomes sure and certain. It aims at a complete abrogation of the Sabbath to the labouring classes, by wresting that day, piecemeal, from their possession. Being a device of human selfishness, it dares not to manifest itself in full light at once. How, then, do we discover it? Is its appearance sufficiently distinct or visible to indicate its existence? Yes, it is!—we tremble while we perceive it. It is the consummation of that same principle which has unwarrantably extended the hours of labour on common days, and captured, one by one, the holidays of the labouring classes. Parliament has imposed a kind of check by restricting the hours of labour on common days to ten hours each day, and guaranteeing six holidays in the year to minors employed in factories and spinning-mills: but such interference fully demonstrates our position—else, whence the necessity for legislative interference? Those unprovided for by the Factory Act have no holidays, no definite hours of labour, on which they can calculate with certainty for any length of time. When trade is in a good condition—or what is generally termed “brisk”—the master-tradesman, finding that he has too little time for accomplishing his orders in a given time by the ordinary hours of labour, extends these on common days and takes in holidays. Has the weather been unusually changeable and uncongenial, the farmer, when the genial period arrives, extends the common hours of his servants; and should the holiday invite to plough, to sow, to reap, or gather in, it is appropriated as if it had been a common day. When this takes place on week-days, it cannot be doubted, now that the precedent for Sabbath labour is established, but that men, in earnest to seize all available means for the extension of trade or the accomplishment of orders within stipulated periods, will lay hold on the day of sacred rest, and, hour after hour, capture it from the labouring classes. Already the tendency of Sabbath labour to increase and extend is perceptible by the numerous encroachments upon its rest which at present exist. It is not now confined to one kind of traffic, but to many—nor to one labourer, but to thousands. Every new encroachment, while finding a precedent in those that have gone before it, like some infectious pestilence, spreads the contagion wider and wider. How should it be otherwise, if any unnecessary labour is permitted on the Sabbath? What more right has one labourer to a seventh day of rest than another? If taken from one, why not taken from all? The security of all depends upon the security of one. What more right has the capitalist to purchase or coerce one hour of the labourer's Sabbath than he has to ten, twelve, or fourteen? The security of the whole day depends upon the security of a single hour. What more right has one employer to seize upon the Sabbath than another? If it is conceded to one, all have an equal claim to it. Therefore, the only way to protect this invaluable institution, with its inestimable advantages to the labouring classes, is to preserve its rest

from ALL the encroachments of unnecessary labour.

In conclusion: let the working classes open their eyes to the fact, that Sabbath labour is increasing and extending; that the light by which we distinguish it is not now feeble, but strong; that it is not seen as by starlight, but by moonlight, verging into sunlight. Broad and clear as is the tendency of Sabbath labour to extend to the whole labouring people, they have still, in themselves, the power to suppress the evil. Let them rise in their collective power, and they will consign it to eternal night and darkness. Numerous and gigantic as are the encroachments now made on the sacred day, the working classes are still possessed of a power more numerical and gigantic to crush all such innovations. They unite and confederate for the protection of civil rights; and will they not consolidate their strength and power for the protection of their sacred birthright? They loudly call for Liberty; and will they be silent when their most precious liberty is being assailed and captured from them?—the liberty of having one whole day of rest from bodily toils in every seven—the liberty of worshipping God according to conscience—the liberty of spending a seventh part of their time in the improvement of their minds, hearts, and souls—the liberty of being freemen!—for what were freedom to them without a Sabbath? a dream, a phantom of the imagination, or an undefined something in the far, far distant future! Let them know that a Sabbath-keeping and a Sabbath-loving people may be enslaved, but that a Sabbath-labouring or a Sabbath-desecrating people never can be free! Aware of this, let them be up and doing! Now is the time for action—now the blow must be struck for a Sabbath or for no Sabbath! Procrastination now is dangerous—it involves the Sabbath in inevitable destruction! A little longer, and their power to protect and secure their greatest of privileges is paralyzed and vain. Before they are all captured, let them resolve *not to be captured*; and such a resolution is all that is required to protect the Sabbath. There are many among the middle and higher classes willing and eager to assist them. A Sabbath National Alliance is now formed, on the infallible testimony of God's Word, that it is a sin to labour on the Lord's day. This Alliance has already given practical manifestation of its zeal, in attempting to rescue from surrounding and increasing innovations the poor man's day of rest. Let the labouring classes join this Alliance, and aid and extend its usefulness. Let them, as the children of a former ancestry, reflect that their fathers preserved it for them. Let them, therefore, as the ancestry of a future generation, obtain by legitimate means the full possession of their blessed inheritance, that their posterity may enjoy the benefit of an institution not only essential to their temporal comfort, but also equally requisite to their eternal well-being! Let no one imagine that any unnecessary encroachments on the Sabbath can be permitted without imperilling this priceless boon. Let none suppose, while in possession of a full Sabbath, that they can long enjoy it while the enemy is in the field. The true principles of Sabbath conservatism proclaim every encroachment unlawful. We are our brother's keeper, is the motto we must adopt to preserve this right to ourselves. Let us,

therefore, unite to repel the enemy ere he has reached the battle-ground—ininvulnerable, because of our sloth in the early stage of the encounter. Arise, fellow-workmen, to a just conception of the danger that encompasses our own day! Tear in pieces the flimsy drapery which ambitious men have thrown around a spirit of subtle covetousness! Proclaim aloud that God has given you a Sabbath, and that you will only relinquish it at his command!

The Committee of the Tract Society, ever alive to whatever tends to promote the interests of mankind, ascertaining the multitude of the Essays which have been offered for the prizes, have given five additional prizes for Essays, which constitute a separate volume, by a Gardener, a Schoolmaster, a Composer, a Framework-knitter, and a Tailor. This volume is prefaced by Mr. Bickersteth. We think in this matter of prefacing there is rather too much Churchmanship—more, at least, than is to our taste; for we submit that in such a case neither Church nor Dissent should have been suffered to show its face, inasmuch as this is an affair touching the “Common Salvation:” yet it is a fact that the three primary prizes are all prefaced by the Rev. Mr. Jordan, Vicar of Enstone, with cuts, more or less, bearing the impress of Church architecture or Episcopal costume. Now, this is bad. There ought to have been nothing in the whole movement from which to indicate a preference, either by the donors or the parties connected with ushering them into the world. This dash of Churchmanship is the more unseemly, forasmuch as all the three successful Competitors are Dissenters from the Church of England, as well as the Donor himself. It would, therefore, have been but graceful, that, at the least, two out of the three should have been prefaced by leading men among the Dissenting bodies. In truth, we conceive it would not have been amiss had they been all Dissenters. At any rate, since the three primary Essays were prefaced by a Churchman, surely the Tract Society might have called in the aid of Mr. James or Dr. Cox, Dr. Bunting or Dr. King; one from each of the chief bodies, three Englishmen and one Scotchman. But not so thought the Committee of the Tract Society: they called in the aid of the amiable Mr. Bickersteth, who, in a Note, is careful to enter a disclaimer relative to the generous sentiments which pervade these Essays. Let us hear the worthy Rector of Watton:

Neither the writer of these remarks, nor the Committee of the Religious Tract Society, must

be considered as responsible for every statement in the Essays. Coming from the Working Classes, there is very occasionally a freedom of remark respecting their position in society, which must not be considered as our sentiments. The grand principles of real Christians are embodied, however, in the apostolic direction, “Honour all men. Love the brotherhood. Fear God. Honour the king.”

It is very well for the honest rector to enter such disclaimers respecting the notions of the multitude concerning their “position in society,” as notions which “must not be considered as *our* sentiments.” What does Mr. Bickersteth mean by the “principles of real Christians?” Does he mean to say that the “principles of real Christians” require “real Christians” to forget that they are men—men who have rights as well as duties? And does he mean to say that the Scriptures he here quotes are incompatible with protest against wrongs? To us it seems so. We conceive it was scarcely discreet in the Society thus, virtually, to avow themselves to be in a state of political antagonism with the honest and intelligent men who wrote the Essays, and still less discreet to employ a prefacer who required to enter a caveat against being thought favourable to the claims of the People to political justice.

These considerations acquire greatly additional force from the statement of Mr. Jordan, that “by far the larger portion of all the Essays received were composed by our brethren in the North.”

The volume, as a whole, has our very hearty recommendation. Space forbids to cite passages at length, but we will give an extract or two:

We often hear expressions, which we do not notice at the time, and which are soon forgotten, but which afterwards recur again with all their force and meaning. Such are the following, in relation to this subject:

“Mother,” said a child, “you seem so happy always on Sunday; I wish it were Sunday every day.”

“You are always better on Sunday, when father’s at home,” said a little girl to her sick mother.

“Oh, we are so uncomfortable to-day; it don’t seem like Sunday,” I once heard a child remark, evidently giving utterance to the sentiments and feelings of a numerous family of disconcerted children. “Why not, my child?” asked the mother, though she knew well enough why, and felt as the children felt. “Because,” answered the child, in a tone of discontent, “father has been at work all day, and has not cleaned himself.”

Standing near a group of children one day, I heard something like the following: “Don’t the sun always shine brighter on a Sunday?” “No,”

replied an older girl, "it sometimes rains the whole day." "Well, then," rejoined the first, "it is not such a nasty wet rain as on other days." Upon this, the group discussed the matter, and the young hearts carried it by a large majority, first, that the sun did shine brighter on Sundays, and secondly, that if it did sometimes rain on that day, it was not such a nasty wet rain as on other days. We may smile at the children, but I suspect there was more real philosophy in the matter than appears at first sight. All these things may seem trifles, but they tend to show the beneficial influence of the Sabbath on domestic happiness, and more especially on the happiness of the wives and children of the working classes.

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A gentleman, meeting with a coachman in an inn, began the conversation by saying, "Yours is rather a long drive, Mr. Coachman, from your town to London." "Yes, Sir, about seventy miles." "And do you drive every day?" "Yes, Sir, one day up and another down." "It must be rather heavy work for you the whole year round." "It is, Sir, and I could not do it if I had not my rest on Sundays." "You do not run your coach on Sundays, then?" "No, Sir, I do not, and never will; if they want coaches to run on the Sunday, somebody else shall drive them; I will not." "I am glad you do not break the Sabbath; I am sure no blessing ever attends it." "I believe there is not, Sir; nor do I think Sunday coach-travelling answers any good purpose, even in a way of worldly advantage." "I am quite sure it does not." "If I were to drive my horses on a Sunday, I must keep at least one more at a stage, besides working them out sooner. Now my horses all rest on a Sunday, so that we go on very well. I wish, with all my heart, that Sabbath coach-travelling were abolished, and I am sure there is scarcely a respectable coachman who drives on the road but would be glad to have his Sunday for rest."

* * * * *

It is recorded of King George the Third that, when one of the workmen engaged in repairing his palace at Kew was discharged for refusing to work on the Sabbath, the king, having ascertained the cause of the man's absence, said, "Send for him immediately. The man who refuses to do his ordinary work on the Lord's day is the man for me." The writer is acquainted with an individual whose employers, being connected with a steam company, occasionally require the services of their workmen: But this man refuses to break the Sabbath; and yet he holds the highest place in his station, and is greatly esteemed by his employers.

* * * * *

It has been an object with the writer, for several years, to study the character of man; he in general made it a point of learning how his fellow-shopmates spent the Sabbath-day. He found that an awfully irreligious feeling had

taken possession of the minds of the great majority of them; that the exceptions were but few. That not one in ten, and sometimes not one in twenty, attended a place of religious worship. They did not look upon the churches and chapels as being built for them, "but for the masters and the middle classes, who got their living by oppressing the poor workmen." Such was and such is the present opinion of thousands upon thousands of the operatives of these realms, whose habitual neglect of the Sabbath-day has hardened their hearts and blinded their eyes. But they must be brought to think differently. The following figures are intended to assist them in forming an opinion as to the difference that might be made in their temporal condition, between 4d. per day being spent in useful articles, such as promote their comfort, improve their minds, find them work to do, and procure wages for their work, and 4d. per day spent in such things as destroy their manhood and deaden their intellects:

4d. per day in the year amounts to £6 1s. 8d.

This sum would buy—	£	s.	d.
A superfine black or coloured surtout	1	11	6
A summer vest	0	7	6
A pair of good cloth trowsers	0	16	0
A new hat	0	6	6
A pair of shoes	0	8	0
A pair of stockings, wrought and good	0	1	6
A new shirt	0	2	6
A stock	0	2	0
Suit of women's clothing	1	15	0
For books and schooling of children	0	11	2

£6 1 s

Multiply this £6 1s. 8d. by a million, and the produce will be £6,083,333 6s. 8d.—a sum exceeding the amount paid for the relief of the poor throughout England and Wales in the year 1834, the time when the New Poor Laws came into operation, by £54,689. If the sum of more than six millions were saved in the way that is suggested, and expended in the way prescribed, how would it add to the comfort, the social and physical, the intellectual and the commercial prosperity of this great empire! Oh that the labouring classes of this great country could but hear, and would but regard these things! Oh that they knew their importance, that they could but estimate their worth, that they would pander no longer to their depraved appetites, which debase the body and brutalize the soul, that they would drink at the fountain of knowledge, that they would clean and clothe their persons, that they would put on their best attire, that they would keep holy the sabbath-day! Then the manufacturing interests of this great country would rise and start forward into newness of life. It would not be a temporary demand communicated to business, but it would, humanly speaking, be lasting; constant employment would be had, and better wages would be paid.

Essays, Extracts, and Correspondence.

REGIUM DONUM IN IRELAND.

THE subject of the *Regium Donum* is exciting considerable attention in the

North of Ireland, the chief theatre of its pernicious operation. Some men of sense

and spirit are getting ashamed of it, and are becoming the subjects of a conviction that it is by no means necessary. One Presbytery has done itself honour by presenting an overture, strongly recommending the establishment of a *Sustentation Fund*, which was read at the late meeting of the Synod of Londonderry; in which overture was set forth, for adoption, "the practice of the Free Church of Scotland, and of the Eastern Reformed Synod of Ireland, in regard to this matter;" showing, "that, whilst Christian liberality was thereby greatly encouraged, the dignity and maintenance of the gospel ministry were placed upon a *scriptural basis*." This is an example which deserves to be followed up by every Presbytery in the province; for it is one of the best methods of creating public opinion where it is not, and of cherishing it where it is in a condition so weak as to be inoperative. But the people and the Press must support the Presbyteries. Much may be done towards diffusing right principles upon this subject, in passing intercourse—much at the tea-table—much at the public meeting—much at meetings of Presbytery—much in expounding the Scriptures, and in other ways; but the Press cannot be dispensed with; that is the Heaven-appointed instrument for carrying on intellectual combat on all such subjects, and working the ultimate overthrow of error. By this means alone can multitudes be reached, who are interested, and whose concurrence must be obtained. In this way alone can the controversial part of the question be satisfactorily conducted; since contending parties cannot spend a life-time on the platform, nor can the thousands and millions who people nations spend their days in public meetings assembled. The example of the Free Church of Scotland, with its wondrous developments of moral power and financial productiveness, is a great fact, which the most ravenous devourers of the *Regium Donum* can neither gainsay nor resist; and a fact which may be used with overwhelming force by the advocates of Scriptural principles. Dr. Cooke, and the other *Donum* Doctors, when the Free Church established its Sustentation Fund, laughed it to scorn; but now they have brought themselves to hear of it, at least, with gravity. It is no longer a ridiculous, but a momentous—almost a sublime affair. To be sure, Dr. Cooke and his friends may not like it, because of the dependence which it creates upon

the people, and the consequent power which it gives them, and its solid and serious bearings on the character of the ministry. For they well know that this is the strongest of all guarantees for an accomplished, competent, exemplary, and efficient ministration; whereas the *Regium Donum* enables men to get on comfortably without knowledge, without spirituality, without zeal, or toil, or flock, or friends, or anything, but the favour of the Lord Lieutenant. With the *Donum*, a man is in a position to defy the world! Our Irish readers will understand us. They can point to men who, having lost character, and through that having been expelled from their pulpit by the communities with which they stood associated, and which they have disgraced, still retain the *Donum*, and thus,—though they cannot "dig," and would have had but little to hope from "begging," even although unrestrained by "shame,"—having made friends with the mammon of Dublin Castle, are in a fair way of contriving, at the expense of their country, to linger out their inglorious existence, without either the aid of friends, or the necessity of repairing to the Workhouse. The Free Church System, and true Voluntaryism, would put a speedy stop to all this, and, in a very few years, renovate both the ministry and the churches of the Irish Presbyterian body. The comparative effects of the two systems suffice, without a word of argument, to determine their respective merits, and their claims to the countenance of Scripture. There is not, in all the North of Ireland, a Christian man but will avow his conviction, that, were Paul on earth again, with the choice before him, of identifying himself with the Free Church of Scotland, or the *Regium Donum* Churches of Ireland, he would not hesitate one moment in making and avowing his election. Nor can we hesitate to say, that all men of a right spirit will avow a like preference. There are hopeful signs in Ireland. At the Synodical meeting, where the overture already mentioned was proposed by the Rev. Dr. Brown, of Manorcunningham, and seconded by the Rev. Mr. Dill, of Ballykelly, beyond mover and seconder, all save the Rev. Mr. Wilson, of Ramelton, appeared unanimously to reject it. The last-mentioned gentleman, in supporting the overture, referred to the Eastern Reformed Church, which had, he said, "tried the principle with complete success; for, in the year of the famine, every member of that body re-

ceived £20 more than he would have done under the old system, and all this they had effected in the teeth of popular prejudice. They had now organized a fund which gave to their ministers comfort and ease."

This, although a small, is a good beginning. He that has truth, has a power that is more than mortal. This minority of three bold and faithful men, if they shall only combine prudence with courage, will, in the end, find themselves at the head of a majority. The Eastern Reformed Churches, who have taken the lead, deserve great praise; and a spirited writer, in one of the *Derry Journals*, has done them the honour due to their heroic example. That gentleman, referring to the fears of the Rev. Mr. Wallace, who deems the *Regium Donum* their "external and internal sustentation-fund," and deprecates any change in their method of ministerial support, says: "It is very natural, indeed, for Mr. Wallace to make this acknowledgment, when he called to his recollection the fact, that one of the largest and most aristocratic congregations out of Belfast, only pay to each of their two ministers (both men of high standing) *twenty farthings per head per annum*! No wonder, then, that Mr. Wallace should consent to 'ask the Assembly for some more definite plan of supporting the Gospel Ministry.'"

The same gentleman, whom we have the pleasure of knowing, and in whose statements we place the fullest confidence, in his admirable communication in the *Derry Journal*, thus expresses himself:

"Tell us not that your people are unable to support you. They are no doubt, however, under the present blighting system, unwilling. And why? Just because they are taught that this duty devolves upon the Government. But are they less able than the people of the eastern reformed Presbyterian Church, who, by the showing of one of your own ministers, keep their pastors 'in comfort and ease?' Another of your ministers, who, I have reason to believe, would gladly get quit of his present unholy connection with the kingdoms of this world, told you, at your last meeting of Assembly, that 'he would take the smoking of his congregation (a small country congregation in or near Garvah) for his stipends.' Another said, 'He knew a congregation who smoked at the rate of £300 a year;' and a third stated, that 'he had been told that the Townsend-street congregation in Belfast smoked at the rate of £700 a year;' whilst it is on record, be it remembered, that this said congregation, consisting of 3,500 individuals, pay their minister the munificent sum of £150, or under 10d. per head per annum. In the same proportion, the congregation of

'Connor' would smoke at the rate of £1,000 a year; and yet such are the effects of *Regium Donum* in drying up the liberality of the people, that this congregation, consisting of 5,000 individuals, generously dole out to their minister £40 a year; just thirty-three shillings and four-pence less than two-pence per head per annum.

"Truly has it been said of our pensioned Presbyterian Church in Ireland, that 'her ministers are dead, and her people twice dead;' 'No man, combining mental soundness with moral integrity, can deny that the royal bounty is both needless and mischievous—to England a robbery, and to Ireland a curse;' 'Justice, decency, religion, patriotism, everything unites to demand its extinction;' 'Its effects are not aliment and strength, but paralysis and death.' Away, then, with this needless, this unjust, this paralyzing *Donum*. Cease to dishonour the only true King and Head of the Church, by looking, as you now do, to Courts and Parliaments, instead of trusting to his ordinance for the supply of your temporal wants. Let us hear no more of the inability of your people to support you. A little self-denial in the use of 'tobacco,' not to speak of 'intoxicating drinks,' would enable them to do so on a scale according to which you might 'fare sumptuously' every day. They could then with ease, and without feeling it, raise a fund whereby 'the character or station of the ministry would be exalted,' and which would be quite adequate to the support even 'of a class of men of high standing.'"

While this passage reveals a state of things degrading beyond all conception, almost beyond credibility, as existing in the Presbyterian Church, it nevertheless discloses the seeds of a coming Reformation. There is clearly breaking out among the ministers a spirit of Christian manhood, which will not long brook the disgrace which now cleaves to the community. We have faith in these men, that they will not cease till they have burst not only their own fetters, but the fetters of their brethren, who now hug their chains, and boast of the badge of their dependence. Each of these men is a centre from which both life and light will emanate; and at a day, not very distant, the little one will everywhere become a thousand, and noble Ulster Church will take her stand by the side of her glorious sister in Scotland.

The Church of England, in Ireland, must be put down, or the Romish priesthood must be taken into the pay of the State. This is the only alternative. This is one of the chief of the conditions of peace to that distracted land. Are the Presbyterians of the North of Ireland prepared to hold up their hands for the Endowment of the Romish Priest? If so, the case is altered. They have but to pursue their course, and it will be done. But if not, they must resign their

own pauper pittance of £30,000 *per annum*, more or less, in the character of the *Regium Donum*. Let them not deceive themselves. We repeat, this is the alternative! Without a moment's hesitation, we say, that justice demands the endowment of all or none. The enlightened and right-principled men of Ireland have, therefore, a great work before them. On them entirely it now depends, whether this happy result shall be realised,—whether the Church of England shall be overthrown, the Papal Communion tranquillised,—Dissent, in all its sections in Ireland, purified, renovated, and exalted into an instrument appropriated to Heaven's use, and rendered a means of regenerating the country. If they acquit themselves as becomes them, before five years pass away, they may behold the emancipation of the Christianity of Ireland. The cause of Truth, Liberty, and God, is now committed to their hands, and all the good and holy in every land will bid them God-speed in their Divine enterprise.

LONDON MISSIONARY SOCIETY.

PROSPECTS OF CHRISTIANITY IN CHINA.

OUR devoted Missionaries at Shanghai continue to labour, in the strength of faith and the patience of hope, for the extension of the kingdom of Christ in this vast empire. The various means and instruments which they are employing to advance the sacred and commanding object of their endeavours, and the well-founded opinions which they entertain as to the form and manner in which the gospel may be expected to take effect on the teeming population of China, will appear from the following comprehensive statement, forming the chief portion of their semi-annual letter, dispatched from Shanghai in the month of April last.

By the daily earnest preaching, in the city and its adjoining districts, of Christ and him crucified; accompanied on every occasion by a profuse distribution of the bread of life in the form of Christian tracts and portions of Scripture, and sustained by the constant exhibition of the benevolent spirit of the gospel in the cure or relief of bodily disease, our brethren labour to enlighten and save the souls of the heathen multitude—to fix the mighty empire of China as a glorious jewel in the crown of the Redeemer.

In this work of mercy they need, every day and every hour, the conviction of the presence of Christ, and the support of his promises; but,

clothed in this armour, they fear no failure; they know that, even if they fall upon the field, victory is certain to their successors.

Out of the mass of pagan depravity and chilling formality and indifference by which they are surrounded—from the dark superstitions and impious customs of a long succession of centuries, among which the practice of ancestral worship stands out conspicuous as the most daring and deliberate insult to the Majesty of heaven,—some trophies have already been won; and, according to the views of our Missionaries, the day may be at hand when hundreds, or even thousands, of the Chinese may turn unitedly, from the corruptions of idolatry or the despair of atheism, to worship and to love the only true God. So closely are the people united together—so powerfully do they feel the influence of example—so complete is their mental unity—that solitary conversions are scarcely to be expected in future; but, from time to time, multitudes with one consent, moved by the Spirit of all grace, will hasten from the shrines of idolatry and the haunts of sin to the foot of the Cross, there to acknowledge the Lamb of God as their Saviour and their King!

In addition to the Divine promises which never vary, and which cannot fail, the present encouragements of Missionary labour are chiefly found in the willingness of the people to listen to the ministry of reconciliation, the uniform kindness with which they treat the servants of the Lord, and their strong desire for an improved system of general instruction, such as the European teacher only can impart. But these facts, however remote in themselves from the final object of our enterprise, contain the germs of the most enlarged success; and such, under the promised blessing of the Most High, will be the issue.

"The services at the Mission-chapel," write the Missionaries, "have engaged most of the time and attention of those of us who can intelligibly preach the words of eternal life. This is our primary duty, and consequently our chief aim. And though, for the present, there are, apparently, no cheering results, it is most satisfactory and delightful to reflect, how frequently Christ is preached in this heathen city as the only Saviour of sinners. The multitudes who attend our services seem to go away only wondering, or only amused at the strange things they have heard; but the day will come when these same truths, now the subjects of an idle curiosity, shall prove the power of God to their salvation. It may be easily imagined, that it excites in us many sorrowful reflections, to see them one and all turn away and leave the house of God as though they had nothing to do with this gospel, which we preach as the only message of mercy to a lost world; still it is encouraging to observe, that some attend rather

frequently, as though conviction were gaining ground, and the truth were winning its way to the heart. The day may not be far distant when they shall believe on Him of whom they are frequently hearing, and shall receive the truth in the love of it—this is our hope.

"The number of services has been increased, and the attendance is still good. During the suspension of business at the NEW YEAR, the chapel was crowded to excess. The closing of the shops, the comparative stillness of the streets, and the respectable appearance of the Chinese, gave to everything a sabbath look. It was a strange impression to have in a heathen country, but it made us long very earnestly for the time when this land shall keep her sabbaths.

"You will be glad to learn, that more attention has been given to what we may call Town Missionary effort. The tea-shops supply us with excellent opportunities for this; and there are several places of public resort where a congregation can be gathered at any time. Recently one of the brethren has preached almost every Sunday at the Théen-chu-Dong; a temple formerly in the possession of the Romanists—whence its name. It is now a Chinese temple.

"Several journeys have been made to the neighbouring towns and villages. The people now seem to be well aware of the intent of these visits, and are very eager to obtain our books. In most cases they exhibit a friendly disposition. In connection with this department of labour, an out-preaching station has been commenced at Nén-siang, a large town, sixteen miles distant, and containing about 50,000 inhabitants. Mr. Muirhead has preached there several times lately, and his reports are favourable.

"The Medical department of the Mission is carried on as usual, and the hospital is attended by numerous out-patients seeking for relief. Two services are held daily at the hospital; and we trust, that some among them will not deem a religion unworthy their acceptance, which teaches and displays such a spirit of benevolence.

"Our *colporteur* has been absent for some time on an extensive journey into the interior, beyond the Po-yang Lake. He was well supplied with tracts and books to leave by the way. He gives proof of devotedness to the work; and the assistance of many like him would prove invaluable.

"Mr. Stronach continues his active services among the Po-kien population. As the result of the whole, we may state that usually more than thirty services are held weekly, in addition to visiting, itinerating, the distribution of tracts, and the attention paid to the sick at the hospital.

"These are the several objects on which we have endeavoured to concentrate our energies and our prayers; it is needless to say how imperfectly, considering the claims of that blessed Saviour whose love we would set forth, and the spiritual destitution that prevails where there is a darkness that may be felt. Still something has been done; something which, however unworthy, we trust God will accept and honour with his blessing. Very many have heard of Jesus, and of a religion which we pray they may live to experience as infinitely better than their own.

"The Chinese assuredly need all the saving

and purifying influences of the gospel, for their moral character is excessively depraved. Their sages, it is true, have bequeathed to them moral lessons, which have been praised for their remarkable resemblance to some of the precepts of the word of God. But if the world wanted an incontestable proof that man's teaching cannot amend the depravity of the human heart, it can find one here. The people who have been taught these maxims, and profess a national pride in these truths, are unchanged. They have no regard for truth, little or none for honesty or honour; and there is a most lamentable want of those nicer feelings of delicacy found sometimes even among savage tribes, and which are an unailing test of the moral character of a people.

"Our only consolation is, that we have that same gospel to present to them, which has transformed others as depraved and morally low as they are. But when we remember these things, and the proverbial inveteracy of their habits, especially their deeply-rooted indifference, it cannot much surprise us that the first proclamation of the gospel among them should meet with little success. They are a mighty mass to move; but there is reason to believe, that when a movement does take place, it will be a very general one. In their case the blow that breaks will shiver; for nothing that they believe has a better foundation to rest upon than the fact, that their fathers and their ancestors believed the same thing; that their notions of religion and everything else have been transmitted by those whom they especially honour and worship. If this be all, some may be disposed to think that the conversion of the Chinese is an easy work; but let it be remembered, that this the foundation of their belief is the most deeply-rooted conviction which they cherish—the last that shall be dislodged from the belief of the Chinese. With them their ancestors are their gods.

"If asked, why we expect the spread of Christianity in China, whenever it takes place, to be rapid? we reply, that we regard the known peculiarities of the Chinese, especially the national uniformity of their character, as favourable to it. It need scarcely be said that they are a stereotyped nation. They are all trained up in the same manner, and taught the same maxims. Their thoughts and opinions on all the duties of life are common to them; they have been cast in the same mould; they have been fashioned after one model. The national mind is the same; and in almost everything there is exhibited such a marked uniformity of character, that we cannot help cherishing the conviction, that what affects one heart will affect many; that, if anywhere men move in masses, it will be here; and that those who have been so remarkably linked together in almost everything else, will not be separated by the gospel of Christ. In addition to this, the Chinese are a peculiarly social people; they are, in fact, obliged to be so, the denseness of the population necessitates it. They cannot avoid living together, and moving among each other as other people do. Notwithstanding all their stiffness and ceremony, they are compelled to mingle very much. Everywhere there is the hum of busy intercourse; everything betokens an amount of daily and constant internixture such as no other nation presents. They are not

separate and loose threads, but a closely woven fabric.

"As a result of all this, there is a current of influence running through society which promises to operate with extensive energy whenever good is done. So long, however, as we gather only one here and another there, we cannot expect these results. We must first have a nucleus of influence; and we believe there is no people among whom that influence would be more effectual, or capable of being turned to a better account. We cannot help sometimes looking back upon the past, to see if there are any indications of similar principles producing, or contributing to produce, the results we hope will flow from them here. And we think the national uniformity of character of which we have spoken, combined with a social or congregating spirit, has this tendency.

"It was so in the case of the Jews, whose movements either for good or evil were next to universal. It was so, in some measure, in the early and rapid spread of Christianity at a time when all the leading states had their distinguishing habits and characters so prominently marked as to admit of being best described by distinct epithets; and we fear we must add, it is so in the rapid spread of Romanism in China in the present day. This religion of darkness may be the first to verify it in this benighted land, where the Romish priests have their villages, their chapels, and their converts, as they say, by thousands;* but we believe the noblest and most triumphant verification is reserved, not for "another gospel," but for the gospel of Christ in its simplicity and truth.

"It may be said, there is uncertainty about all this. True; but it suggests one certain and unchangeable truth—nothing is too hard for the Lord, whether he work through what we conceive to be the principles of human nature, or choose the ways that are past finding out. With him we confidently leave the issue, believing that he will bestow a pentecostal effusion of that Spirit whose operations are essential to the conversion of a single soul, but who can as easily convert the myriads upon myriads of China.

"There is an important subject which now engages much of our attention, namely, the erection of a new chapel. For some time past we have been in quest of a suitable building in a very populous part of the city, which might for a time answer the purpose of a chapel, but the enormous rent demanded, and the unwillingness which is so general throughout the district to let to foreigners, have effectually prevented this. It must be obvious that one chapel is by no means sufficient for us; and in a short time, when all the members of the Mission are fully qualified for preaching, the necessity for enlarged accommodation will increasingly press upon us. We want to avoid as much as possible anything like desultory labours, for this will do little good. It is a growing conviction with us that our efforts must be as stated and definite as they can be. There must be system, concentration, and following up of effort, and everything which helps to promote this will give us a decided advantage.

"On the Sunday there is a series of services

* A Romish priest, a short time ago, informed Mr. Milne that they had 70,000 converts in this province alone.

at our present chapel all the day long, one congregation coming in as another goes out. This does not allow sufficient time for a gathering of the people; and we are bestowing all our efforts on this our own part of the town, when there are many other parts equally populous, and not yet taken up, nor intended to be taken up, by the other societies. Now, although every heathen temple in the city is open to us, whoever preaches there preaches under a great disadvantage. The area of these temples is used as a theatre, and when there is a performance we have a congregation; but at such times their thoughts are running riot on the play they have heard, and their passions are inflamed by the disgraceful exhibitions they have witnessed. We cannot there conduct a regular service; we cannot quietly distribute our books, and then explain the meaning of them; we cannot pray with them: and, though such places ought not to be neglected, we do think some of the labour bestowed upon them might be turned to a better account, and be much more profitably expended in the way we have stated. It is not as though we could not induce them to attend a chapel—they will attend; and there we can engage more of their attention, preach to them more about Christ, and in every way feel that there is a better prospect of doing good. It is by this quiet, but persevering mode of teaching them our religion, that we have the most hope of producing conviction.

"We do not aim at an expensive chapel; all we want is a commodious room, built in the simplest and most economical manner. A friend (not a member of the Mission) has generously offered us 100 dollars, providing the chapel be built within the present year. Another friend (a member of the Mission) has also promised 100 dollars, and we might guarantee 50 dollars in addition, making in all 250. A building such as we want, with the ground, could not be erected for less than 750 to 800 dollars; and we cannot but regard it as absolutely necessary. The district we intend to occupy is between the little and the great east gates, and will be very conveniently located.

"Now and then we picture to ourselves strange things. What some may think among the strangest, are to us the loveliest that the future promises. Now and then the thought comes into our minds, that we may not have to erect many sanctuaries, but that the word of life will yet be proclaimed from the shrines of the false gods. As we enter one temple after another, we often ask who will preach from that idol-throne? Who will declare that the idols are utterly abolished? And now and then we imagine the people gathering where their fathers worshipped, but assembling there as the worshippers of the living and true God. The Bible is true—God is true; and therefore we dare to be confident about this very thing. Either the idols shall be laid low even to the ground, or the Lord God of Hosts shall be alone exalted in that day."

A PLEA FOR OPEN-AIR PREACHING.

To the Editor of the Christian Witness.

PERMIT me, through the medium of your columns, to draw the attention of Christians generally, and of Christian ministers especially, to

one very efficient method of contributing to the supply of that spiritual destitution, which exists to such a distressing extent among the teeming population of our native land. Missionary deputations are now traversing the length and breadth of the country, and speeches and sermons are being delivered daily to urge the Christian Church to increased exertions on behalf of the heathen in distant climes. Would that our efforts for foreign missions were tenfold what they are! But yet, Sir, let us remember, that there are heathen at home—thousands, millions of them—who can be reached without traversing the ocean, without a vast outlay of money, without the toil of mastering a foreign tongue,—heathen as ignorant of, and indifferent to, the blessings of the gospel as the worshippers of idols, but more guilty in proportion to their greater opportunities of knowing the truth which they neglect.

No one at all familiar with the statistics of our Town Mission and Christian Instruction Societies, is ignorant of the fact, that a very large proportion of the labouring classes of this country live in the total neglect of public worship. With some, extreme poverty and the want of decent clothing is the excuse; with almost all, utter indifference is the cause. The thought of entering a sanctuary never occurs to them. The house of God may rear its inviting front at their very doors, but its threshold they never cross. Among a large number the notion exists that Christians do not want the poor. They see the well-dressed, the fashionable, the wealthy, flock to their favourite sanctuaries, and imagine that these persons take no interest in their condition, and have no anxiety for their welfare. If they go within the walls, they expect to see the minister in the pulpit, and they expect to hear him earnest in his discourse. They look on this as his profession. He does it, and is paid for it. But they can know him only there. For this, however, they have no inclination. The sabbath is spent in sleep, or cleaning the house, or loitering about; and though the gospel is preached all around, it is not preached to *them*. In every large town there are thousands of persons thus, in fact, living and dying in heathen darkness. True, town missionaries and tract distributors sometimes visit them in their own abodes, though the men, being at work, are seldom at home on such occasions, and the wife being frequently busied in household matters, the visit is often necessarily brief and unsatisfactory. Still great and important are the benefits resulting from such agency. Nevertheless it is not equal to public preaching. This has always been God's chief instrument in the conversion of sinners. But of this multitudes deprive themselves by voluntary absence from the house of God.

What, then, can be done to bring them within the sound of the preacher's voice? Cannot he go to them if they refuse to go to him? Why not enter their narrow courts, and conduct a service in the midst of their close and crowded cottages? Why not stand up at the corners of the streets, and proclaim the great salvation? Multitudes who never enter a Christian sanctuary, will eagerly listen to an out-of-door's address. Mere curiosity will attract hundreds. There is no effort, no necessary preparation, no difficulty of accommodation. The sound of psalmody attracts attention; loungers and idlers

hastily collect, as they do on almost any occasion, however trivial; windows and doors in neighbouring houses are opened, that the inmates may listen; and the audience is really composed of many more than are assembled round the preacher. A delightful instance of this occurred here last summer, which came under my own notice. One of our town missionaries was preaching in a narrow street, under the window of a poor woman who had been confined to bed for several months. As she lay there in pain she heard the words of eternal life, and from that time became an earnest seeker after salvation. I visited her for several months, when she died rejoicing in Christ. No doubt could be for a moment entertained of her sound conversion, which, instrumentally, was entirely attributable to that out-of-door discourse!

What I would humbly urge on your readers, is the general adoption throughout these months of summer, of so apostolic, so Christ-like a practice. Is it not a fact, that multitudes are perishing around us? Is it sufficient for us to say that the means of grace are within their reach; that preaching is abundant; that sermons are numerous; that our sanctuaries are not full; and that theirs is the responsibility if they neglect the great salvation? What matters it that we preach, if into the building where we preach the people will not come? Still we go on prophesying to empty seats year after year, and think we have performed our duty, when we might have been prophesying to living men? Or, supposing our sanctuaries are crowded, those who frequent them are generally speaking the same individuals. Some are benefitted, others hardened. Comparatively few are the strangers who drop in, or the conversions made from the world. Estimate the annual births in any town, and ask whether the conversions keep pace with them? Ought we to be satisfied with the present amount of success attending the preaching of the Word? Is not the population gaining upon us? Is it not, then, time that we should adopt some other measures than those to which hitherto we have been, generally speaking, confined? Not that out-of-door preaching is a novelty; though a few years back it was much more general than it is now. But it has recently been almost entirely relinquished by our influential ministers and the settled pastors of churches.

Of course objections will be urged against it. What has *not* been objected to? Many will inwardly disapprove, because it is not deemed respectable. They who think anything can be really vulgar which tends to spread truth and save souls, or those who are not ready to rejoice in being permitted to suffer this shame, if shame any think it to be, for Christ's sake, would not be convinced by any argument. I will not stop to reason with them; they only merit, I was about to write, our contempt; I would rather say, our pity. It may be asked, "How can time be found for it, in addition to the multitude of calls already made on ministers?" I know those calls are numerous; but, Sir, I would humbly suggest whether there are any superior in importance to this? Large numbers of ministers sometimes spend whole hours together at committees, or at public meetings, *talking* about missions: might not one or two of these be often well spared in order to be *doing* the work of missions? Next to the public services of the sanc-

tuary, can any pastoral work in which the minister engages be more important than this? Can an hour spent in conversation with two or three members of his church at their houses, be more valuable than an hour occupied in preaching to fifty, or a hundred, or possibly several hundreds, of the neglected and wretched poor, who would never otherwise hear the gospel? Not that pastoral visitation should be neglected. But might not many an hour be spared for open-air preaching without necessitating such neglect? And suppose the choice *must* be made, would not the public address be likely to be more extensively useful? And could not the more private visitation be performed by many members of the church who are not competent to address a popular assembly?

It may be objected, that open-air preaching has been conducted in so inefficient a manner, and been performed by such improper persons, that a stated minister would lose influence by engaging in it. But if it has been improperly managed, should not those who are competent perform it in a better style? If preachers of error go out into the highways, should the champions of truth abandon to them the field? Instead of losing, I am persuaded that ministers would gain influence by such a course. Men would be convinced of their earnestness, their disinterestedness, their sincerity. The poor would feel that the preacher was seeking not theirs, but them, and would be likely to follow him to the church, and hear from the pulpit the voice which had addressed them from the chair. Even those who would themselves blush to be seen at such a service, could not but feel an inward respect for the minister who braved the odium, and would be more likely to be themselves impressed by what he said in the regular services of God's house.

If any fear insult and interruption, they may dismiss such alarm. The storms which assailed Whitfield and others, need not now be dreaded. They laboured, and we may enter into their labours with ease and security. A different feeling has spread over the population. Those who reject religion themselves, will treat respectfully those who in a spirit of kindness urge it on their attention. Very seldom, indeed, does a case of interruption occur; and whenever any individual seems disposed to be troublesome, the crowd themselves are the preacher's body-guard, and speedily silence or remove the disturber. Congregations in the open air are generally as quiet, and far more attentive, than those assembled within the walls of a church.

To secure a satisfactory service, however, some little precaution is necessary. It is unwise for the preacher to go alone. Let his intention be announced, and, at least, from ten to twenty Christian friends be assembled on the spot, to form the nucleus of a congregation, to give their sanction to the proceeding, and to sing. If possible, let the neighbourhood be visited some hours previously, tracts distributed, and the inhabitants invited to the service. At the appointed time a chair, easily borrowed from the nearest house, serves admirably for a pulpit, from which the minister gives out a hymn. The singing soon collects a crowd, and before the text is announced some hundreds of people are often assembled. At the close, the intention of repeating the service may be announced, or the audience invited to the house of God. Where

the difficulty here?—where the disgrace?—but how great the opportunity of doing good!

Could not the ministers of different denominations, residing in the same town, associate for this purpose? It would impress the public with their real union, despite apparent diversities. It would be an evangelical alliance of the most efficient and useful kind. By this means services might be held almost every evening in the week; and before the end of the season tens of thousands might thus listen to the glad tidings of salvation! I am happy to state, that a society of this kind has recently been formed in Hull. It is called "The United Evangelical Open-air-preaching Association." Wesleyans and other Methodists unite in it with Independents, Baptists, and Presbyterians. Last week an introductory meeting was held in the Sailor's Institute for special prayer; after which the names were enrolled of a large number of persons who pledged themselves to attend in turn the public services. A working committee of young men was formed, whose business it is every week to draw up a plan for the week ensuing; to inform ministers and others of the appointments; to select suitable sites; and to send notices to the various pulpits. The Sunday afternoon service will often be conducted by several ministers, who will in succession deliver short addresses; the labour of which, being comparatively light, will not materially add to the usual burden of the Sabbath's duties. Operations commenced last Sunday afternoon in the midst of a vast population of factory people. The Rev. Mr. Lamb (Primitive Methodist) preached from "What shall it profit a man," &c. The Rev. Newman Hill (Independent) followed with a brief address. There were about three hundred persons present, and the greatest decorum and attention were manifested throughout the service. On Tuesday evening the Rev. J. Stuart (Baptist) preached in the heart of the low Irish district, and again the following evening in one of the suburbs. On Friday evening, service was conducted by the Rev. Mr. Bywater (Primitive Methodist) on the pier.

Permit me, dear Sir, to ask you to urge the adoption of similar measures in all our large towns. If we hear of a Missionary preaching in the streets of a Hindoo city to hundreds of heathen without interruption, we are greatly encouraged. May we not do the same thing at home? Should we hear so many doleful laments on the decay of some of our congregations, and the slow progress of others, if we thus went after the population instead of waiting for them to come after us. At least, ought we to sit down in despair until this mode of operation has been vigorously, prayerfully, perseveringly prosecuted? N.

June 9, 1849.

SOUTH AUSTRALIA.

It will be in the remembrance of our readers that, last year, the Rev. JOHN STRONGMAN, then Independent minister of Faringdon, was selected by the Colonial Missionary Society to go to Australia. We then expressed our great satisfaction with the arrangement, and have now the additional pleasure of announcing the safe arrival of our esteemed friend, as indicated

by the following Letter, addressed to ourselves, which cannot fail to be read by all, but especially by those who contemplate emigration, with deep interest:

LETTER OF REV. JOHN STRONGMAN.

"MY DEAR FRIEND,—I am sure you will be glad to hear of our arrival on the shores of this distant land on the 8th of this month, after a passage of 119 days from Plymouth. Upon the whole, though not one of the quickest, yet it has been a pleasant voyage, encountering, for the most part of our time, far less weather than may be expected in a winter trip to Ramsgate; indeed, some days, though above a thousand miles from *terra firma*, we have felt less fearful than steaming down the Thames.

"As we purposely took our passage in the *Rajah*, an emigrant ship commanded by Captain Ferguson, and carrying 213 souls, a few particulars may be interesting to a large class of your readers.

"PASSAGE.—We left Plymouth on the 9th of September, with an unfavourable wind. Somewhat saddened as the ship passed the Eddystone, we were yet spared the painful thought of bidding farewell to the sight of our fatherland; for before evening we were compelled, with many others, to retire to our cabin, and speedily our bed, where we remained the whole of our first Sabbath upon the unfathomed ocean. After a few days we regained our usual health and appetite, which has remained uninterrupted by any painful sensation through the remainder of our voyage; and indeed might add, that both in appearance and strength we are considerably benefited by the sea-air. We passed, with fine weather, through the Bay of Biscay, and had a most delightful sail within seven miles of the Madeiras. Detained a whole week after losing the agreeable north-east trade-wind, we yet crossed the Equator on Sunday, October 15, in 20 degrees west longitude; passed out of the tropics on the 27th of October. On the 8th of November, to our great gratification, we sighted the almost inaccessible island of Tristan da Cunha. Here, after having experienced much heat and occasionally heavy rains between the tropics, we felt an agreeable change in the increasing length of the days, and invigorating breezes of a cooler climate. We passed 300 miles south of the Cape on the 17th of November; and after encountering contrary winds, dropped anchor within the port of Adelaide on the 8th instant. Taking the whole voyage, we have suffered more from heat than cold, our thermometer in the shade varying from 50 to 88 degrees. Before passing the Cape we were perfectly free from any heavy seas or sudden squalls, and generally it was only a brisk sail, while, through the prevalence of light winds, frequently for days together it was like boating on some peaceful lake. After leaving the Atlantic, we encountered a few squalls; when, with reefed sails and lashed furniture, we felt the force of inspired language: "They who go down into the sea in ships, see the works of the Lord and his wonders in the deep." Apart from our little floating Republic, consisting of president, bishop (not in the diocesan sense), surgeon, officers, and subjects, there were few incidents of importance. Occasionally we saw the far distant sail, or found ourselves surrounded by the

monsters of the deep, or the more plentiful and welcome visitors of the feathered tribes. The phosphorescence of the sea, the setting of the sun, and the magnificent skies of a southern clime, were among the chief objects of interest and admiration.

"ENGAGEMENTS.—Of fifteen out of sixteen weeks spent on board, it was my privilege to preach once or twice every Lord's-day, besides organizing and teaching in a Sunday-school of above forty children. Our services were generally held on the open deck, and after our usual manner, most of the passengers and crew being present. Some from different churches, and many accustomed to spiritual advantages, could testify to the blessedness of these seasons when permitted to mingle our sympathies and prayers with the church on earth. With one exception, I conducted family worship in the open air every evening. Beyond these religious privileges, we opened Bible classes for the young of both sexes, conducted a few prayer-meetings, opened a lending library, and distributed religious tracts. Several lectures upon total abstinence and other topics were delivered by myself and two intelligent miners from Cornwall.

"HEALTH.—In such a crowded space it could not be expected we should enjoy freedom from disease and death. Many from change of diet and climate were sick at different times. We had five births and five deaths (two adults and three infants). Our emigrants, selected for the most part from Cornwall, were steady and attentive to the discipline of the ship. I wish this could be said of all those embarked at Deptford; some of whom, sent by a populous parish in London as an experiment, have given no bright specimen of metropolitan morals to surgeon or fellow-passengers. It may be well for some parishes to ship off their burdens; but it will be a sorry thing for South Australia if its emigration-fund is spent on such a doubtful commodity. The colony wants your people of reputation; and multitudes of these might be found, to my certain knowledge, in the agricultural districts of England, who would thankfully exchange their enslaved and pauperised condition for the liberty and prosperity of Australia. Among this class of men there are ample supplies for the wants of any rising colony. Only let the intelligence be diffused, and thousands existing upon a paltry pittance will gladly bid farewell to scenes of poverty and want. While writing upon this subject, it may be well to notice that most of the emigrant's comfort must depend upon the qualifications of the surgeon-superintendent. As the responsible officer of the commissioners, he should be selected with the utmost care, not only for his medical skill, but his competency to superintend and govern others. The appointment of properly-trained schoolmasters in these ships has been agitated by a class of philanthropists; but the necessity for this extra expense would be entirely obviated by the selection of an experienced superintendent, who would regard, not only the health of the body, but the culture of the mind and discipline of the ship. If the surgeon be a single man, as is frequently the case, the appointment of a matron over the single young women is imperatively demanded for the maintenance of order and inculcation of sound morals. This alteration by the Emigration Commissioners, with the finding, if possible, of some suitable employment for

the male emigrants, would confer a benefit on the whole community.

"From the preceding remarks you will find that we were very fortunate in the person of our captain, to whom we felt much indebted for the enjoyment of so many spiritual privileges upon the mighty deep.

"I must write again upon the present state of the colony, only intimating my first impressions are most decidedly favourable. Every one is employed; wages are high, provisions are cheap, crops are abundant. When I tell you the journeyman-carpenters have regularly £2 2s. a week, and common labourers 4s. a day, while beef and mutton is 2½d. per pound, and bread only 6d. the quarter, you will see this affords a desirable market for our surplus labour. The country is most delightful at this season, and the fields bending with golden crops, and the gardens and vineyards filled with the choicest fruits. The people are fully alive to the Voluntary question. Our friend and brother, Mr. Stowe, has stood nobly and fought somewhat successfully upon the question of Voluntaryism. I am told that the Roman Catholics have thrown up the grant, and the Wesleyans, to my deep regret, have touched the accursed thing. It is a fine field for the Independents. Urge our friends to come to this colony. We have a great work to do in this place, and, if not supine, we may achieve a great conquest.

"Your invaluable publications are well known in Adelaide; but I hope to do more in the neighbourhood.

"I will write again for the CHRISTIAN WITNESS, if you think this worth publishing; and, meanwhile, I am, my dear Friend,

"Yours very sincerely,

"J. M. STRONGMAN.

"Adelaide, South Australia, Jan. 12, 1849.

"P.S.—Mr. Boothby, of Tottenham-court chapel, has turned schoolmaster in the vestry of a chapel two miles from Adelaide, where the bishop and archdeacon reside. The people have built a beautiful place for our church, and now want me as their minister; but I think most of a town two miles another way with 2,000 people, and no minister of any church, taking also a place at the port six miles apart, where there is only a clergyman. Mr. Smedley has found a situation at a draper's in the town. Pray send us all your earnest men, and oblige yours, affectionately,

"J. M. S."

COLONIAL LIFE.

THE writer of the under-mentioned letter, Mr. John Stott, is a person formerly resident at St. Neots; and being well-known in the immediate neighbourhood, a great number of persons feel much interested respecting him, and would, if you think proper, feel obliged by your inserting the enclosed extracts in your next publication; he went out by the *Hochly* last August.

I am, Sir, yours, &c.

DAVID TOMSON,

(Nephew of the said John Stott.)

St. Neots, Hunts, June, 1849.

In speaking of the death of his child, a little

girl, three years of years, he says: "I am very much afraid that the man whom we have as doctor, is anything but a skilful man. There have been two births on board ship, and both children and their mothers are doing well; but, in all other cases, he apparently has done no good. There were three other deaths besides that of poor Jane's: one was that of a man named Weedon, the others were children, both of hooping-cough, brought on board by the doctor's children, he having three; he has run away and left his wife in London; his name is —; and I am sure that more care ought to be exercised in choosing doctors for a sea-voyage, and especially when the lives and liberty of every steerage and intermediate passenger are under his control.

"Since we left Plymouth, we have had a very pleasant, safe, and prosperous voyage, although we have had storm and calm in succession; but, unlike the Channel, we have had plenty of sea-room. We proceeded steadily with the wind across the North Atlantic Ocean, as far as the Azores, in about 43 degrees north latitude, and then made for the Island of Madeira; from thence Canary Islands, then Cape Verde Islands, and then across the Atlantic again, on to the South American coast, being only about 300 miles off Pernambuco, down to 40 degrees of latitude, which is clear of the Cape of Good Hope. The westerly winds then set in, and we have had them and N.W. and S.W. ever since, all of which answer our purpose well. The heat in the tropics was very great; the setting and rising of the sun were most magnificent. We have seen an immense number of birds of various descriptions. The albatross is a very noble bird, his wings extending from tip to tip 12 to 16 feet. This, perhaps, to you may appear incredible, but we have had about a dozen caught; they were covered with a splendid down under the feathers; the body is about the size of a good large goose, weighing about 15 lbs. Then the mollyhawk, Cape hen, Cape pigeon, whale bird, stormy petrel, and numerous others. We have seen in the fish tribe, whales, sharks, dolphins, porpoises (having caught two), albacores, barnettos, pilot fish, and thousands of flying fish. These are very pretty; they leap out of the water, and fly a considerable distance out of the way of the barnettos, which are very fond of them.

"We got into Adelaide on Tuesday, December 5, 1848; the same day the *Baboo*, *Jane*, and two other emigrant ships came in, all with free emigrants, except ourselves and the *Thomas Savory*, the proceedings on board of which were most disgraceful; but a sea voyage of so long a duration is a very disagreeable trial even to the cuddy passengers, but especially to the intermediate and steerages. The entrance into Spencer Gulf is very fine, running the whole length of Kangaroo Island, which we sighted about six o'clock on Thursday morning. The appearance of the coast of Adelaide is very similar to that of Wells, in Norfolk. On landing at Adelaide, we were astonished at the appearance of the pool: the wharf was swarming with life, bullocks, drays, and their grotesque drivers, some of whom at home were gentlemen, but had their mothers met them, I am sure they would not have known them. After landing we were driven up to the town in a cart with two horses, tandem fashion, which is all the go, and at such

a rate that you would have supposed the driver mad. There are about thirty of them licensed, Mr. George Cant keeps two or three of them, and about a dozen good horses. He landed here from Van Diemen's Land with less than a sovereign, and now he is worth £400; his brother, Mr. Griffin Cant, with his wife and family, got in on the same day as we did, although they started a month later; we made too much south latitude. They were quite well, and all his sons obtained immediate employment; in fact, within the week there was not less than 1,400 people added to the population, and if there are twenty times that amount in twelve months they will all find employment. House-rent is very high; I was asked two guineas for a front shop and two up-stairs' rooms: a house like yours at home would make about £250 here. People never think about the comforts of home; they are all making money fast; everybody is employed; every one appears independent, for they do not care about waiting upon you. We have to pay 3d. for baking a dinner. There is nothing cheap here except the necessities of life, such as bread, meat, tea, coffee, &c.; everything requiring any labour to bring it to perfection is very dear. There are no poor, no taxes, and but a slight highway-tax. We have to pay 9d. for a hog's-head of water; but where you are near to a well, then you may have as much as you like for 6d. a week, and fetch it yourself. This is a fine time now for making money fast; many hundred men here who, a few years since, were not worth a shilling, are now worth thousands. Everything, especially drapery, ironmongery, and earthenware, is fully 100 per cent. dearer than in England; the consumption is enormous. The shops, warehouses, and stores, are upon a very large scale; the St. Neots shops would not bear comparison with them. Bushmen, farmers, and their wives, come down from 100 to 150 miles, and lay out their £100 or £200 with as much indifference as people do at home their shillings. I am only sorry I did not come out four years ago. Carpenters, shoemakers, blacksmiths, &c., are all well paid. The meat and bread are the best in the world; English bread, for purity and whiteness, cannot bear comparison with it. I certainly cannot recommend any of my friends to come for fear they might not like the mode of living: in almost all the houses there are no stoves; the fire is made on the hearth, the beds are put up in any corner on a sofa; no feathers are used, nothing but mattresses. Although rents are high, people say they are of no consideration.

"The town now numbers about 16,000, and in two years time no doubt will be double; the streets and squares are all laid out, and with the exception of Hindley-street and Rundle-street, the others are only partially built upon. The extent of the town is two miles square; that is, two miles either way. Six years ago land might be bought at about 10s. per acre, now it varies from 30s. to £10 a foot. The climate is splendid; the sunsets are gorgeous, equalling the tropics. The dust is a great nuisance, the heat very oppressive; when the hot

north winds blow, they are like the blast of a furnace. We have had only one day of them as yet; but the time is not quite arrived for them yet. I have paid £15 more freightage for goods than ought to have been paid.

"Tell Mr. M——s I will write to him soon; but as he is doing well, and pretty well his own master, I should almost say stop where you are; but if he wish to come into as fine a climate as there is in the world, and be independent, and have plenty of land of his own at £1 an acre about fifty miles from here, he can have it; three crops can be, and often are, gathered with but one sowing. This is only the commencement of summer. We can often get as fine and as good a leg of mutton as ever you saw for sixpence.

"The natives are a very harmless race of people. They go about, some nearly naked, some with an old shirt, and others dressed with whatever may be given to them; sometimes you may meet a grave old gentleman, with a grey beard, decked out with a woman's cap and ribbons, and perhaps with one white stocking on, and on the other foot a shoe.

"I have seen Mr. ——; in fact he is living very near me; he has not done anything yet, and am rather inclined to think it is his own fault. Three young men who came out in the same ship with us, got situations immediately; but how and why he has not, I cannot say. Where we are living is opposite the park lands and the governor's house, and very pleasant. Mr. Seager got into a situation immediately at £1 a week, board and lodging, with a promise of increase. There are no masters here, nor mistresses either; for the employers, especially for females, are obliged to make such concessions to the fancy of their assistants, as in England would never be thought of. The servant of the house where we are went out the other night for three hours; and when she returned her master said, 'Eliza, where have you been, lass?' the Irish lady, for she is Irish, said, 'Sure I've just been to cool myself,' and then deliberately asked her mistress to help her to make her bed up. Female servants, especially nurse girls, are much wanted; girls of ten and twelve years of age get 4s. to 6s. a week and board, older ladies soon get married. My brother Charles with his family would do well here in a few years; there is employment to be got in almost anything.

"I will write again soon, and give more particulars; but, for a good description of the colony, read Wilkinson's 'Australia,' which, I think, may be depended on; at least as far as I have seen. The appearance of the country is grand; we have beautiful sea-bathing places within two miles distance. The weather to-day is beautiful, like your July or August; glass about 96 degrees. Farewell! In about five years, and both living, I may hope to see you all again. The voyage to myself is as nothing; in fact, I am very fond of it.

"JOHN STOTT.

"Adelaide, December 21, 1848."

Review and Criticism.

Letters to the Author of "The Seventh Vial." By REV. ALEXANDER BEITH, Stirling.
Edinburgh: Kennedy. London: Hamilton, Adams, and Co.

THIS pamphlet contains seven letters, strongly marked by ability and erudition. The opening paragraph may be considered a fair specimen of the lofty tone and devout spirit which pervade the entire production:

In the present state of Europe the real point of interest is, not the revolutions of empires, the fall of thrones, and the change of dynasties, but the position and prospects of the Church—the cause of Christ, not with regard to any one class of those who are his professed adherents, but to that TRUTH which must be looked to, in the rapidly-approaching catastrophe, for the ultimate settlement and safety of the world.

Our Author is fully aware of the objections which would possibly be raised to his view of the Scottish Disruption, and he thus explains himself:

There may be those who, concluding that so important a prophecy as that referring to the Two Witnesses, cannot possibly receive its fulfilment in a sphere so limited, will refuse to listen or calmly to consider the question. Had such a history, as can be shown connected with Scotland, been furnished by some foreign territory, it might, perhaps, receive attention; but to suppose that here—at home—God has been doing the great thing declared in this portion of his Word, they cannot away with. A certain undefinable romantic magnitude of event—something distant as to locality at least—is thought necessary to give to prophetic fulfilment the radiance which, it is supposed, ought to distinguish it. The very familiarity conferred upon events, in consequence of our being ourselves parties in them, divests them of their importance and brilliancy, and the eye is kept on the stretch into futurity, or away to distant lands, for something else and something more. To all such I, for the present, submit the following passage.

The passage in question is the comment of Dr. Chalmers on Genesis, xiv. 1-16:

We recollect an infidel jest of Voltaire's on the insignificance of the district of Judea: from whence he would insinuate, how unlikely it is that a place so limited should have been the theatre of transactions and events which, if authentic, are far the most important that ever took place for the destinies of our species. There is something in our view highly unphilosophical in such an observation; *as if the same play of essential interests and feelings, and the same manifestation of highest principle, the same lessons, the same moral, could not be as effectually exhibited within the limits of a narrow as within those of the widest materialism.* There is no country which, apart from revelation, has bequeathed greater examples, or done more for the civilization of our race, than ancient Greece;

yet look to the smallness of its territory, and see how all that is greatest and most imposing in secular history, was condensed there within a space far more contracted than was the land of Judea, or the kingdom of Scotland, *which last may, in her church contests, and by the doings of her church, give forth lessons which may influentially and most importantly tell through the whole of Christendom.*

This is certainly a very remarkable passage in itself considered, whatever may be its merit as applied to the case in point. There is much in the history of Scotland which distinguishes that country from every other in Europe, or in the world. In none other was the Reformation from Popery so general, thorough, and complete; in none other has the human mind been so fully emancipated from the trammels of ignorance, superstition, and priestcraft; in none other was there ever so large a measure of true evangelical instruction poured forth upon the national mind, and so efficient in moulding the national character; in none other is there, at this moment, in proportion to the number of the inhabitants, so much general knowledge, and so thorough an understanding of the nature of the kingdom of Christ; from none other has such an amount of intelligence gone forth to every portion of the civilized world. Is it, then, either impious or preposterous in Mr. Beith to submit, that the Most High *may* have chosen a spot on which he has already showered, for ages, favours so great and various, to occupy a place in prophecy? We think not. It is not only not impossible, it is even somewhat probable, although time alone can raise that probability to certainty. We affirm nothing; we only state an opinion. For a temperate and highly elaborate argument, we must refer our readers to these letters, which will most amply repay perusal, and which cannot fail to stimulate inquiry, whatever may be their claims as a guide to opinion. The views with which this most able man concludes his dissertation, demand the serious attention of more than one class of society. Let us hear him, then; addressing the profound and eloquent author of "*The Seventh Vial*," he thus proceeds:

Mr. Elliott—and you seem inclined to follow him—places Great Britain in a proud position

among the nations of Europe, as to exemption from guilt, and security from danger; her preservation from the calamities that have fallen on the other kingdoms at this crisis seeming to countenance the opinion. Would that you were right! I fear that Rev. xviii. is against you, and that the "merchants" and "kings" of the earth will suffer together. It ought not to be forgotten that the changes through which those nations are now passing, are changes through which Britain has passed already. She has had similar times of agitation and revolution. The democratic element greatly prevails consequently in her constitution, and monarchy is limited to the last degree—is, in short, little more than a name; so that a better illustration of republicanism, guarded and restricted, could not exist, did the aristocracy only allow its full operation. The tide that has now begun to rise may leave our monarchy untouched, but it will, in all probability, reach and deluge them. The changes of past times have secured the former in the affections and reverence of the people; but the infatuated bearing of the latter towards the lower and middle classes of the community; their self-separation; the abuse of their power in the legislature; but too clearly identify them with the parties in the continental kingdoms upon whom calamity is now falling. To them is to be ascribed the policy which has proved the protection of the corrupt governments of Europe for the last fifty years; to them is to be ascribed the favour shown to Popery, whether in its Puseyite phase, or more direct form; to them also the upholding of the National Ecclesiastical Establishments without attempt at reformation; to them the crime of having embodied in the laws of this realm, despite the Scriptural protest taken against it, THAT THE LIBERTY WHEREWITH CHRIST HAS MADE HIS CHURCH FREE, CANNOT ENJOY THE FAVOUR OF THE STATE. This proceeding they signalled by spoiling and making desolate, as to all outward facilities for the work of their Master, a community of Christians which had shown itself worthy of other treatment, and which had faithfully maintained, as it still maintains, the truth with which the peace, prosperity, and exaltation of all nations are inseparably connected.

Whether a country holding to Rome, by its government, and by its ecclesiastical establishments, the relation which Great Britain either does or desires to hold, can be free from guilt, so that for its innocence God is now withholding judgments when inflicting them on the other kingdoms; or whether a nation, loaded with an annual payment for war approaching £46,000,000 sterling, including expenditure considered necessary now, as well as the interest of the expenditure employed to defend and uphold, in past years, that which God is now signally overthrowing, can be considered to be in a safe and satisfactory condition, let unprejudiced men say. Both guilt and danger, I fear, exist; and great mercy alone can save. That the Christian community which, towards the close of the 1,260 years, faithfully witnessed for truth, should have suffered by the hand of Britain, may be found not inconsistent with the previous course of her history, when the question is candidly considered; but, whatever the conclusion on that head may be, it surely is unwarrantable to speak of her present condition as the reward of faith-

fulness to the truth; or to insinuate that she can be free of anti-Christian wickedness, when in so many ways guilty of unhallowed interferences with the house of God.

Would that the aristocracy of England had such tutors for their sons, such chaplains for their families, such parsons for their serfs, and such preachers for courtly ears as the Free Church minister of Stirling—a man who knows the truth, and fears not to tell it! Such men are exceedingly few in the Church of England, and it does not appear that they are on the increase. We very cordially recommend the publication to the attention of all, but especially of that portion of our readers whose minds are awakened to the importance of Prophetic Studies.

The Ten Years' Conflict: being the History of the Disruption of the Church of Scotland. By ROBERT BUCHANAN, D.D. Two Volumes. Blackie and Son.

THESE volumes record, in clear and eloquent language, one of the most remarkable events in modern times. Nothing since the Reformation from Popery, that has occurred in Europe, or in the world, can for a moment be brought into comparison with it. There were few men better able to deal with the question than Dr. Buchanan, who was himself a party, and a conspicuous party, in the mighty conflict. Intimately conversant, therefore, with all the events, and with all the parties to the struggle, he has done well in giving to the world, and in handing down to posterity, this masterly and masculine narrative. Perhaps few are prepared for so much interest, such a breadth of discussion, such a multiplicity of events, as the volumes comprise and exhibit. They must not confound this with an every-day church skirmish, nor with any of those respectable, but small, and, for the time being, almost unnoticed Secessions which have at various times taken place in Scotland; such as that which gave rise to the original Secession Church under the Brothers Erskine and Fisher, and what was, till recently, termed the Relief Body. The only thing that can be brought into juxtaposition with this event, was the secession of our 2,000 Nonconformists, or rather their cruel expulsion. Would that these glorious men had been as thoroughly banded, as completely systematised, and had worked with the same unity, to the same ends, as the Free Church has done! But this in their day was not to be ex-

pected. The improved condition of Modern Society sufficiently accounts for the improved proceedings of Free-Church men.

The first volume states the nature of the question, sets forth the facts of the Scotch Reformation, descants on the Revolution, details the history of "the dark age" of the Scottish Church, and then proceeds with a chronological narrative of the events which have issued in the Disruption, with all the speeches, memorials, discussions, and movements, both of the Church and the State, down to the memorable day when the Moderator, having delivered his Protest, rose and was followed by such an assemblage of men as no other nation in Europe besides England could have presented, and whose whole proceedings since that period have been worthy of the magnificent manifestation of principle and of honour which distinguished them in that eventful day.

Man and his Motives. By GEORGE MOORE, M.D., Member of the Royal College of Physicians. Second Edition. Longman.

Dr. MOORE occupies in England much the same place in literature as did the late Dr. Abercrombie in Scotland. That most eminent man, amid the intense pursuits of science, found time to prosecute extensive and laborious inquiries in subjects connected with moral and intellectual philosophy, and with practical Christianity, and, as he advanced in life, his labours in that direction were multiplied. Thus; too, it is with Dr. Moore, who has laid the world under no small weight of obligation by his masterly Works, entitled, "The Power of the Soul over the Body in relation to Health and Morals," and "The use of the Body in relation to the Mind;" both themes which well befit a physician—the man whose business it is to minister to the relief of mental and physical disorders. The wise physician well knows that moral influences operate most extensively in the cause and cure of many maladies. The value of this work mainly arises from the fact, that many thoughts contained in it are such as presented themselves to the author while fully occupied in his profession, and are those that his intimacy with sufferers and with suffering leads him to believe are most needed and most neglected. There never was a period in the history of England

when the Medical Body comprised so large a number of men alike distinguished by science and piety—a circumstance, in its own nature, highly gratifying; for it is much to be regretted, that the spirit of Infidelity still prevails in the Faculty; and that, in past times, a number of those, the most distinguished in a former day, were avowed Sceptics, while their dazzling genius but too much tended to give currency to their impiety. The times are changing, and they will further change. Such works as those of Abercrombie, Dr. Burns, of Glasgow, Drs. Moore and Graham, to mention none other amongst ourselves, are helping on the great revolution. This work will be read with deep interest by the cultivated classes. It has nothing technical in it, and there is an air of business, of unembarrassed manly thinking, which gives it a raciness and an impress of originality much calculated to command attention. Men like Dr. Moore have this advantage, that they think for themselves. They look at men very largely through the medium of medicine, and bring to the study of the Scriptures cultivated minds, with literary modes of thought and expression. The work before us is such as only a Medical Man could produce. Many of the illustrations, and not a few of the analogies, result from professional knowledge and experience; and hence the work is highly adapted to the case of individuals that might be repelled from the pages of a professional writer. Dr. Moore descants on Soul, Body, Mind, and Spirit—Immortality—Man in relation to his Maker—Mental Manifestation—Self-Management—Associations—Liking and Disliking—The Teachings of Light—Knowledge—Faith, Hope, and Fear—Love—The Love of Action and Power,—and concludes with an admirable chapter upon Conscience. These indices will at once teach our readers what they have to expect; and we can assure them they will not be disappointed. This volume, taken in conjunction with its predecessors, constitutes a vast embodiment of fact, high principle, and fine thinking.

On the Work of the Holy Spirit. By WILLIAM HENDRY STOWELL. 8vo. Jackson and Walford.

WE have already testified to the great merits of this Volume, and we have presented ample specimens in a quarter which has brought them before a large

portion of our readers, so that little more now is needful than to intimate its publication in the form of a splendid octavo volume. The only thing, therefore, it strikes us, we require to do at present, is to set forth that portion of the Preface which bears upon the composition of the work and the object of the writer :

The plan on which these Congregational Lectures are drawn up, has been gradually formed during a pastoral ministry of thirty years, and amid the engagements which have employed me through a large portion of the latter half of that period as a teacher of theology. Nothing has seemed to me to be more natural than to begin our inquiries on this subject by examining the report of human consciousness, then proceeding to the investigation of the Scriptures, and afterwards to the history of human opinions. I should have been glad if the nature of these prælections, and the limits prescribed for them, had allowed of a distinct and critical handling of all the portions of Scripture which relate to the Holy Spirit. As it is, I have contented myself with classifying those portions of Scripture, and giving the results of an inquiry which has been neither brief nor superficial.

It has been expected, perhaps, that I should go into a full discussion of certain opinions which have excited some controversy within the last few years in America and in Scotland. I have not done so. The following are my reasons:—First, I am so fully convinced of the right, the duty, and the advantages of free inquiry in every department of human study, as to be jealous of every attempt on the part of the holders of opinions generally entertained by any party in the church to bear down innovators by the charge of heterodoxy, even when that charge is sustained by honoured names and by established prejudices. Whether the advocates of any particular interpretation of the Scriptures have sound or unsound reasons for adopting it, it does not appear to me that the adherents of a different interpretation are sure to serve the truth by perpetual controversy. Without shrinking from the explicit declaration of what commends itself to my judgment as true, I do not feel that I am called upon to argue the matter with every man who thinks I am in error. It may be the special duty of persons peculiarly situated to discuss the polemical questions of their day; but not being of opinion that I am in a situation which imposes such a duty on me, I content myself with the calm discussion of great principles, leaving to those who are better qualified, and whose taste inclines that way, the treatment of local and temporary controversies. Secondly, The controversies to which I here refer, are already in good hands; and I am not aware that I can add any force to the arguments and illustrations that have been used by writers of great experience who have preceded me. The Letters of Sandeman; the Writings of Abraham Booth, Andrew Fuller, and Thomas Scott; the Essays on Equity and Sovereignty, by Dr. Edward Williams, whose chair it is my honour to occupy; Mr. W. Bennet's Gospel Dispensation; Mr. Hinton's Treatise on the Work of the Holy Spirit in Conversion; the late Dr. Payne's Lectures on Regeneration, with the copious notes appended to the third edition; the

Correspondence of the Glasgow Churches; the Essays reprinted at New York from the Princeton Review; the second edition of Dr. Jenkyn's interesting Treatise on the Union of the Holy Spirit and the Church; and Mr. Gibson's volume on Natural and Moral Inability;—all of which I have read with much care, and with no small advantage, contain the several opinions and arguments of wise and good men upon those questions. Thirdly, The discussion of these questions has brought out the opposing mental tendencies of which a decided opinion, on one side or the other, may be taken as a fair exponent. In their extremes, these tendencies produce the denial of any work of the Spirit in the salvation of man, beyond that of inspiring the sacred writers; or, the assertion of some miraculous work on the mind and will of every one who is saved; but, with the exception of the case of Sandeman, I do not know that either of these extremes has been professedly avowed by any of the writers I have named. Fourthly, It will appear in these Lectures, that, according to my judgment, the mode in which the free agency of the Spirit is related to the free agency of man in the work of human salvation is a mystery, which I make no pretensions to explain, and of which I know not any satisfactory explanation that has ever been offered.

It has been my endeavour to write a book which should be adapted to the present state of psychological and theological speculations; by showing that neither church traditions, philosophical theories, nor mystical imaginations, are in accordance with what the Spirit of God has taught respecting his own work, but that CHRISTIAN SPIRITUALISM is the harmony of Divine Revelation with the consciousness of man.

It is proper to add, there is subjoined to the volume a copious and valuable Appendix of Notes, together with an Index, which greatly adds to the value and convenience of the volume. We congratulate the Committee of the Congregational Library on the addition of this invaluable volume to their admirable Series.

But we do not congratulate the Christian public on finding from the fly-leaf, that the Missionary Church, by the same excellent Author, is only in the Second Edition. That most valuable work ought to have had a circulation tenfold what this fact implies.

We are further pleased, however, in being able, from the same fly-leaf, to apprise our readers, that Mr. Stowell is preparing a Memoir of the late Dr. Hamilton, with selections from his unpublished papers—a work for which, in common with multitudes, we shall look with anxious expectation.

CHARACTERISTIC NOTICES.

Religious Principles in Daily Practice, as illustrated in the Life and Character of Joseph Paritt, of Clavering, Essex. By HENRY BROMLEY. 18mo. Jackson and Walford.

THIS is a very interesting and instructive sketch

of a most worthy individual, to whom Mr. Bromley seems to have done full justice. As a man of business he appears to have been, as his biographer represents him—a model; his excellence, in this respect, is specially dwelt upon; but while a superior example to men of business, he also kept habitually in mind the wants of his intellectual and spiritual nature. He is represented as much addicted to reading; delighting in the society of intellectual men; and taking deep interest in the public affairs of his country, connected with a special jealousy in behalf of Civil and Religious Liberty. Much, too, is said of his humanity, friendship, and devotion; and altogether he appears to have been a very valuable member of the Church of Christ, and the British body politic. Mr. Bromley has ably embodied the main points of the character, and worthily embalmed the virtues of his friend.

Universal History on Scriptural Principles. Chiefly designed for the Young. Vol. III. The Middle Ages, from 1199 to 1814. Post 8vo. London: Bagster and Sons.

THIS is a grand undertaking, which has already well nigh reached its completion; and which, when finished, will constitute one of the most valuable additions to the highest and best order of history, for which the world has already been so much indebted to the Religious Tract Society. The necessity for a Universal History, written on Christian principles, was strongly felt by the late Dr. Arnold, and was the subject of his frequent contemplation. But that great man's purposes were broken off. It was left to other hands to execute the noble project. Who the writer of the present volume is we are not informed; but he has brought to the task no slender amount of the qualities required to the enterprise. The plan is excellent, comprehensive, grand yet simple; and we trust he may be enabled to finish what he has so well begun, and hitherto so successfully carried on.

Scripture Texts for Every Day in the Year. London: Hamilton and Co.

THIS selection contains a verse for every day throughout the year, so arranged as to form a regular course of reading for each month, composed of the prophecies relating to the Messiah, with the promises, invitations, doctrines, and precepts of the Old and New Testaments, from the creation of the world to the Apostolic time. The book, however, is not one which is likely to be popular; it is altogether meagre—no improvement upon the worst of its predecessors.

Curiosities of Animal Life, with the Recent Discoveries of the Microscope. 12mo. London: Religious Tract Society.

NOW young people of both sexes! here is an evening work for you. What a world of revelations are here! The engravings are unusually numerous, and all finely executed, and greatly helpful in illustrating the marvels contained in the text.

The Children's Missionary Record of the Free Church of Scotland. London: Johnstone.

THIS is a valuable, well-conducted, little periodical, abounding in facts and incidents, stories of wild men and wild beasts, birds, deaths, and things just suited to the interesting class for which it is prepared.

Daily Manna for Christian Pilgrims. London: Tract Society.

THIS is one of the Tract Society's well-known every-day books. The Scriptures are selected with their usual judgment; the doctrinal and practical divisions subjoined to the several texts are a new feature in such books, which cannot fail to be highly useful. The verses of poetry are also excellent.

Essay on the Style of the Pulpit. By W. BREWIS. London: Simpkin and Marshall.

SIMPLE and seasonable; containing many important hints, which will be serviceable to Sabbath-school Teachers, Local Preachers, and others who have occasion to address their fellow-men on the concerns of eternity.

The Christian Master's Present to his Household. Fifth Edition. London: Edwards and Hughes.

THIS book contains many good things; fine thoughts, and valuable selections of Scriptures, with questions and addresses, all bearing on spiritual interests.

The Life of Christians during the first Three Centuries of the Church: a Series of Sermons on Church History. By Dr. CHR. LUDOV. CO-NARD. Translated from the German, by the Rev. L. T. BERNES. London: Hamilton and Co.

WE have a great many things from Germany, but very few German Sermons beyond those of Zollikofer, which are a mass of rubbish, and those of Professor Tholluck, of Halle, whose praise is in all the Churches. Here, however, we have a volume worthy of translation, and which will be read with interest in England. Although, in the form of Sermons, it is, in fact, a series of dissertations on the primitive Church, exhibiting the chief points of the early Christian character, detailing their conduct under persecution, their worship, their ceremonies, their domestic habits, and other points of interest.

"What are the Bishops doing?" By a Freeholder of the Province of Canterbury. London: Gilpin.

WE should say, in reply to the question, "What are the Bishops doing?"—"No good, but all the mischief that is compatible with their circumstances." The character of this book may be at once inferred from the name of the Publisher, Mr. Charles Gilpin, as true a Patriot as lives, and a mortal enemy to all persecution and State-Church oppression, of which he him-

self, with many of his neighbours, is the annual victim. This volume is a sort of shell or mortar, charged with all sorts of materials, and adapted to do immense execution in every circle of reflecting men among whom it falls. It is very comprehensive in its range, comprising events, facts, and circumstances, men and measures, in relation to the great question it discusses. It is one of the most valuable productions of the sort that has appeared for a long time, and deserves a world-wide circulation wherever State-Churchism, Bishops, and Puseyites are holding up their heads. We most earnestly recommend it.

The Domestic Altar; or, Prayers for the Use of Families for One Month. By EBENEZER TEMPLE. Third Thousand. London: Snow.

It was our privilege to know the excellent author of this book. With many others his early removal made a blank in the circle of our most cherished friendships. It is superfluous to recommend the book, beyond merely stating that it is thoroughly evangelical, simple, and appropriate, presenting a fair model of Domestic Devotion, well suited to help those who require such aids, and to beget in them the confidence and the courage which will enable them to walk without crutches.

Tales about the Sun, Moon, and Stars. By PETER PARLEY. Fifth Edition.

It is no wonder that Peter's Tales upon these mighty themes have reached a *Fifth* Edition. Peter is a famous man amid English families, and his merit is as great as his fame. The best wish we could cherish for the world is, that he may live on and on, till he has made a great Library; for his success hitherto has been so great, that he is one of the few who are in no danger of wearying the public, or exhausting their own resources.

The Juvenile Missionary Herald for 1848. London: Houlston and Stoneman.

OUR Baptist brethren have done well in issuing this pretty volume, which is much adapted to familiarise the juvenile mind with the Christian enterprise, and to nourish them up devoted friends of the Cause of causes. The volume teems with interesting facts, Scripture illustrations, with pieces of appropriate poetry, anecdotes, and wise lessons; while the cuts are among the best we have ever seen in such publications.

The Child's Own Book. London: Davis, Paternoster-row.

THE Child's Own Book—and a very good book, too; comprising a number of pretty illustrative cuts, with facts, anecdotes, history, poetry, scraps of biography, and a great many nice things, such as young people prize.

Sunday-School Union Magazine, 1848. London: Sunday-school Union, 60, Paternoster-row.

It is superfluous to praise this Magazine to those that know it, who will generally concur

with us, that it is one of the best of its class. Under the headings of Gatherings, Geography, Intelligence, Poetry, Reviews, Scripture Illustrations, and Teachings of Science, it exhibits a vast body of most valuable matter.

An Analysis of the Interpretation of the Rev. T. Scott on the Eleventh Chapter of the Book of Daniel. By a Graduate of the University of Oxford. London: Seeleys.

THIS is a valuable publication, especially at the present time. It exhibits, as it proposes, the views of Mr. Scott, with important supplements. By detaching the matter from the great Commentary, a vastly increased circulation may be procured for it, and it well deserves wide diffusion.

Streams in the Desert. By the Rev. JAMES SMITH. London: Allman.

THE title is very expressive of the work, which comprises a number of beautiful essays upon most of the principal subjects of Christian doctrine and of Christian life—a box of precious ointment, or, if the figure is preferred, a golden pot full of manna.

Mamma's Lessons on the History and Geography of Palestine, and other Places mentioned in the Bible, in Simple and Familiar Conversation. By ANNE MARIA SARGEANT. Square. Snow.

THIS pretty book has our cordial recommendation. Happy the children who have Mothers that can talk in such a style as this, and sweet the employment of so doing to Mothers themselves! The narrative is lively, interesting, and elegant, and the cuts are beautiful. It is a very nice family book, which cannot fail to be a favourite.

Egypt: a Popular and Familiar Description of the Land, with its Produce. With an Introductory Essay. By THOMAS BOAZ, Missionary from Calcutta. 12mo, pp. 328. Second Edition. Snow.

THIS is a choice volume. There were several popular works on Egypt before; but there was abundant room for this valuable addition, which brings forward a multitude of interesting new facts, while it presents facts known before in new combinations. Here we have engravings of mosques, pyramids, ruins of temples, palaces, and statues, accounts of classes and individuals, marriage customs, magic, dancing-girls, seeds, vultures, crocodiles, locusts, and pigeons, camels and goats. As a whole, it is the completest work on Egypt within the dimensions that exists, giving a very comprehensive view at once of the country and the people. It is a life-like portraiture of the Country; he who reads the volume with care, will know a great deal more of Egypt than three-fourths of the Egyptians themselves. There is appended to the work a large body of valuable statistics upon all sorts of subjects. The work is got up in Mr. Snow's best style, and is, in all respects, deserving of a high popularity.

Public Health.

A LECTURE ON THE INFLUENCE OF CLEANLINESS, VENTILATION, TEMPERANCE, AND EXERCISE, IN PROMOTING HEALTH AND HAPPINESS.*

Delivered at the Police Court, Sunderland, by Reginald Orton.

MY FELLOW-TOWNSMEN,—Between the working people of this country, and the more wealthy and better-conditioned part of the population, there is a marked difference in regard to health. A difference so marked that it is not the subject of observation on the part of the medical profession only, but of the public. Now, in bodily conformation, in physical development, this difference does not exist; nay, the advantage is often on the side of the poorer class, since they have stronger and more robust frames. It is clear, therefore, that this difference does not result from anything within. It must be from without, and arise from the different condition of circumstances. Yes, you will tell me—

“Hard toil can roughen form and face,
And want can quench the eyes’ bright grace,
Nor does old age a wrinkle trace
More deeply than despair.
Happy whom none of these befall,
But ‘*we poor labourers*’ know them all.”

True—labour, hard labour, and often unhealthy occupation, are the lot of the poor man; and true, most true, that they have their effects in the production of disease amongst this class. But this is not the only difference between the rich and the poor. Look at them in the streets, visit them at home, is there not a marked difference in their condition; is not the one clean—is not the other very often dirty? Then, again, look at their houses, is not the one airy and clean—is not the other close, confined, and often filthy? Look, again, at their habits, is not the one generally regular—is not the other often intemperate? Are these not marked differences?

I feel myself placed in a position of great difficulty. I fear that my observations will seem invidious and harsh. I feel at the same time, that I have a public duty to perform, and that the position I now occupy imposes on me the necessity of speaking the truth, the whole truth, whatever the consequences of so doing may be. If those truths go home to the hearts of some and effect an amelioration in their condition, my object—your objects—will be obtained, and the liberal amongst you will not only excuse, but perhaps, even commend the course I am taking. Believe me, it is not in mere wantonness that I trample upon or offend the feelings of even the most sensitive of my hearers. It is in the hope, and full confidence, that these observations will have beneficial results that I thus place myself in the risk of incurring your censure. I might easily have done otherwise, but had I, I should have been less faithful to your interest—less honest to myself. But, to proceed with our subject;—I have referred to cleanliness and temperance as two striking distinctions between the rich and the poor, as classes; and it is my intention to treat of these subjects first, and then, to consider other matters connected with the cul-

tivation of health. First, as to cleanliness: I shall speak of it under two distinct heads—cleanliness of person, and cleanliness of abode.

Independently of the charm of improved personal appearance, and the increased attraction which cleanliness of person confers, and which alone might be urged as an argument of considerable force in its favour; independently, also, of the increased comforts of the individual cultivating it, there is another and more serious reason for directing your attention to it. The want of it is not a purely negative matter, doing no harm, but an absolute evil, inasmuch as it is a direct source of diseases of a serious character. Most people are not aware of the evil, because they have not a knowledge how it operates. They view the skin as an unimportant organ; and, if they think at all on the subject, neither consider nor know what its functions are. These functions are of the greatest importance to the system, and never can be interrupted without derangement of health: To give you some idea of it, I will shortly state what office the skin fulfils, and leave you to judge how anything interrupting this office is the source of disease.

In the first place,—you know the skin covers the whole body, and that one of its functions is to discharge the perspiration from it; but this is only its more evident or apparent duty. It has still more important functions, and acts, if I may so express myself, as a safety-valve to the internal and more vital organs. Here is a diagram.

[Mr. Orton here exhibited a diagram of the skin, showing an edge view of it. He pointed out the three coats of which it consists, and then went on to describe its great vascularity and its numerous sweat-secreting glands and ducts. He also stated its extent as about 2,500 square inches of surface.]

The functions of this extensive and important organ, are—to cover and protect the muscular portions beneath—and to give notice of everything noxious coming in contact with the body, and thus remove risk of injury from them. Of its extreme sensitiveness we see examples in the delicacy of touch in the fingers; and also by the fact that a particle of dust cannot fall upon the skin without our taking cognizance of it. We thus see how it acts as a sentinel in giving notice of anything approaching us calculated to injure the body. Without this sensitiveness we might be seriously burnt or scalded, and still know nothing of it; and in fact, cases are recorded in which (this sense being lost) persons have plunged the hands and feet into boiling water, and have only known the mischief by seeing what had been done. We thus see one of the offices of this organ. The next I will mention, is that of relieving the system by throwing off large quantities of water and other matters—in other words, “sweating.” This it does by those

* The following Lecture, which was kindly forwarded to us, and our attention called to certain portions of it, has been lying by till a favourable opportunity occurred for noticing it; and that opportunity, we conceive, has now arrived. It is a production of great value: its doctrines and precepts cannot be too extensively known. We have therefore much pleasure in giving it the circulation of our columns.—Ed.

glands which I have shown you in the diagram. The blood conveyed so freely to these glands is by them purified, and this purification is effected by the removal of certain watery particles, and of certain salts no longer necessary to the operations of the system. But this is only half expressing the fact—they are not only unnecessary but absolutely poisonous to it, consequently, if not removed, would, and in some cases do, produce deadly effects. Some idea may be formed of the importance of this process, when you know, that even in rest, and without any perceptible evidence of it, there is, on the average, about 33 oz.—or rather more than 2 pints of watery fluid thrown off from the body in 24 hours. This is more than equal to that thrown off by the united operation of the bowels and kidneys. But this is not all; under labour this quantity is greatly increased, and it is estimated that no less than about 5 pints are thrown off twice a day, or in all, about 10lbs. of watery fluid mixed with a considerable portion of worked-up refuse, or, as it might even be called, poisonous matter. Weigh this circumstance well over. Consider the fact, that each labourer has his system purified of from 8 to 10lbs. of such matters every 24 hours by the skin alone, and you will at once perceive why cleanliness of person is insisted on. I have already stated that water constitutes the great bulk of the matters exhaled from the skin—this is evaporated or dried up; I have also referred to other matters which cannot be thus got rid of—these are the solid portions of the sweat, which when the water is evaporated, remain attached to the body. Moreover these are the essentially poisonous parts of the perspiration. Now consider for a moment, a person cased from day to day in a layer of such noxious matter. This layer, varnishing the whole person, obstructs the free exit of the perspiration beneath it, and thus interrupts what I have told you is an important function of the system. But the evil does not rest here, and this brings me to another function of the skin—its absorbing power. As I can most readily illustrate this action by giving you cases in point, I will do so. If I rub the skin extensively with turpentine, in the course of a very short time, I can detect the smell of it in the secretion of the kidneys. If I rub croton oil (a powerful purgative) on the skin, it will, in a very short time, act on the bowels. If I rub on opium, it will produce sleep. If I apply arsenic, it will poison. If I apply a blister and remove the thin scaly part of the skin—the scurf skin, which I have before described—and then apply any of the agents above referred to, their operation will be much more speedy and fatal than they were when the skin was not blistered. What is the inference from these facts? That the skin has the power of absorbing, imbibing, or sucking-in (to make it more intelligible) these substances, and allowing them to mix with the blood, and by this blood it is conveyed to certain organs within the body on which they act prejudicially. Were I thus to apply any noxious agent to my body, and (suffering from so doing) complain to you of its effects, you would very probably tell me I deserved the punishment I brought upon myself. Now this is precisely what the man does who allows the coating of sweat to remain in contact with his body. He not only closes in that which is ready to escape, the new perspiration, by allowing this coating to obstruct

the pores of the skin; but he moreover encourages the absorbents to take up the old poisonous matters, and, in the way I have pointed out, allows them to be thrown back on the system, there to interrupt its healthy action and to produce disease.

By placing before you these facts I feel that I have said as much as if I had spoken an hour, in a more desultory manner, on the necessity of cleanliness of person—the absolute, the imperative necessity of it, to the preservation of perfect health. It requires no comment, no observation; and as I feel I should only draw your attention from these important facts were I to enlarge upon them, I will leave the subject with these broad axioms before you—that the skin throws off matters poisonous to the system—that these matters dry on the skin, and obstruct further perspiration—that these matters not only obstruct, but are again taken up by the skin, and thrown back into the system—and that thus disease is often produced. Need I add that they should be removed; that the skin should be washed all over daily.

But we have not yet done with this so-much-neglected, yet so important organ, the skin. It has another, and perhaps still more essential office to fulfil; I have called it a safety-valve to the system—let me tell you what I mean. If I go into a warm room—if I drink copiously of warm fluids, or of wine or spirits—if I labour hard, or exercise myself violently—if I get into a rage—there immediately takes place an increased action of the heart, the blood is propelled with violence, and the delicate internal organs of the body are subjected to (if I may so express it) high-pressure force—a force under which they would be injured, and disease result. How is this obviated? You have the operation daily before you. *The countenance flushes; the skin becomes red, hot, and perspires*; its immense mass of small vessels (those I have shown you in the diagram) receive an increased quantity of blood, which circulates amongst its yielding and not easily injured structures, and thus takes off a great portion of the blood from the system—in fact, for the time *bleeds* the system. The result is, that the labouring heart has a less volume of blood to propel into the vital and important internal organs, and thus the even balance of the system, in regard to the circulation, is maintained. May we not very justly call the skin a safety-valve? On the other hand, if I expose myself to cold—if I am alarmed, or have grief or anxiety—if I sustain a sudden loss of blood—or if I depress my energies by introducing antimony or like noxious matters into my stomach, I faint, or if not, my heart ceases to operate with its usual energy. Propelling the blood slowly, it requires a larger volume to supply the vital organs, and whence is it derived? The skin contracts, becomes pale and cold, and parts with its blood for the supply of the vital organs, and thus assists in maintaining life till the action of the depressing agent be over, when again it gradually receives back the blood it had thus *lent* to the system. Again may I not ask if the skin be not a safety-valve? Now, admirable as is this self-regulating, self-adjusting balance of the circulation, and capable as it is of meeting most contingencies, it is still very frequently tested beyond its powers. Sudden exposure to cold, or its long continued application, produces first a sense of chilliness, which admonition of dan-

ger, if not attended to, is followed by serious consequences. The skin, being cooled down, contracts, and the blood in it is forced back into the other circulating channels, and thus an increased quantity is driven upon the vital organs. That quantity being greater than is necessary for the supply—in fact, greater than can be circulated with safety—the consequence is inflammation of some organ—the lungs, the bowels, or the liver. In our autumns we have a striking illustration of these conditions. Varying in temperature from hot to cold, the weather itself is constantly playing upon this balancing power of the circulation; in addition to which, it is much aided by our own want of proper caution in clothing, so as to accommodate the weather. In the great majority of cases this accommodating power of the system is quite equal to the tests to which it is subjected, but in others it fails to operate, and the result is an increased determination of blood to the internal organs, or in other words, congestion. Nature, however, ever on the watch, at once accommodates herself to this suspended action of one set of organs, and compensates for the interrupted flow of fluid matters from the skin, by bringing into active operation either the kidneys or the bowels. In the latter case, the diarrhoeas of autumn—the bowel complaints, so prevalent at that season, are the result. What an admirable adjustment of instruments to meet the varying circumstances by which we are surrounded! What a lesson, also, it reads us of the necessity of keeping in perfect order, in thorough repair, if I may so express myself,—this important organ, the skin. Important, too, not only in the function it performs, but still more so in being the out-work, the guard, the sentinel, which has to meet and give notice of the approach of danger, and then set on foot the provisions necessary to the defence and safety of all the other organs. Surely when a little water and slight exertion alone are necessary to secure so important an end as the healthy operation of the skin, there can be no plea for the omission.

Before I leave this part of the subject, I must refer, also, to the circumstance of clothing. I have just pointed out the fact, that sudden exposure is liable to interrupt the action of the skin, and by determining a volume of blood upon the internal organs, place a load upon them which they cannot bear. The inference is most evident. If we have to be subjected to variable temperatures, corresponding caution must be used in protecting ourselves by means of clothing. And again, if, as has been shown, the skin exhales large quantities of noxious vapour, that vapour must be absorbed by our linen by day, and our bedding by night. Be it remembered that this vapour has poisonous matters mixed with it. Need it be said that clothes saturated with such matters should no more be allowed to remain in contact with a skin capable of absorbing it, than should a sheet saturated with arsenic. None of you would for a moment think of putting on a garment, or sleeping in linen which had been used by a person labouring under fever, or other serious disease. And why? Because they are saturated with the exhalations proceeding from the bodies of the diseased. Here you have learnt the fact by dire experience. On the other hand, because you do not so evidently see the same effect under milder circumstances,—surely when

you are clearly and distinctly told that they nevertheless exist, you can have no plea for negligence in so important a matter.

Having said thus much on personal cleanliness, I must, before I proceed to the consideration of domestic cleanliness, direct your attention to some other important facts. It is my intention, in regard to domestic cleanliness, to follow the same course which I have adopted in regard to personal—I propose to show you certain vital actions which are going on in the body, and then demonstrate to you how domestic negligence and filth interfere with these vital actions, and so produce disease.

The blood, as you are aware, is the vital fluid which circulates in the body, supplying it with nutrition, and maintaining the healthy action of its different organs. This blood, however, is not a simple fluid, performing a certain circulation; but it undergoes, during its progress through the body, certain changes, altering both its appearance and its chemical character. Starting from the heart in the form of red blood, it is forced through the whole body by a set of vessels called arteries. During this progress the change of character takes place—it loses its red colour and becomes converted into blue, while its chemical character is also changed by its being charged with a large quantity of carbon. This altered, deteriorated blue blood is then collected by a set of vessels called veins, and is conveyed back to the heart. Having reached this organ, it is ready again to be sent the round of the circulation; but, owing to the change it has undergone, it is no longer fit to be circulated. It requires purifying, converting from blue, or noxious blood, into red or vital blood. This purification is accomplished in a wonderful manner in the lungs, where, by the agency of the air, the change is produced, and the renovation of the blood effected. The principal change here produced, is that the carbon with which the blood became contaminated during its circulation through the body, is disengaged and thrown off from the system by the breath; while the blood itself acquires certain vital properties, rendering it again fit for the supply of the body. To render the subject as clear to you as possible, I have procured these diagrams, and with their assistance I will now go through the processes of circulation and respiration.

[Mr. Orton here exhibited a diagram, showing the heart and lungs in their position; another, showing how the terminal veins of the lungs meet the air-vessels, and the terminal arteries take up from these the purified blood. Also a magnified view of a small cluster of the air-tubes and vesicles; and, lastly, a view of the capillary extremities of the arteries and veins, showing how they anastomose, or run into each other.]

I have been more particular in these details as they bear so strongly on the subjects which are next to come under review. I mean cleanliness of houses and streets, ventilation, temperance, and exercise. In the first place, you have seen that the blood becomes deteriorated by circulation—indeed, it becomes hurtful to the system by taking up an excess of carbon. To get rid of this carbon, it is necessary the blood should be exposed to the action of the air; and that it should be perfectly effected, it is moreover necessary that the air should be pure, any admixture of other gases impedes this change, and if the gases be in any great quantity, they not only

impede the change, but moreover act as direct poisons, being carried into the air-cells of the lungs, and there poison the blood. The essential requisites, you will therefore perceive, are a healthy condition of the lungs, and a pure and unadulterated state of air. The conditions observed, the decarbonizing of the blood, is perfect, and as far as the system is concerned, its condition robust and healthy. These conditions neglected, disease or death is the result. If the neglect be not very serious—the air being only slightly contaminated with other gases, the result is imperfect decarbonization of the blood and impaired health—if the gases be in great abundance and decarbonization be much impeded, then graver forms of disease result, and even death is produced. Want of cleanliness in streets and houses is the prolific source of certain noxious gases, which, mixing with the air, prevent the action in the lungs, that I have referred to; and to go more completely home to your minds, I intend to show you how fatal these gases really are. The gases usually generated by filth are sulphuretted hydrogen, carburetted hydrogen, and carbonic acid gas, or mixtures of these.

SULPHURETTED HYDROGEN is most deadly in its effects and produces instant death. In the proportion of one gallon to a million gallons of air, it is injurious to many constitutions; and if continued for any length of time must prove injurious to all. If the quantity be increased, it becomes more and more injurious and fatal in proportion to that increase. Thus one gallon in 15,000 kills small birds and animals; one gallon to 250 of air kills a horse. Three stout healthy men were obliged to give up work in an atmosphere containing one gallon in 15,000. I will show you its effects, and you will see how rapid, how deadly they are.

CARBURETTED HYDROGEN is another of these gases generated by filth. This is almost equally fatal as the last.

[In illustration, Mr. Orton produced two bottles containing these gases, into each of which he introduced a mouse. The effect was almost instant death, or, at all events, death in a very few seconds.]

CARBONIC ACID is another gas derived from the same source. When pure this gas immediately destroys life. When diluted it acts by producing headache, dullness, and inactivity. This gas is produced naturally, under certain conditions, in wells, pits, caverns, and large vats. You have often heard of persons becoming insensible, and falling into wells and vats. This is owing to the poisonous effects on the lungs of the carbonic acid gas they contain. It also is the gas which is given off by our breath; and hence the injurious effects of crowded rooms, theatres, churches, &c. As I like to give you proof of what I assert, I will show you that carbonic acid gas is produced by the lungs.

[In illustration of this fact, the lecturer produced two bottles of lime-water—a clear solution of lime. Through one of these a current of carbonic acid gas was passed, and in a few seconds the fluid became white and milky in appearance. Through the other the breath was passed by means of a glass tube, and the same change in the colour and appearance of the fluid was produced; proving the statement that carbonic acid is produced from the lungs. He then introduced a mouse into a bottle of carbonic acid gas, and, as in the previous experiments, death en-

sued in a few seconds. We may state that these experiments seemed to produce great interest amongst the audience, and spoke very forcibly home to them; showing so clearly, as they did, the deadly effects of the gases produced by the decay of animal and vegetable substances.]

You perceive that this carbonic acid gas is produced in abundance from your own lungs—in an abundance which you have no knowledge of. It is estimated that in London only, during 24 hours, there are no less than 60 tons of carbonic acid gas and 60 tons of water exhaled from the lungs of its inhabitants, exclusive of the quantity given off by the animals it contains. Fancy this for a moment,—60 tons of poison, and in all, 120 tons of impure air from this source alone. Do you wonder they are unhealthy? Are you surprised at the statement that permanent residents there do not often live beyond the third generation?

Now these gases, the effects of which I have shown you, are the gases which escape from accumulations of filth, drains, cesspools, and other receptacles of filth. You know well that you are surrounded by such; you now also see and know how such places operate when they give off these gases. Will you submit to them, or will you not rather work a day's work even at night to remove the sources of these gases, and prevent the same happening to you as you have seen to occur with these animals.

But this is not the only source of a contaminated atmosphere. I have told you; I have shown by experiment, that while the air is purifying the blood in the lungs, it does so by liberating the carbon with which the blood has become contaminated during circulation. The carbon thus expired is in the form of carbonic acid gas—such gas as I have shown to be so fatal in the last experiment. You thus see how poison is generated from the lungs, and can perceive how a number of persons confined in a small space poison the atmosphere around them, and thus die. The Black-hole of Calcutta is a case in point: it is a striking fact, and remarkably illustrative of the effect of breathing foul, pent-up air, in producing fever, that most of those individuals who survived that horrible incarceration died soon afterwards from fever of a most malignant character—so also is the melancholy occurrence you will remember to have been reported in our papers a few months ago, where three poor children accidentally shut themselves in a corn-chest, and two of the three died, and the other narrowly escaped. You will also perceive why we (I mean the advocates of sanitary measures), so much insist on ventilation, and particularly impress upon all persons the necessity of large rooms, and of having as few persons as possible in each. In a small room without ventilation, a single person would in a very short space of time poison himself as certainly as the animal was poisoned in the bottle of carbonic acid gas. A number in a small room would effect it in a shorter time. Surely I need not dwell upon the matter—the experiment must have spoken for itself; and you will perceive that it were better for you to be starved by free ventilation than to be poisoned by your own lungs. But unfortunately these extreme cases do not often occur. In fact, the operations of nature are such that they seldom happen. I say unfortunately, because if more frequent you would see the necessity of avoiding

all conditions calculated to produce them. If a chink or a cranny be left open, there fresh air will find its way and neutralize the evil effects of our imprudence. While, however, it generally prevents fatal consequences, it does not, it cannot prevent minor ones. The noxious effects of the want of ventilation, and the imperfect decarbonization of the blood, must be felt, and are daily shown to us in those cases of disease which come under our observation. Let us now, by way of elucidating the subject still further, show you by some diagrams what are the conditions in those circumstances where free ventilation is not attended to.

[A diagram was here exhibited, showing a room unventilated and filled with carbonic acid gas; while, on the other hand, it was shown how easy was the remedy.]

Still more clearly to show this, and to come still closer to the conditions in which people often place themselves by sleeping in close, confined, or crowded rooms, I have here a diagram showing one of the houses of refuge in London, so coloured that you will at once perceive the effects produced by its inmates on the air and on each other.

[A diagram was here shown of one of these houses, and it was clearly demonstrated how the rooms became filled with carbonic acid gas, and the pure air prevented entering. On the other hand, it was also shown how very easily the defect was remedied by most simple and inexpensive means.]

It would be useless (although highly interesting) to follow out the means of ventilation any further than giving you the broad principles of it. I may first repeat what I have shown above, that you are constantly discharging a poisonous gas from the lungs. The remedy for this is to avoid low and crowded rooms; to arrange your apartments so as to have constant currents of fresh air flowing through them, and a means of escape for the impure air. There are apparatus for these purposes, which I shall be glad to explain to those who have the means to purchase (and they only cost a few shillings) and the inclination to adopt them. But as these yet will not be generally used, I think telling you of remedies which all have at command will be more useful in the present case. In the first place never make your doors air-tight, in fact rather leave them partly open. Next allow your windows to stand a little open at the top, always regulating this admission of air to the state of the weather and to the number of persons occupying the room. Of course, in making these arrangements direct currents of air or draughts should be avoided—these are always dangerous, and very true is the Indian axiom, "Avoid a draught as you would an arrow." To effect this, a slight screen or curtain, so arranged as to break the direct current, is all that is necessary. By such means much may be done to remove those conditions of impurity under which too many spend so many hours out of the twenty-four. But these are only make-shifts compared with the more scientific arrangements which might be adopted in every house, and that, too, only at a very trivial cost.

In aid of these measures there is another thing which you must have, and without which all such measures will be inefficient, I mean the free admission of air and light into your houses. They must not, they cannot, and if the people

will join in the cry, I will venture to say, they shall not remain blocked up as they are. If there ever was a grievance of which the people had to complain, it is the window-tax. If there ever was a cause which could sanction political agitation on the part of the people, it is the window-tax. If there ever was a disgrace on an enlightened government, it is that which the government of no barbarous people ever dreamt of—the window-tax. If there ever was a stigma on a Christian country, it is that of which Paganism gives no instance—a window-tax; that unjust, unrighteous, unholy deprivation of the light and air of heaven—the very vital principles of life—from the labouring classes of the people. I am not one who often embroil myself in political matters, but on this question I must, I will speak out. Abrogate the window-tax as the great curse of the labouring classes—abrogate it, let the labour, the agitation, the cost of that abrogation be what it may. What! are Christian governments to deny—are Christian subjects to be deprived of that which God has given so bountifully to the flower which blooms, and the forest which waves; to the savage that roams in the forest, and the beast which prowls in its caverns—the light and air of heaven? Abrogate therefore, I say, at every cost, the window-tax. If you ever engaged in a just, a holy cause, it is this. If you ever succeeded in carrying a measure for which future generations will have cause to bless their ancestors, it is this. If ever you attained a great and permanent good for yourselves, it is this. Abrogate the window-tax, and half the battle of sanitary reform is won, and a host of human ailments is vanquished.

I have already shown you that free admission of pure air is necessary to the healthy action of the lungs. I may here add, that light also is necessary to the healthy action of the system. Plants will not grow without it; if deprived of it, though they sprout and live for a time, they never become green. Tadpoles, which you, perhaps, know are young frogs, if denied light remain tadpoles; they cannot reach the higher stages of their existence, the condition of the frog. Deprivation of light in the human being is amongst the prolific sources of scrofula, or, as you will, perhaps, better know it by the name King's Evil. If you love yourselves, therefore; if you love your children; never rest till you abrogate the window-tax. I have thus far shown you the processes by which nature operates through the agency of the skin, and through that of the lungs, in ridding the system of noxious materials. I have also shown you the necessity of avoiding, as far as you are able, everything calculated to interrupt or destroy these operations in the system. Cleanliness of person has been sufficiently insisted on; ventilation has also been considered; but there are other circumstances which must pass under review—I mean your domestic arrangements. You have been told that accumulations of filth generate those gases, the deadly effects of which you have seen. Nothing more need be said as to the absolute necessity of removing these from your houses and premises, and it would be out of place to attempt here to say how it is to be done. There are, however, other and minor points of consideration to which I think it necessary to direct your attention.

I have often observed with regret, that the

very laudable efforts at cleanliness of some are in themselves an evil, owing to a little want of information. I often observe in damp weather that those rooms which have been carefully washed and cleansed, remain for many hours damp and uncomfortable; that they have a chilly feeling when entered; and are (I have no hesitation in saying) often the cause of disease. Now, this is easily remedied. In damp weather, instead of washing, simply dry rub with sandstone, or, as they call it on board ship, holy-stone your floors, and then sweep them. This will get away the dirt, and leave no water to exhale, and thus keep you for three or four days, as it were, in a vapour-bath. When you recollect what I have before said of the action of the skin, you will at once perceive how injurious it must prove to keep it thus constantly in contact with a moist atmosphere. Moreover, it interferes materially with the action of the lungs, preventing the decarbonizing process I have referred to before; so you perceive that, independently of the discomfort it creates, it also interferes with the healthy operations of two of the most important functions of the body—that of the skin and of the lungs. Another source of the same kind of mischief is washing at home. Here vapour is given off in great abundance, and this vapour is very frequently kept up for three or four days by the process of drying the clothes at home. I have told you how injuriously this operates, and my advice is, put the washing out. I hear some of my fair listeners exclaim, "Put the washing out!—why the man must fancy our husbands are paid like doctors, and that we wives can do as we like." Notwithstanding, however, I say put your washings out. It costs more at home than you think of; it costs water, soap, extra fire, and extra tea, (for when did a woman ever wash a day without a fair allowance of that); and then there is another thing it costs,—(I must beg the husbands to close their ears, as I am communicating now entirely with their wives),—it costs very often two or three bottoms of gin. Then, moreover, it costs what the good man (banished by steam and soapbuds) spends at the grog-shop in beer and tobacco. This I conceive to be one of the greatest evils of washing at home, for you all know it's "thump, thump, scold, scold; thump, thump away." You know the rest of it. Then there is another very serious item—it costs, at least, very often, the doctor's bill. I can assure you a great many of the list of ills I have to listen to have the following commencement: "Well, doctor, I'm very bad; I had a heavy washing some three or four days ago, and I think I got a cold." Now these are the items I would have you consider when you fancy you save a few pence by washing at home. In Liverpool, and other places, public washhouses are in general use; and I trust the time will soon be when Sunderland will have such places too. I am assured they will be amongst the greatest boons to the labouring classes; and till they are built, what think you if, in each street, you club together and pay the rent of some large room, or even house, and use it exclusively as a washhouse, and you will save not only money by it, but some dozens of pills and mixtures into the bargain. Moreover, you will never have to turn your husbands, after a long day's work, on the town; and after washing hard yourselves all day, have to go in search of

him, perhaps at the sign of the "Washing Tub," and steer him home as much washed up as the clothes you left behind.

This leads me almost imperceptibly to the subject of temperance; and as the good man has had a laugh at the expense of his wife's washing propensities, it is only right we should turn the tables, and let her have the retaliation of seeing the hole in his coat; for this (I mean intemperance) is lamentably too often the besetting sin of the husband. I believe that good wives very often make good husbands; but I am sure that the odds are very much the other way, and that many bad husbands turn good wives into bad ones; and that the root, the great root, of the evil is the demon of intemperance. It is very far from my province or my intention to read a homily on the sin and danger of drunkenness. Moral philosophy has raised its voice over and over again on this subject, and it has succeeded in working a reformation of which our times have only seen the first fruits; the richest of the harvests are, it is to be hoped, yet in store. I do not, however, intend to appeal to morality for my arguments; but adhering to the plan I have followed in treating of other subjects during this lecture, I shall endeavour to show you the physiology, the nature of intemperance. In the first place, bear in mind what I have already told you, that the blood, during circulation, becomes converted from red to blue—from vital to poisonous; it becomes, in other words, loaded with carbon. Next, remember what I have also told you, that the great operation of your system is to throw off this carbon. Now, all liquors (and the stronger they are the more they become so) are rich in carbon; in fact, are almost made up of carbon. What, therefore, is the result of using them? It must be clear to you they necessarily add to the amount of carbon in the blood; they impose, moreover, on the lungs the labour of casting off this large quantity of carbon. To do this the heart has to circulate the blood more rapidly, it becomes hurried in its action; the lungs increase their action, the respiration becomes hurried; yet still, do all they can, they cannot relieve the blood of its poisonous qualities. The brain being supplied with poisoned blood, becomes oppressed; insensibility follows; and thus nature kindly interposes to check the mischief by rendering the individual incapable of following his suicidal course. He can drink no longer, and he sleeps for some hours; during this sleep nature relieves herself. The excess of carbon is gradually got rid of, and the morning sees the shaking, nervous debauchee slowly recover from his half-poisoned condition. I have as yet intentionally omitted to state, that there is another instrument besides the lung whose office it is to decarbonize the blood; I mean the liver. Through this organ the blood, the blue blood of the viscera, the bowels, and other organs passes in its course to the heart, and is partially decarbonized; the carbon, thus removed from the blood, being used for the formation of bile. Let us apply this to the condition of the drunkard. Is he not generally sallow, bilious, and very often subject to disease of the liver? You now see the reason. The blood of the drunkard, loaded with carbon, is passed to a liver which does all it can to remedy the evil. It works inordinately, secretes an excess of bile, becomes itself diseased with over action,

and in its efforts to remove an evil creates another by throwing an excess of bile into the system. Now this is the philosophy of drinking. I need say no more on the matter, for if such arguments fail in going home to you, the remonstrances of moral preaching would be speaking to the "blind lightning or the deaf sea." Before I leave this subject, I will give you a strong illustration that the arguments on which we operate are true. In high northern latitudes you know the air is very cold, and it is consequently condensed. For the sake of illustration we will put it thus—two pints of air are reduced in bulk so as to occupy one pint only. The Greenlander, consequently, where we consume one pint of oxygen consumes two pints; he can, therefore, dispose of double the quantity of carbon which we can do; and what is the result: he seeks for things rich in carbon, he finds it in blubber and seal oil, and these he enjoys, because it is an appetite implanted by the natural conditions which surround him. The European, under like circumstances—I mean consuming a double quantity of oxygen either from exposure to cold or by the action of exercise—can also dispose of a double quantity of carbon; and he also accommodates himself to surrounding circumstances by consuming a larger quantity. I might also point out, how in hot climates the exact reverse is the case, and how disease is readily generated by excesses in diet and drink. Here the quantity of oxygen is reduced, we will say, to one half; we can consequently dispose of only one half the quantity of carbon. In addition to the other hurtful properties of strong drinks, it may be stated that alcohol, the intoxicating ingredient in those drinks, is a *powerful, irritating, narcotico-acrid poison*, and often soon seriously injures the stomach, brain, liver, kidneys, and other organs. When taken even in small quantities, it renders the blood less capable of absorbing oxygen; and it was found by Dr. Prout, that a smaller quantity of carbonic acid gas is thrown off the system. When taken in large quantities, as is so commonly the case, this effect is much increased, while at the same time an enormous quantity of carbon is introduced into the system. Again, the evil is further greatly augmented by the more rapid circulation of the blood owing to the stimulation of the drink; which does not, like healthful exercise in the open air, *occasion at the same time a corresponding acceleration of respiration*: hence the blood passes through the lungs with a very inadequate supply of oxygen, and with a proportionably diminished capacity for adding increased vitality to the animal fibre throughout the frame. Altogether the evils consequent on the use of alcoholic drinks can hardly be overestimated.

I have only one more subject to touch upon—exercise. In regard to this for a certain class of labourers we need say nothing, since they have exercise in abundance, and that too of the best quality, as it is in the open air; but this does not apply to a great class of mechanics and artisans who are confined in close workshops. Here they are infringing great physical laws; they are breathing over and over again their own breath; and when you are told this, you perceive that they are poisoning their blood. Exercise in the open air is the only remedy; and if you will not use that you must suffer the penalty of disease. How different, however, is

the general proceeding of the mechanic. After his day's work, and with blood loaded with carbon, he not only adopts no steps to get rid of it, but he even adds to the mischief by betaking himself for his glass of ale, or his pot of porter, (in other words, and as I have shown you above, for a fresh dose of carbon,) to the public-house; or, if not there, to some crowded room, or theatre, or circus. Here, although he may have recreation, he has not what nature requires—he has not pure air and oxygen to remove the carbon from his system. Now do not suppose I wish to deny the indulgence of harmless recreation to the mechanic; very far from it: I only wish to impress upon him the necessity of considering other circumstances as well, and while he enjoys himself not forget to cultivate his health; and without free exercise and the pure air of heaven to renovate and refresh his frame, he can no more be healthy and vigorous than can the prisoned plants of towns and cities.

My fellow-townsmen, my task is now nearly done. I have shown you on what, I trust, are clear and self-evident grounds, that the sanitary principles which it has been my duty to discuss—namely, the necessity of cleanliness, of ventilation, of temperance—depend on the great physical laws of nature, which can never be long violated without inducing their own punishment; that we do not urge you to their adoption as mere matters of comfort or convenience, but as matters which cannot be omitted without interference with those operations of your bodies by which health is preserved and life maintained. I have avoided intentionally all reference to drains and systems of ventilation, since placing these before you was like exhibiting—

"Dead Sea fruits, which tempt the eye,
But turn to ashes on the lips."

I have, on the other hand, pointed out to you remedies to evils, and means of cultivating health, which are within your own reach, and which it is your own fault if you do not follow. Though you dwell not in regal palaces, you have no necessity to occupy filthy hovels,—though your abodes admit not freely the light and air of heaven, there is no necessity to exclude that which you have,—though you have not the costly baths of the rich and their conveniences, there is no necessity for you to be dirty,—though you wear not superfine cloths and silks, your homely fustians and cottons may be clean and wholesome,—though you sleep not on beds of down, your hard mattress may be pure and fresh,—though you live not on the riches of the land, your food may be plain and wholesome, and certainly uncontaminated with the poison of ardent spirits,—though you ride not in the chariots of the wealthy, you may exercise yourselves on limbs which those lordlings would give their hoards to possess,—though you are poor, you may still be honest, upright, and independent. These are things for which you depend not on governments, nor on the wealthy; these are things within your own reach, and these are the things on which the greatest wealth this earth affords—health and happiness—depend. And yet another observation and I have done, "Contentment is better than riches." Do not suppose that those you deem wealthy are devoid of care. Do not fancy that because they do not labour, they are free from anxieties. Rather contrast your condition with that of the bonds-

man or serf of a past age, or with that of the labouring classes of countries around you at the present time, and see how superior it rises to these. Boast rather that you are a favoured people, and strive to keep the position. Study and cultivate the laws of nature, act in obedience to those laws as the mandates of a powerful and all-wise Creator, and GOD will give his BLESSING—HEALTH and HAPPINESS!

IN addition to the foregoing, we beg to call attention to a very cheap and valuable publication, issued by the Metropolitan Working Classes Association, for Improving the Public Health, entitled, "A Manual of Public Health and Domestic Economy," from which we present the following extracts, at the same time recommending the entire publication as one of special value.—EDITOR.

It unfortunately happens, that in most of the habitations of the labouring classes no means are provided for carrying away the refuse or dirty water. In most of our large towns, especially where the poor reside in rooms three or four stories from the ground, there is great cause of complaint in the trouble and inconvenience to which they are subject on this account. Tired, out of health, or decrepid, it becomes a task almost beyond their power and strength either to bring up sufficient clean water, or to carry away that which is dirty. Hence we find water used for cleansing and washing after it has become filthy from previous use; and from the vessels in which it is retained arise a dampness and bad smell offensive and injurious. Mr. Toynbee states that this is a considerable obstruction to proper cleanliness; the common excuse being,—“We are so knocked up with the day’s work, that the water must wait until to-morrow, when we shall be able to remove it.”

The walls and ceilings of our rooms should be frequently coloured or limewashed to render them wholesome. In New York and other parts of America this is done twice a year. The same practice prevails likewise, to a considerable extent, in the north of England, where the houses of the working classes are regularly whitewashed or coloured before the commencement of each new year. Infectious disorders will remain in houses for a long period without this purification. Dr. Southwood Smith gives evidence of a house in Shepherd’s-court, Bethnal-green, which had become so infected, that different families occupying the rooms in succession had become affected with fever and died; and that it was only rendered pure by the in-

terference of the magistrate, who caused it to be properly cleansed and whitewashed. Limewashing is not only destructive to infection, but it also gives a light and cheerful appearance to the rooms highly beneficial to the inmates. Where the rooms are painted or papered, they should be frequently rubbed over with stale bread, and afterwards well swept down with a clean brush; this will greatly add to the freshness of the apartment by removing all dust and other impurities, and rendering it sweet and clean. Paper for rooms has come into general use, particularly among the better conditioned of the working classes, in consequence of its cheapness and beauty of design and colours; yet it is objectionable in rooms that are in constant use, and especially where cooking is going on, in consequence of its imbibing and retaining the moisture arising in the apartments.

Colouring (in distemper or water-colours) is better and more economical for the working classes than either paint or paper, as it may be done by themselves, and consequently more frequently, at a very trifling expense. A little whitening and size tinted with colour to suit the taste, is all that is necessary. Whitewash for ceilings may be prepared by mixing whitening with water quite smooth, and about as thick as cream; size is added to make it adhesive. If a colour is desired for walls, add as follows:—stone colour, yellow ochre and blue black; buff or straw, yellow ochre; warm tints, Venetian or orange red; blue or greys, indigo or blue-black; pinks, vermillion; greens, indigo and yellow ochre. These staining colours must be used with great care, according to the tints required, and mixed in the whitewash either before or after the size is added. The wall ought to be washed clean previous to recolouring.

Every means should be used to prevent all smoke in the apartments. This will be greatly promoted by the use of the ventilators recommended in the Tract on Ventilation. Nothing is more detrimental to cleanliness than smoke; it penetrates everything, dying the wall, clothing, furniture, and even the persons of the inmates. It is also injurious to health, as it occupies the place of purer air. A clean fire-side adds much to the comforts of home; nothing has a more disorderly appearance than the under part of the grate heaped with ashes, and the hearth-stone black with dirt. How much more cheering is it to see everything bright and clean! The fire-side seems inviting to sit by, and no doubt many a husband and father who now seeks for comfort at the ale-house, would be induced to spend his time at home if these little matters were attended to.

Poetry.

HOME.

A BALLAD FOR EVERYBODY.

I FORAGED all over this joy-dotted earth,
To pick its best nosegay of innocent mirth,
Tied up with the bands of its wisdom and worth,

And, lo! its chief treasure,
Its innermost pleasure,
Was always at Home.

I went to the palace, and there my fair queen
On the arm of her husband did lovingly lean,
And all the dear babes in their beauty were seen,

In spite of the splendour,
So happy and tender,
For they were at Home!

I turn'd to the cottage, and there my poor hind
Lay sick of a fever, all meekly resign'd;
For, O! the good wife was so cheerful and kind;
In spite of all matters,
An angel in tatters,
And she was at Home!

I ask'd a glad mother, just come from the post,
With a letter she kiss'd from a far away coast,
What heart-thrilling news had rejoiced her the
most?
And gladness for mourning,
Her boy was returning,
To love her, at Home!

I spoke to the soldiers, and sailors at sea,
Where best in the world would they all of them
be?
And, hark! how they earnestly shouted to me,
With iron hearts throbbing,
And choking and sobbing,
O land us at Home!

I came to the desk where old Commerce grew
gray,
And ask'd him what help'd him this many a day
In his old smoky room with his ledger to stay?
And it all was the beauty,
The comfort and duty,
That cheer'd him at Home!

I ran to the court, where the sages of law
Were wrangling and jangling at quibble and
flaw;
O wondrous to me was the strife that I saw!
But all that fierce riot
Was calm'd by the quiet
That blest them at Home!

I call'd on the school-boy, poor love-stricken lad,
Who yearn'd in his loneliness, silent and sad,
For the days when again he should laugh and
be glad
With his father and mother,
And sister and brother,
All happy at Home!

I tapp'd at the door of the year-stricken eld,
Where age, as I thought, had old memories
quell'd;
But still all his garrulous fancies outwell'd
Strange old-fashioned stories
Of gladness and glories
That once were at Home!

I whisper'd the prodigal, wanton and wild,
How chang'd from the heart that you had when
a child!
So teachable, noble, and modest, and mild!
Though sin had undone him,
Thank God that I won him
By looking at Home!

And then when he wept, and vow'd better life,
I hasten'd to snatch him from peril and strife,
By finding him wisely a tender young wife,
Whose love should allure him,
And gently secure him
A convert at Home!

So he that had raced after pleasure so fast,
And still as he ran had its goal overpast,
Found happiness, honour, and blessing, at last,

In all the kind dealings,
Affections and feelings,
That ripen at Home!

MARTIN F. TUPPER.

IT IS TOLD ME I MUST DIE.

RICHARD LANGHORNE, a lawyer, was unjustly condemned and put to death as a traitor, in the reign of Charles II. Just before his execution he wrote the following unique and most exquisite poem. In the language of the *Quarterly Review*, "A poem it must be called, though it is not verse. Perhaps there is not in this or any other language a poem which appears to have flowed so entirely from the heart." Without waiting to search out a complete copy, we give it, as we find it, "somewhat abridged:"

It is told me I must die!

O happy news!

Be glad, O my soul,

And rejoice in Jesus thy Saviour!

If he intended thy perdition,

Would he have laid down his life for thee?

Would he have called thee with so much love,

And illuminated thee with the light of his Spirit?

Would he have given thee his cross,

And given thee shoulders to bear it with patience?

It is told me I must die!

O happy news!

Come on, my dearest soul;

Behold thy Jesus calls thee!

He prayed for thee upon his cross;

There he extended his arms to receive thee;

There he bowed down his head to kiss thee;

There he opened his heart to give thee entrance;

There he gave up his life to purchase life for thee.

It is told me I must die!

O what happiness!

I am going

To the place of my rest;

To the land of the living;

To the haven of security;

To the kingdom of peace;

To the palace of my God;

To the nuptials of the Lamb;

To sit at the table of my King;

To feed on the bread of angels;

To see what no eye hath seen;

To hear what no ear hath heard;

To enjoy what the heart of man cannot comprehend.

O my Father!

O thou best of all fathers,

Have pity on the most wretched of all thy children!

I was lost, but by thy mercy found;

I was dead, but by thy grace am now raised again:

I was gone astray after vanity,

But am now ready to appear before thee.

O my Father!

Come now in mercy and receive thy child!

Give him thy kiss of peace;

Remit unto him all his sins;

Clothe him with thy nuptial robe;

Permit him to have a place at thy feast;

And forgive all those who are guilty of his death.

Religious Intelligence.

CONGREGATIONAL SCHOOL, LEWISHAM.

THE following very satisfactory Report of the Midsummer Examination of the Pupils in this Establishment, has been presented to the Committee by the Rev. Messrs. Watson and Ransom, Tutors of the Hackney Theological Seminary:

"July 4th, 1849.

"Having, on the 28th ult., examined the boys of the Congregational school, at Lewisham, in the classics, we present the following as the report of our examination:

"We heard readings, in Latin, in Horace, Virgil, Ovid, Cicero, Livy, Cæsar, Sallust, and the Delectus; and, in Greek, in Homer, Xenophon, the Delectus, and the New Testament; and also examined the Junior Classes in the Latin and Greek Grammar.

"As our examination was not a hurried one, but extended over a space of five hours, we can speak confidently of its results. We perceived considerable diversity of attainment; but even where little knowledge was discovered, there had evidently been great pains bestowed by the masters. Some read with no small degree of taste, both with regard to pronunciation and rendering, and parsed and scanned with very great correctness; they also exhibited readiness in forming the Greek tenses, in analysing compound words, in tracing derivatives to their primitives, and in showing what English words proceeded from certain Latin sources. And some of the juniors acquitted themselves creditably in their answers to questions in Latin and Greek Grammar.

"We believe the boys of the Congregational School would not be disparaged by a comparison with the boys of any other school of similar quality; and while we congratulate the Governors on the extent to which they are realizing the object of their contributions and anxieties, we no less congratulate the esteemed Classical Master on the continued, and, we believe, increased success of his indefatigable labours.

(Signed) "JOHN WATSON,

*"Resident and Theological Tutor of
Hackney College.*

"SAMUEL RANSOM,

"Classical and Hebrew Tutor of ditto."

NEWPORT PAGNELL COLLEGE.

THE Thirty-seventh Anniversary of this important Institution was held in the second week of June. The examination, which occupied the whole of Monday, was conducted by the Rev. W. Alliot, of Bedford, and was highly satisfactory to all who took part in it. The students were exercised in the Hebrew Bible and in the Greek Testament, in the Greek and Latin Classics, in Euclid and in Whately's Logic, and somewhat extensively in the introductory branches of Theology. They were also prepared to be examined in the Ecclesiastical History of the Second and Third Centuries, in Mental Philosophy, and in Astronomy.

A preparatory devotional service was held on Wednesday evening; and on Thursday morn-

ing, a powerful and characteristic discourse was delivered at the Independent Chapel on behalf of the College, by the Rev. T. Binney, from 1 Cor. iii. 3. After the public tea, which took place at an early hour, the friends again assembled in the chapel, and the chair was taken at five o'clock by the Rev. T. P. Bull, when the Report was read, and several addresses were delivered.

The Report stated, that the College had its complement of students, and that the Committee had been compelled to decline several desirable applications during the past year. The Report of the esteemed Tutor, the Rev. W. Froggatt, bore testimony to the great diligence and Christian deportment of the young men in the house. The death of some of the earlier students of the Institution was recorded; and special reference was made to the efforts of the late Rev. W. Chapman, of Greenwich, on its behalf. The only drawback to the prosperity and efficiency of the College arose, as it appeared, from the inadequacy of its funds. The attendance was exceedingly good, and the whole proceedings of the day highly interesting.

It may be added, that an increase of £100 to its income would raise this valuable Institution above all its difficulties. The Committee feel assured, that a knowledge of its general history, of the comparatively large result of its efforts, as well as of its present efficient superintendency, and of its adaptation to the necessities of the church, would tend to its ample and permanent support.

RECOGNITION SERVICES—WARDOUR CHAPEL, SOHO.

ON Wednesday, June 27th, religious services were held in connection with the public recognition of the Rev. Charles Russell, B.A., as pastor of the church and congregation. The introductory devotional exercises were conducted by the Rev. J. C. Harrison, of Camden-town; the introductory discourse, by the Rev. J. Kennedy, A.M., of Stepney; the usual questions were asked by the Rev. J. W. Richardson; the designation prayer was offered by the Rev. J. Robinson, late pastor of the church. A most impressive charge to the minister was given by the Rev. T. Binney; and the sermon to the people was preached by the Rev. T. Jenkyn, D.D. In the evening a discourse was delivered by Rev. W. Brock, of Bloomsbury Chapel. The proceedings of the day were characterised by a spirit of deep seriousness and religious interest. One hundred and forty persons sat down to dinner in the school-rooms, and two hundred to tea. Nearly £100 was collected on the occasion, towards cleaning and beautifying this place of worship.

WESTON SUPER MARE, NEAR BRISTOL.

ON Wednesday, the 18th of July, the Rev. John Barter was ordained as pastor over the Independent church, Weston-super-Mare. The following ministers took part in the services: Rev. Messrs. Sherman, Addiscott, Haynes, Glanville, Quick, and others.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

FINANCE OF THE UNION.—The Committee finds it necessary to renew and press its appeals for the extension and regular payment of those easy annual contributions from churches and church officers eligible for membership in the Union, by which the vigour and usefulness of this fraternal confederation will be so effectually sustained. The success of a free-money qualification for entrance into the Union has been thus far very encouraging. In this way the Union will be defined, consolidated, and supported. The profits of its publication will be made available for purposes of public usefulness. The right of voting in its public assemblies will be ascertainable without dispute or doubt. Two things, however, must be carefully attended to—namely, the constant extension and regular collection of the yearly payments to establish churches and brethren as full members of the Union, and the careful and uniform recognition of the contributing members as alone established in the right of speaking and suffrage in the assemblies. Otherwise the constitution of the Union will remain undefined, and its regulations will be but a dead letter.

FELLOWSHIP OF THE UNION.—This requires to be maintained with zeal and vigilance. The Union was established principally to secure facilities for counsel on the religious interests and welfare of the Congregational Churches of England and Wales, on great questions affecting their cherished principles and objects, on the opportunities presented, and on the efforts required for their influence and usefulness on a wide scale in the church and the world. The Union was designed to cherish public spirit, to generate large views, and to cultivate fraternal love and confidence. There was obvious need for this. The times required it. No federation for such purposes existed. The hearts of many brethren longed for such fellowship. Their judgments were convinced that it could not be inconsistent with any Congregational principles, or dangerous to any Independent interests. An honourable love of freedom might keep churches apart for their several government, but an instinct of love and wisdom must draw them together for fellowship and co-operation. Such was the theory, such the anticipation. Experience has confirmed the truth of these views. But the purpose requires still to be carried forward. Never was this required more than now. Such is the present state of general society, of theological opinion, of genuine piety, of public religious institutions, and of the Christian ministry generally, that every denomination is summoned by the most sacred considerations to strengthen, improve, and guide its efforts with the utmost care. Hence the importance of the assemblies of the Union both annual and autumnal; and hence an earnest and affectionate appeal to all brethren who can possibly accomplish that object to attend the approaching meetings at Sheffield; and to all who attend,

that they would come prepared in thought and heart for rendering the proceedings there as happy and effective as possible.

AUTUMNAL MEETING AT SHEFFIELD.—Great is the desire of the Committee that this occasion should be turned to the very best account possible. By previous thought and prayer; by a preparation for the most practical and important proceedings; by a numerous attendance of brethren; and by a "spirit of faith, of love, and of a sound mind," to pervade all the assemblies; the Committee is most anxious to see the Sheffield meetings not only equal, but exceed any that have been yet held. Most desirable is it, that the visit of the Union to that important town should leave there some happy effects, and carry with it no less after benefits to the Union itself. There, resumed attention must be given to those three very interesting and momentous practical subjects entered upon so advantageously at Leicester in October last: the more effectual support of pastors—efforts for the religious good of the working classes—and improvement of our Sunday-school operations. Further discussions on these subjects will, no doubt, open our views and our way to advanced usefulness. The best thoughts of our best men, the guidance of the inexperienced, the impulse of the energetic, and the labours and prayer of all, will be well bestowed on subjects involving so deeply, not the welfare of our denomination only, but of our common and beloved country. Oh, for a happy and useful meeting at Sheffield!

AFFILIATED SOCIETIES OF THE UNION:—BRITISH MISSIONS, GENERAL EDUCATION, AND DEFERRED ANNUITIES' INSURANCE AID FUND. —These are most important, and never more than now demanded the best thoughts and efforts of the whole denomination. A renewed impulse is needed in British Missions. Enlarged liberality is required. No less is wise and faithful management indispensable. Home, Ireland, and the Colonies! Each word is inspiring! What can we do to cultivate these fair fields? How can we extend, how can we improve our Missions in them? How should we appeal to heaven and earth for the men and the money essential to success in British Missions? Then the General Education movement. This is in a most hopeful state. An energetic Board, excellent Normal Schools, increasing liberality, interest and right convictions everywhere spreading among our churches,—nothing is wanting in this work but to follow up with undiminished, with increased energy, the efforts of the last six months. The aid for insurances to secure annuities in old age, has now come into actual operation. In May last twelve brethren were elected to that benefit. Of those, nine are securely insured in the Government offices. The remaining three are only postponed for a short time, because by the delay, under the peculiar rules of the offices, they can then be more advantageously entered. An auspicious beginning! May it grow on to an extent, and to fruits, by which the old age of many a faithful minister may be secured and comforted!

For the Union, for the denomination, nothing can avail but sound theology and Christian liberty; thought, prayer, and action; revived

piety in both churches and pastors; a faithful witness for truth in a genuine Christian spirit; and confidence, charity, and fidelity within our own fellowship. Who is sufficient for these things? Our hope is in the Spirit poured out from on high.

CONGREGATIONAL BOARD OF EDUCATION.

SINCE its Anniversary in May, this Board has been prosecuting its object with assiduity and vigour.

In order to secure dispatch and the more efficient management of business, the members of the Board have arranged themselves into different Committees, each having its appropriate work; and to these Committees are referred all subjects requiring greater consideration than can be given on the weekly Board meetings, while from them reports are presented requiring confirmation or revision.

The examinations of the pupils, both male and female, took place at the close of last month and the commencement of the present, and were most satisfactory.

The report from the examiners of the female school is here presented.

The report from the examiner of the male school has not yet been received.

REPORT OF EXAMINATION OF FEMALE PUPILS AT ROTHERHITHE.

I examined the female teachers at the Normal School of the Congregational Board, Rotherhithe, on the 22nd of June, 1849. The subjects of examination were English Grammar and Etymology, History, Geography, Arithmetic, the outlines of the Physical Sciences, the Evidences of Christianity, and various portions of the sacred Word. The examination was searching, and I used my best efforts to test the attainments of the pupils.

I have much pleasure in stating, that the result of this examination was exceedingly satisfactory; and that the knowledge possessed by the majority of the pupils far exceeded my expectations. They answered my questions both with accuracy and facility; and they gave abundant evidence, not only of having mastered the subjects which they had studied, but of having acquired that mental discipline which will enable them clearly to apprehend and explain any other subjects to which their attention may be directed. I feel convinced that such a satisfactory exhibition on the part of the pupils could not have been presented, had not their governess, Miss Whitmore, bestowed the greatest pains upon their education; and I congratulate the Committee upon possessing the services of a lady so well qualified for the important position which she fills.

(Signed) WILLIAM SMITH, LL.D.

8, Highbury Terrace; June 28, 1849.

Concurred in by

CLEMENT DUKES, A.M.

Middleton-road, Dalston, July 4, 1849.

Of the pupils who are leaving the Institution, the majority are already engaged for schools in different parts of the country. Those who have as yet received no appointment have been allowed to remain in the Institution for the present, for the purpose of pursuing their studies, and with the expectation of a speedy settlement.

Applications for admission to the Institution at the commencement of the next Session in September, are now being numerously made. During the vacation, which begins in August, these applications will be considered by the Committee on whom this business devolves, and answers to the applications be speedily given.

The Board has had much pleasure in publishing, during the past month, a list of Donations and Subscriptions promised by friends in London and the country; and would take this opportunity both of renewing its expression of gratitude to those who have so kindly responded to its appeal, and of urging those who have not yet done so to favour it with their liberal support.

The work to be accomplished becomes daily more extensive and pressing. The Normal and Model Schools may now be considered as fairly established and actively at work; but while they are vigorously sustained, help ought to be afforded to small schools in the country, which, in many cases, are languishing for want of a little timely assistance. The applications on this point are most urgent and painful. One friend writes, "The school, which is now closed, cannot be reopened unless the Board is prepared to assist." Another, that "the Committee will be obliged to relinquish a work dear to them, and which they have struggled for years to maintain, unless help is afforded." A third, that a "school of 200 children could be immediately gathered, if the Board could assist in the erection of a school-room;" and these are but samples of the appeals constantly being received.

It is hoped, indeed, that the time is not distant when schools, being placed on a better footing than at present, will become self-supporting—a principle of school economics to which the Board is giving its serious attention; but, in the mean time, if funds for the purpose were but available, there is nothing that would more delight the members of the Board, than to be able by small grants to assist the cause of education in distant and destitute localities.

Those who reside in towns or cities have little idea of the difficulties which those have to contend with who are resident in the rural districts.

Destitute of adequate resources; exposed to the influence of bigotry in a thousand forms; opposed on all hands by those who have power to wield; isolated in their position; maligned by adversaries; neglected by friends,—the village labourer, whether in the chapel or the school, demands and deserves the sympathy of his civic brethren; and heartily glad would the Board feel, were it in its power, in some of these cases, to help the right against the might; and while, on the one hand, checking insolent assumption, on the other to bear its testimony to the value of humble and unostentatious work. On this ground, as well as on many others, the Board would renew its appeal for co-operation and spontaneous help. It hopes towards the autumn to resume its system of deputations, which have hitherto proved most valuable.

IRISH EVANGELICAL SOCIETY.

It will probably be in the recollection of the readers of the CHRISTIAN WITNESS, that it was proposed last year to erect four chapels and ten or twelve schools, in connection with the Irish Evangelical Society, in the province of Con-

naught, and some other localities in the sister kingdom. Some further information of the progress of this work should be given to the constituents of the Society than was furnished by the necessarily brief allusion to the subject in the Report read by the Secretary at the public Meeting at Exeter Hall. It is the design of this statement to give the friends of the Society an answer to the inquiry they may very naturally make, "How far the proposed scheme has been carried into operation?"

After maturely considering the plan proposed, the Committee cordially adopted it; and resolved, if sustained by the churches of Britain, to erect the four chapels and ten or twelve schools referred to. They carefully considered the circumstances of each locality specified, and felt convinced, if the effort suggested could be vigorously made, it would be productive of the most important and beneficial results. Under this conviction, they instructed the Dublin Secretary, so soon as other duties would allow, to undertake another journey through Connaught, with the view of selecting the most eligible localities for establishing the intended schools. He was accompanied by Rev. S. Shaw, of Moy, whose intimate acquaintance with some parts of the province, and whose matured judgment and long experience in the service of the Society, pointed him out as eminently qualified for the responsible duties devolved upon him. These two brethren, after minute inspection of the several localities visited, and diligent inquiry of friends resident in the several vicinities, selected twelve spots in which it was desirable to commence school operations with the least possible delay. The Committee regret to state, that circumstances over which they had no control prevented them from adopting all the stations enumerated, which they would most gladly have done. They have, however, the pleasure to announce, that several schools are now opened, and others are about to be immediately commenced; and they have reason to hope that before many weeks have elapsed, they will have the promised "ten or twelve schools" in vigorous operation.

Of the four chapels to which Mr. Smith's paper alluded, one has been deferred indefinitely, in consequence of the unexpected retirement from the station of the young minister, who had been labouring there for some time with an encouraging prospect of success. A second (at Castlebar) is postponed for the present, in consequence of the funds contributed being inadequate for the undertaking. The third (at Sligo) is about immediately to be commenced. An eligible site has been secured in that important town. Plans have been prepared and adopted; and it is hoped, that before this statement is in the hands of the public the foundation-stone will be laid. The Rev. Noble Sheppard, the highly respectable minister of the place, and his friends have raised nearly £700 towards the outlay which will be incurred. This large sum has been contributed by liberal friends of all denominations, and may be regarded as an interesting evidence of the cordial esteem which is cherished for Mr. Sheppard in the town, in which for so many years he has laboured. The remaining chapel is at Kingstown, near Dublin. This important erection is completed, and will be opened in a few weeks for public worship. Kingstown is

the most influential suburb of the metropolis, having a population, it is supposed, of 60,000 souls. It must, therefore, be obvious, that an Independent chapel ought to be found there, and that it should be energetically sustained. The Committee entertain the hope, that the erection of Kingstown chapel will eminently subserve the cause for which the Irish Evangelical Society exists and labours.

Had the amount of contributions solicited by the appeal of last year been obtained, the Committee would proceed with the work thus commenced. But as this is not the case, they have thought it more expedient to complete the chapels at Sligo and Kingstown, and carry on the — schools already opened, and wait for the accomplishment of the entire scheme propounded, until the liberality of their friends will, by their additional contributions, put it in their power to do so. In the meantime, they would commend the cause to the affectionate regards and earnest prayers of the friends of Ireland; entreating them to remember, that the greater her ignorance and misery, the more she needs their sympathy and help! To obtain the amount necessary to effect the work proposed, there were issued from the office about 1500 copies of the Appeal, each accompanied with a letter, earnestly requesting a remittance, however small. Some to whom the documents were sent, kindly responded; a much larger number were unable, for a variety of reasons, to render any assistance; whilst the majority sent no reply at all. This method having failed, Mr. Smith visited several of the larger towns of Yorkshire and Lancashire, to make personal application. He addressed numerous congregations, and was most generously supported by liberal collections. The total amount received or procured since the commencement of the effort, is about £1000.

This sum the Committee have resolved to appropriate to the chapels at Sligo and Kingstown, after deducting expenses, and some small amounts in connection with the general object. They trust this will go far to meet the outlay involved in these two important undertakings. But should a small debt remain on these chapels, they feel assured the congregations for whose accommodation they have been erected, will feel it as well their privilege as their duty to liquidate it as speedily as their circumstances will allow.

COLONIAL MISSIONARY SOCIETY,

ESTABLISHED 1836.

MISSIONARY Societies are essentially limited. They can accomplish something, but not everything. So far they can go, but not further. Their resources are equal to so much, but not to more. This is too often forgotten. Expectations are indulged, and undertakings are entered on in an injurious, almost in a dangerous, oblivion that our resources are limited and fluctuating. This is natural. It arises out of, and is blended with, so much that is good, very good, that it is painful, almost impossible, to censure the excessive ardour. There are no limits in the object; it is immense; it widens and recedes like the horizon. Each advance discovers some new destitution; each success leads on to the necessity of some new effort. The field is the

world—the dark, destitute, suffering world. So we want to do good on a vast scale, and with great speed, proportioned to the extent and urgency of our object. Then we know that all is not done that might be done. Not only cannot we overtake our work, but we cannot draw forth all our energies. Vast numbers who ought to give and pray, do not; very many who ought to work, or even to go, do not. It is perceived that if we would call forth these dormant resources, if we would rouse the needed spirit, zeal rather than prudence must be our counselor. Societies must push on, and venture something; they must incur difficulties. With whatever faults they may be chargeable, they must be kept clear from that of supineness and timidity. Thus our men of zeal, our leaders, must keep in advance of the public: yet not too far in advance; not out of sight; not so a head that the public will not follow; for there are limits. Limits in funds: money is not at command; there is always deficiency. Limits in men: these are not numerous; that is, the right men are out. The right men for Missions are precious; they are special gifts of God. The physical and mental powers, the moral and religious character, the inward vocation, and the entire devotedness, all meeting in one man—rare and wonderful, indeed, is this combination! It is God's work and gift. He has a work to do when he prepares such instruments. He calls, indeed, on his churches to sustain such men when they appear. And to say the truth, they have the call, and obey it, in all such cases. Oh, for these men!—may God send them! Then there are limits on success. The true growth of the Missionary work is by success. When in any colony, in any heathen land, in any destitute portion of England or Ireland, there is right success, then the work should grow. These places should be no longer burdensome on the funds of the Society, which should be left free for other enterprises. These stations should become in their turn Missionary. From them should sound out the word; in them should rise up Missionaries. They should push forward advanced posts into the moral wilderness. What God has done for them, and by them, should be a perpetual source of encouragement to all the supporters of the original Society. We want a book on Missions, founded on the experience of sixty years, on present difficulties, and on future prospects. An honest and a faithful book is wanted, that would acknowledge failures, point out faults, give offence by speaking the truth; and all this not in a fault-finding, but in a fault-lamenting and a fault-correcting spirit. Such a book would be invaluable. What is now wanted is not to move the Missionary spirit by appeals derived from the object. That has been done. The thing now wanted is to convince and animate friends, by showing that our operations are vigorous, our plans wise, our success encouraging, our failures instructive, not disheartening. Difficulties, not to say disappointments, in Colonial Missions are acknowledged. At the outset some mistakes were made. How should it have been otherwise? Some discoveries have since been made. Thirteen years of labour and experience would otherwise have been thrown away. Still it is a necessary, noble, and hopeful work. A hundred years will work wonders in Canada, Australia, and the Cape of Good Hope.

We are now sowing the "handful of corn" in these lands, the fruits of which will then "shake like Lebanon."

But the *now*, not the hundred years hence, requires present practical attention. This year will be a testing year with the Colonial Society. Friends of that sacred cause, your heedful attention is most respectfully asked. Abounding liberality will be needful. Your Society is just out of debt. Only just. The unusual amount of £500 in legacies received last year, alone enabled the Committee to meet all claims, and present a clear balance-sheet. Three thousand pounds must be obtained this year in contributions. A debt, a dismal and injurious debt, will be inevitable. And there is great opportunity, great encouragement.

CANADA.—Throughout vast Canada the Mission work goes forward through all difficulties. In some stations more vigorously, in others more fully; but still progress and advance are certain, visible, and cheering. In the Toronto Academy some valuable young brethren are receiving instruction. In many important stations the Missionary brethren are successfully witnessing for truth, liberty, intelligence, virtue, and genuine godliness. Mr. Wilkes is cheered by the kind liberality of friends in the parent land, by whose generous contributions his chapel difficulties, if not quite removed, will be much lightened, and he will return to Montreal strong and free for renewed exertions. At present, indeed, the colonies are depressed in their secular interests. But these will rally. The struggle for representative government promises to be successful in them all. They will be the new nations of the earth. Let them have our principles, our blessed principles: not popery, not superstition, not Stateism—but pure Bible Christianity. This will be their salt—this their light.

NOVA SCOTIA AND NEW BRUNSWICK.—Here the work is very arduous. Halifax and St. John's, Yarmouth and Liverpool, Sheffield and Musquodoboit, all require to be strenuously aided. We must not forsake or fail our beloved brethren Tomkins, Heudebourck, Mackay, and Porter. Chapel debts, failing trade, and violent opposition press heavily on them. There are no holiday stations. It is just now a crisis with them, as indeed with the colonies themselves. But this difficulty overcome by patience and vigour on their part, by sympathy and aid on ours, and we shall reap joy of our work and of our troubles.

AUSTRALIA.—From Sydney Dr. Ross sends good tidings. This has proved the most successful of all the movements of the Colonial Society. Dr. Ross writes on the 28th February last, that when his friends, just previous to that date, celebrated the tenth anniversary of his arrival in Sydney, they joyfully contributed more than enough to liquidate all remaining debt on their new and noble chapel to the amount of about £800. And amidst their joy at their own liberation thus accomplished, they meditated the design of assisting Mr. Beazley as soon as possible in a similar effort. This second church numbers forty-five members; and its pastor is greatly esteemed and beloved in Sydney. Letters from Mr. Strongman, dated 15th January last, announce his safe arrival in Adelaide, where he found beloved Mr. Stowe in health, honour, and usefulness.

Theology.

CHARACTER OF CHRIST.

THE character of our Lord, as delineated in the four Gospels, has been justly regarded as furnishing a peculiarly forcible and concentrated argument for the divinity of his mission, and has been usually ranked under the head of internal proofs, as belonging to the subject-matter of revelation itself. In like manner, as under preceding points, the nature of the argument will be more perfectly appreciated by the experimental Christian. With his own character, in a measure, assimilated to that of his great Exemplar, he will be able best to understand and to sympathize with the mind of the Redeemer, and will receive most deeply the conviction that his virtue was more than that of unaided human nature—was more than that of any heaven-taught though still imperfect human being.

Yet, pre-eminently important as the topic is as a part of internal evidence, it admits not of such enlargement as might be anticipated, with relation to that speciality of aspect which Christian experience gives it. For this two reasons may be assigned. The first is, that although the Saviour appears to the true believer an object of unspeakably greater interest than to any mere natural admirer of abstract moral beauty, and is, in his heart's esteem, the "chief among ten thousand," yea, "altogether lovely," yet this enhanced admiration arises as much from what the Christian believes, as a distinct matter of faith, concerning Christ, as from the manifestations of character presented in the facts of the evangelical narratives. Now, it must be seen that a peculiarity of feeling founded upon faith cannot bear testimony to a superiority of moral excellence still to be determined, and which, professedly presenting historic proofs, appeals to our judgment on the point of their validity. To explain a little farther: it is the faith of certain doctrines and facts concerning Christ which gives foundation to the Christian's peculiar affections; faith in his Godhead, his incarnation, his atoning work, his unparalleled love therein implied, the infinite obligations of the believer, and the personal relation into which he has been brought to his Redeemer. Now, such matters of belief do themselves stand in need of support, and are held upon the ground of whatever proves Christianity to be true: consequently the affections they awaken, and the enhancement of the Christian's estimate of the recorded manifestations of Christ's character, cannot contain in themselves proof of their own truth. The divine perfection of virtue which the Christian attributes to the Saviour is rather a matter of faith than of positive perception; for, although he can discern nothing but virtue in the words and actions attributed in the inspired narrative, he dares not constitute himself an infallible moral judge; nor has he any ground but inspired declarations for believing that He who did no sin was also incapable of any. From a large proportion, therefore, of the elements of that profound and devoted admiration with which the Christian regards the exalted Son of God, no light can proceed in scrutinizing the actual delineations of the sacred page as a source of evidence.

The second reason for the believer having less of special advantage in the present case is, that the traits delineated in the New Testament exhibit such unrivalled moral excellence, that the superiority can be seen without the help of regenerate perceptions. It is such as excites the wonder and challenges the admiration of all who have reflection enough to be capable of appreciating character. Even the unbeliever may so far lose sight of the condemnatory contrast to his own short-comings which perfect holiness presents, as to discern in Christ the highest model of virtue which the world has ever looked upon,

and do homage to the originality and exquisite harmony of virtue exhibited in the Prophet of Nazareth; nay, may feel "almost persuaded" to concede his mission from above. We shall not easily find a more eloquent eulogium on the character of Jesus than is presented in the oft-cited words of Rousseau: "Where," says he, "could Jesus learn among his compatriots that pure and sublime morality of which he only hath given us both precept and example? Do we find that he assumed the air of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness and without ostentation? Socrates, in receiving the cup of poison, blessed, indeed, the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God!"

Notwithstanding our admissions on this point, there will be, we apprehend, in a mind possessing the sensibilities of the Christian, a keener and more sensitive perception than in others of the superiority of the Saviour's character; a perception not resolvable into faith or imagination, but flowing from a more perfect moral sympathy with the mind of Christ, and issuing in a more decided mental conviction, which rests on real evidence, however impossible it may be to unfold that evidence in words.

Take into view, for instance, that particular characteristic of the example of the Saviour, which is perhaps rather a pervading element of all his excellences than itself a distinct excellence—his absolute opposition to sin in every form. Who will cordially approve of this as he who has had the same principle of opposition formed in himself? With all the admiration which even the natural mind may feel constrained to render to the character of Christ, there is a purity of holiness visible, a certain unapproachableness of virtue, which contrasts with the conscious imperfection of the contemplating mind, and produces a feeling of repulsion interfering with the cordial homage of the heart. Just as we saw that the unreconciled man could not love the holiness of the law of God, so there is a real, though, it may be, an unacknowledged hostility to the holiness of Jesus, which all that is conciliatory in his benevolence fails to pacify. But in the believer the war with holiness, even in its most perfect idea, in its highest requirements, whether formal or constructive, has for ever ceased. His fears being removed and his tastes changed, he can love even absolute perfection, feel all the force of its celestial attraction, and discern, in this peculiarity of the Saviour's character, the stamp of its divinity.

Again; will not one who is heavenly-minded be struck with that freedom from earthly tastes which was so pervading a feature of the mind of Jesus, that affinity of soul with celestial things which seems native in him, exemplified in no other human being in any similar measure, and in exquisite accordance with his declared nature, origin, work, and destiny? This trait of character appears too all the more accordant, in that his words and actions were at the same time in equally just harmony with his earthly condition.

Again; when we take into view that allotment to a work of sorrow, which gave a complexion to the whole life of Jesus, visible in his words and actions as recorded by the evangelists, other connected traits of character come at the same time into view, by which he is distinguished from all human beings, and which are also in exactest harmony with the nature and work ascribed to him. He appears at once to have experienced mental sufferings very different from those of other teachers of wisdom, and to have sustained these in a different

manner. We see ever present to his mind a solemn presentiment of his self-sacrificing death; we perceive the keenest moral sensibility to sin around him, and at the same time to the wrong and shame heaped upon himself: but he sustained these with a fortitude exempt from all weakness; yet so sustained them as that the supporting principle appeared not a courage and hardihood of his physical nature, but of high moral endowment. How correspondent was this, too, with the nature ascribed to him; how superior to what we see in all other men!

Again; he who understands the supreme devotion to God inspired by the Gospel, will discern a transcendent perfection of piety in the spirit and conduct of the Saviour, and will see that the measure of divine virtue was in this respect complete in him. His words and actions are all pervaded by it; his habit of prayer indicates it; his recorded supplications themselves are wonderful examples of it. It is remarked by Paley on this subject, that we find in Christ "no impassioned devotion." The observation is just, if understood of the ordinary indications of passion; and when so understood, it strikes us as an example of remarkable accordance between the characteristic manifestations and Christ's state and nature. The usual language of passion implies a disproportioned movement of the several elements of the mental system, an exaltation of the feelings to a point beyond the rise of intellect: but when the whole mind is carried fully on in harmony, the excitement has a depth and equability which wears a certain aspect of calmness, though at the highest possible distance from insensibility. This, too, was in profoundest harmony with the attributes ascribed to Jesus. His absolute faith in God; his certainty that his prayers would be answered; his sublime and wide comprehension of the great subjects of his petitions, presenting all things to his view in their due proportion; his prescience of things not attained, securing the union of intense desire with patient waiting for their future realization; all concurred to preclude that perturbation which indicates itself in vehemence of expression. The two things, therefore, were reconciled—calmness of language and depth of passion. And even when that passion was so intense as to be denominated, in the language of the historian, "an agony," causing his "sweat to be as drops of blood falling to the ground," uttering itself in the ears of his Father in "strong crying and tears unto him that was able to save him from death," still the language in which it is embodied has an affecting character of calmness, the calmness of highest mental and moral power: "Father, if it be possible, let this cup pass from me; yet not my will, but thine be done." In all the representations of the mysterious subject of the Messiah's prayers, and deadly conflict with suffering, given by the untaught evangelists, we see a surprising correspondence between the external manifestations described and the real case of the most exalted conceivable character passing through the greatest possible occasion.

Farther; he who knows something of that meekness of spirit which the Gospel inculcates, and the difficulty of exercising it in circumstances of varied trial, will discern a consummate beauty in the exhibitions of this virtue that occur in the life of Jesus. The patience and dignified sweetness of temper with which he endured provocations, viewed in connection with his sensibility to the malignity of the provocations themselves, indicated in his just and solemn severity of reproof, must strike the mind as presenting a higher than imperfect excellence.* The humility of the Saviour will appear equally wonderful and perfect to one in whom that evangelical sentiment has been formed. We see him at once exempt from every perceptible admixture of that elation which rises, in one form or other, in every human breast; and at the same time possessed of the most exact estimate of his own pure virtue, and of his

* See particularly *John* viii. 21—58.

rights to consideration as a man, as the great benefactor of mankind, as a messenger from above, accredited by miracles, and signs, and mighty deeds, and already partially revealed in his high claim to be called the Son of God. Here again the Christian will discover perfect harmony between the appearances and the reality.

Again ; we see, proportioned and harmonized in him, a severe abhorrence of sin, and a spirit of pitying forgiveness and goodness towards sinners. The adjustment of these sentiments in the words and conduct of our Lord appears perfect. He who has a Christian's sensitiveness to the evil of sin, sees how truly the denunciations uttered on various occasions by our Lord corresponded with its desert, and with the pure impulse of a spotless mind ; while, at the same time, without the least approach to palliation and connivance, he granted a free access to the most sin-laden offenders, and opened a commission of mercy. How remarkable a union and proportion are here, of very opposite sentiments !

Equally perfect appears his consecration to his high spiritual work. No self-surrender or self-renunciation could be more complete than his. His deep absorption in his work as one of transcendent interest ; his resignation of life and every energy to the will of God and the cause of man ; the concentration of all his thoughts and feelings to one end, and that just such an end as corresponded in magnitude to the energies expended on its accomplishment ; all this appears in the same harmony as the rest with the reality of the Saviour's character.

The general principles thus applied might be extended to other points. The contemplative mind, aided by the sensibilities that Christian experience imparts, will discern in each feature of the Saviour's character, as delineated in the Gospels, an entire accordance with the nature, condition, and work ascribed to him in the system of revelation ; and an equally perfect harmony, the consequence of the former, of all these features with each other. This harmony of character is a striking evidence to the mind perceiving it, that the virtue, of which all was a development, was itself perfect and supernatural. The manifestations must be traced to a source as perfect as themselves ; and how can we find that source either in the mere fallible nature of one single human being, or in the conceptions of several writers endeavouring to feign a character, differing, by the very supposition, from their own, and from that of all mortals ? *

SOLOMON'S PORTRAITURE OF OLD AGE, ANATOMICALLY CONSIDERED.

ECCLESIASTES xii. 8, 6.

Ver. 3.—“In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.”

Ver. 6.—“Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.”

HARTWELL HORNE, in his “Introduction to the Critical Study of the Holy Scriptures,” says, “The admirable delineation of old age by Solomon, in Ecclesiastes, is perhaps one of the finest allegories in the Old Testament. The inconveniences of increasing years—the debility of mind and body—the torpor of the senses, are expressed most learnedly, and elegantly, indeed, but with some degree of obscurity,

by different images derived from nature and common life ; for by this enigmatical composition, Solomon, after the manner of the oriental sages, intended to put to trial the acuteness of his readers. It has on this account afforded much exercise to the ingenuity of the learned, many of whom have, differently, it is true, but with much learning and penetration, explained the passage.”

* From Rev. G. Wardlaw's new Work, for a notice of which see our Review Department.

I find most commentators differ in their explanation of some portions of these beautiful verses; other parts are so obvious that any cursory reader may understand them at once, such as "the keepers of the house"—*the hands*; "the grinders," or, as Myles Coverdale, in his Bible, calls them, "the millers"—*the teeth*; "they that look out of the windows"—*the eyes*. I have read also, but with little satisfaction, the celebrated work, entitled, "King Solomon's Portraiture of Old Age," by John Smith, M.D., published in 1666.

King Solomon excelled in knowledge of various kinds, and in wisdom more than any of his contemporaries, or those who had flourished before him. It is written in 1 Kings iv. 29, "And God gave him wisdom and understanding, exceeding much; and largeness of heart, even as the sand that is on the sea-shore."

It appears, in the description which Solomon gives of old age, that he excelled in the knowledge of the human frame, and that he was not only acquainted with the anatomy, but the physiology and pathology, the structure, the functions, and the diseases of the human body. He very beautifully illustrates some of those subjects in poetical language, and so exact are the similitudes, and so free from fancy, that the informed reader may plainly see the beautiful realities in the figures made use of by the illustrious writer.

My attention was first directed to the subject from hearing ministers from the pulpit explain the passage, "the strong men shall bow themselves," as the thighs and legs of the human body bowing from age. Various commentators have also formed the same opinion upon the text. I have copied the following from various commentaries:

"The legs and thighs, which, as strong men, support the body, seem in old age to bend under its weight."—*Scott's Commentary*.

"The legs and thighs, which used to support the body and bear its weight, bend, and cannot serve for labour, as they have done, and are soon tired."—*Henry's Commentary*.

"The legs become feeble, and unable to support the weight of the body."—*Adam Clarke's Commentary*.

"The legs become feeble, and unable to support the body."—*Mr. Greenfield, in Bagster's Bible*.

"It takes in thighs, legs, and feet, which are the basis and support of the

human body, and are strengthened for the purpose, having stronger muscles and tendons than other parts of the body; but these, as old age comes on, are weakened and distorted, and bend under the weight of the body, not being able, without assistance, to sustain it."—*Gill's Commentary*.

"As an incurvation of the spine is one of the infirmities of old age, some think that the vertebræ of the back are here meant; but it seems more probable that the lower limbs, which bow and totter beneath the aged, are denoted."—*Kitto's Pictorial Bible*.

But to these interpretations I have decided objections. Every anatomist and physiologist knows that the legs and thighs do not bow themselves at an advanced period of life; but that, on the contrary, the bones become more brittle and firmer, and not capable of being bowed, from a diminution of gelatine, and an increase of phosphate of lime. The strong men named by Solomon are evidently the twenty-four vertebræ forming the spine.

Like Hogarth's line of beauty, the spine has beauty and strength combined. John Bell, the anatomist, justly says, "Nothing can be more beautiful and surprising than its mechanism. Nature has established the most opposite and inconsistent functions in one set of bones; for these bones are so free in motion as to turn continually, yet so strong as to support the whole weight of the body; and so flexible as to turn quickly in all directions, yet so steady within as to contain and defend the most material and the most delicate part of the nervous system."

Between each of the vertebræ is a soft, pliant, and very elastic substance, which anatomists call the intervertebral substance; it yields to whichever side we incline, and it returns in a moment to its place by a very powerful resilience. This perfect elasticity is the chief characteristic property of this intervertebral substance, whose qualities indeed are best explained by its uses; for in the bendings of the body it yields in a very considerable degree, and rises on the moment that the weight on the force of the muscles is removed. In leaping, in shocks, or in falls, its elasticity prevents any harm to the spine, while other less important joints are seriously injured or dislocated. During the day it is continually yielding under pressure, so that we are nearly an inch taller in the morning than at night.

We are shorter in old age than in youth. From a decrease of muscular strength, an aged person inclines his body forward; consequently the anterior part of the intervertebral substance is daily more pressed upon than the posterior part of the same substance. Such unequal pressure produces in time a gradual absorption of the anterior portion of the intervertebral substance, diminishing the actual substance itself, making it permanently thinner than the posterior portion; consequently, the anterior column of the spine is shortened, and the body is made to bow forwards. This is truly the strong men "bowing themselves;" the vertebrae are the strong men, and their bowing is clearly demonstrated by the loss of the anterior part of the intervertebral substance.

I have repeatedly admired the profound knowledge of the human frame displayed in this chapter, with its great beauty; but if I were to look upon the strong men which bow themselves as the thighs and legs, it would at once lose its interest, having no physiological truth to support or explain it.

That the knees do bend in old age is very apparent, but this not from the weight of the body, but in consequence of the spine being bent: as a natural consequence, the knees bend to preserve the centre of gravity, to facilitate walking, and to prevent the person from falling forward. But in cases where the spine has suffered no curvature, the individual walks erect, even to extreme old age.

Ver. 6.—"Or ever the silver cord be loosed, or the golden bowl be broken."

"THE GOLDEN BOWL."—In *post mortem* examinations of the brain of old people, after the removal of the *dura mater*, (the outermost membrane of the brain,) I have observed the beautiful *golden* appearance of the whole external surface of the *pid mater*, which covers the brain. Sometimes I have seen it of a shining bronzed colour; at other times of a mixture of red with bright yellow. In both these states it might be very correctly compared to a "*golden bowl*," as to both shape and colour. The golden colour would not be so applicable as a description for younger subjects, it being more of a light grey tint. "*Broken*."—In old age the arteries become hardened, and contracted, and obliterated, causing other blood-vessels to become gorged, and turgid, and permanently enlarged. The circulation of the blood is interrupted, and there is occasioned a morbid or dis-

eased softening, which is not unfrequently succeeded by an effusion of serum, or the blood-vessels burst, and "*the golden bowl*" is "*broken*." The blood or serum thus effused on or within the brain causes compression of its substance, or of the *medulla oblongata*, the commencement of the spinal marrow, which is a continuation of the brain. The spinal marrow is beautifully designated in this passage as the "*silver cord*," for it is a band or lace distinguished by a white, shining, silvery appearance, and it passes through the bony cavities of the twenty-four vertebrae composing the spine. "*Loosed*,"—Congestion, effusion, or rupture of the vessels of the brain causes compression from effused blood or serum, occasioning a sudden loss of sensation and motion, producing apoplexy or paralysis, the first causing instant death, when the pressure is upon the *medulla oblongata*, when the cord becomes loosed wholly; or the second, where the cord is partially loosed, when effusion takes place in one of the hemispheres of the brain, producing paralysis of the opposite side of the body; and the patient frequently, during life, drags along with him, as it were, a living death; thus, according to the graphic language of Scripture, "*the golden bowl is broken, and the silver cord is loosed*."

"The pitcher broken at the fountain, or the wheel broken at the cistern."

"*The pitcher*"—the right ventricle or cavity of the heart. The blood, having circulated through the whole of the body, and having supplied the various organs and performed its offices, returns carbonized, colder, darker, and more impure than when it went forth, and is conveyed through the two *venae cavae*, into the right auricle of the heart, and from thence propelled, by the muscular contraction of the auricle, forcibly into the right ventricle of the heart, "*the pitcher*," and "*broken*," from its being the cavity of the heart; perhaps most liable to be broken, owing to the thinness of its walls, the right ventricle being no more than one-third in thickness compared with the left, it only requiring sufficient muscular power to perform the lesser or *pulmonic circulation*, that is, the circulation of the blood through the lungs.

In old people, from the structure of the heart being frequently disorganized in this part by disease, it becomes ruptured or broken; the blood is poured out into the pericardium, the bag containing the heart, and the patient dies immediately.

One of the earliest instances I have noticed on record was George II. In Hume and Smollett's History of England we read, "Died, George II., aged seventy-seven years. When the cavity of the thorax or chest was opened, and inspected by the serjeant-surgeon, he found the right ventricle of the heart actually ruptured, and a great quantity of blood discharged through the aperture into the surrounding pericardium, so that he must have died instantaneously, in consequence of the effusion." This was thought then a unique case, but this must have arisen from the less frequent occurrence of *post mortem* examinations at that period, in which, not a century ago, morbid anatomy was in a very imperfect state, compared with its present condition of high improvement. Even in our time it has been seldom thought necessary to resort to examinations after death in very aged people. A relative of my family, aged seventy-six years, died from the same cause a few years ago.

"*The fountain.*"—The pulmonary circulation, or the circulation of the blood through the lungs, forms the most perfect specimen of a fountain which can be imagined. By the muscular contraction of the right ventricle of the heart the blood is propelled through the mouth of the fountain, which is the commencement of the pulmonary artery, emerging immediately from the right ventricle, or "*pitcher.*" It then divides into two branches, one to the left and the other to the right lobes of the lungs; they then divide and sub-divide into thousands and tens of thousands of smaller branches of arteries, which terminate in the capillary vessels distributed on the delicate air-cells of the lungs. The blood conveyed in these vessels is exposed, in inspiration, to the action of the atmospheric air, which purifies the blood by communicating a fresh supply of oxygen, which unites with the carbon of the blood, and is then expired in the form of carbonic acid gas. Thus the dark venous blood, changed into a beautiful crimson colour, is adding a warming and vivifying principle to it; it is then returned by the anastomosing and uniting branches of thousands and tens of thousands of veins, terminating ultimately into four veins, which enter the left auricle of the heart, completing the pulmonary circulation, and forming a most entire and beautiful crimson fountain of life.

"*Cistern.*"—The blood having entered the left auricle of the heart stimulates it

to contract, and the blood is forced into the left ventricle, or "*cistern,*" very properly denominated, it being the receptacle for the living blood, which has to supply the whole house we live in—the body.

"*The wheel.*"—The blood is then propelled by the strong muscular power of this ventricle into the *aorta*, or "*wheel,*" which arises from the left ventricle, or "*cistern.*" This part is most subject in old people to be "*broken,*" having often diseased valves, ossifications, and aneurisms. Through this artery the purified blood is conveyed, by a countless number of branches of arteries, to the extremities and the whole system of capillary vessels, into the various organs destined for the different secretions, such as the saliva of the mouth, the gastric juice of the stomach, the bile of the liver, all and other secretions of the body. It imparts warmth, animation, vigour, and substance to the whole frame; builds up what may have been broken down, and carries off all useless materials. After the blood has performed its work, it is returned by innumerable veins, which terminate in the two *venæ cavæ* before named, so completing the larger or *systemic circulation.*

JOHN HIGGINBOTTOM, F.R.C.S.

Nottingham, Aug. 9, 1849.

REJOICING IN HOPE.

It is no easy matter to "rejoice always." Sin, sorrow, and suffering, are so intimately acquainted, in some way or other, with everything with which we have to do, as to make it seem a paradox to speak of rejoicing withal.

We would not stay the tears of the penitent sinner grieving over his transgressions; we should hesitate to check so natural and appropriate expression of repentance, and question the wisdom and kindness of the man who should tell him he wept without cause. We take a different step: we tell him not to dry his tears and *then* look, but we tell him to look *through* his tears at the bleeding Sacrifice, the promised pardon, the encouragements and prospects, the good hope through grace; and we say then, "Rejoice."

We would not stem the gushing torrents of an overcharged sorrowful soul, nor repress the overflows of nature's fountains—meet outlet and cordial relief this for the poor spirit's sorrow. Sorrows

come as surely as the hours of night succeed the hours of day; they come unbidden; they come unwelcomed; frequent guests at the table; often sharers of our sleeping hours; compassing and crossing our pathway continually,—we are, in our small measure, men of sorrows; we are born to trouble: still here we say, “Rejoice—rejoice in hope.”

See that strong man, on whom some secret worm is preying: his pain is strong too, his anguish is great, he knows not where to turn; and yonder silent, sickly, suffering one, who is gradually moving to the tomb, whose slow affliction hastes not in fulfilling its bidding,—see yon racking brain, the mental agony of hopes and prospects, plans and pleasures blighted; and that martyr for the truth, whom cruel hands are torturing; and other sufferers,—to all we say, “Rejoice—rejoice in hope.”

Hope always dwells on earth; she has no other home. She walks not the dreary passages of the world of woe; she administers no soothing cup for the eternal, quenchless thirst; she slakes no everlasting burnings; she destroys the misery of no ever-gnawing worm; remembered, but never seen, hell’s concave would re-echo with one welcome shout, should the spirits of the lost see her there. She visits not the threshold where despair stands keeper at the gate. She treads not the holy City, the new Jerusalem; she cannot sweeten the sweet waters of the crystal river; her ray of light is invisible where there is no night, and the bright sunlight is never needed. She has no balm where the leaves of the tree of life are for the healing of the nations; no comfort where there will be no more death, neither sorrow, nor crying, nor pain. She is often at the gates of the golden city, she often sees those pearls; but beyond them she never goes.

Her mission is on earth; a long and glorious mission,—a kind and soothing

mission. She has to do with the sons of men, if they would but keep her company. But she has her choice; she hath not a blessing for all; she is a broken reed under the weight of the false ones. She knows her Master’s friends; these she accompanies along their earthly course till they reach the end. She has her instruments and cordials always with her. In the darkest night she can illumine the pathway; the spirit most deeply wounded shall find her *very soothing*. In the misty twilight she can show the sun in his glory; and to the troubled soul she can ever administer some of the “peace which passeth all understanding.”

We say to the sinner, “Rejoice in hope,”—hope exhibits pardon through Christ crucified; God reconciled through the death of his Son; the justification admitted; the sanctification by the Spirit progressing day by day,—heaven, happiness, and home, the final reward.

We say to the sorrowful, “Rejoice in hope,”—hope points to better times, to brighter prospects, to seasons of joy and pleasure;—it points, too, to a sorrowless state, where God shall wipe all tears away, to a place of rest in the bosom of Jesus, to the name recorded in the Lamb’s book of life, to the throng where joy and praise fill every breast, to the prepared place in the Father’s mansions.

We say to the sufferer, “Rejoice in hope.” Hope points to the verse, “Though our outward man perish, yet the inward man is renewed day by day.” It tells of afflictions working out “a far more exceeding and eternal weight of glory;” it made the Apostle write, and leads many a Christian to say, “We know if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens.” It says, “There shall be no more pain;” the weary will be at rest. “Rejoice in hope;” again I say, “Rejoice!” T. T.

Scripture Scenes.

RIVER JORDAN AND THE DEAD SEA.

AN expedition has lately been made to the River Jordan and the Dead Sea, by W. F. Lynch, of the United States Navy, who, having completed his work at Vera Cruz, in May, 1847, and having nothing else to do in those parts, solicited permission of his Government to circumna-

vigate and explore the Dead Sea, which was granted, with all the means necessary to the proper discharge of the arduous duty. Never, perhaps, was any expedition better fitted out: arms, ammunition, instruments, tents, flags, preserved meats, cooking utensils, with air-tight gum-elastic bags, to be inflated in

the event of the boats being destroyed. Great care, too, was taken in the selection of the men who were to conduct the perilous experiment. Ten vigorous young men, American-born, were appointed to the honour, each of whom was required to give a pledge of abstinence from all intoxicating drinks; and the Commodore states, that "to this stipulation, under Providence, is, perhaps, to be ascribed their final recovery from the extreme prostration consequent on the severe privations and great exposure to which they were unavoidably subjected." The most terrible foe to be encountered in the business was fever, which cut off Castigan and Molyneux; and hence no scheme was ever planned to explore the Dead Sea that did not end fatally; for all who survived the calamity were plundered or murdered by the Arabs. It deserves, indeed, to be noticed, that these things took place so recently, that the sword of the destroyer had scarcely been sheathed, and his spear ceased to quiver, when these brave Yankees offered themselves as fresh victims, if it should so turn out, and pursued their adventurous way till they reached the Dead Sea—the Sea of Sodom—upon whose pestiferous bosom they spent the long period of twenty-two nights. The following is given by Lieutenant Lynch as the result of the expedition:

We have carefully sounded the sea, determined its geographical position, taken the exact topography of its shores, ascertained the temperature, width, depth, and velocity of its tributaries; collected specimens of every kind, and noted the winds, currents, changes of the weather, and all atmospheric phenomena. These, with a faithful narrative of events, will give a correct idea of this wonderful body of water as it appeared to us.

From the summit of these cliffs, in a line a little north of west, about sixteen miles distant, is Hebron, a short distance from which Dr. Robinson found the dividing ridge between the Mediterranean and this sea. From Beni Na'im, the reputed tomb of Lot, upon that ridge, it is supposed that Abraham looked "toward all the land of the plain," and beheld the smoke "as the smoke of a furnace." The inference from the Bible, that this entire chasm was a plain sunk and "overwhelmed" by the wrath of God, seems to be sustained by the extraordinary character of our soundings. The bottom of this sea consists of two submerged plains, an elevated and a depressed one; the last averaging thirteen, the former about *thirteen hundred* feet below the surface. Through the northern, and largest and deepest one, in a line corresponding with the bed of the Jordan, is a ravine, which again seems to correspond with the Wady el-Jeib, or ravine within a ravine, at the south end of the sea.

Between the Jabok and this sea, we unex-

pectedly found a sudden break down in the bed of the Jordan. If there be a similar break in the water-courses to the south of the sea, accompanied with like volcanic characters, there can scarce be a doubt that the whole Ghor has sunk from some extraordinary convulsion, preceded, most probably, by an eruption of fire, and a general conflagration of the bitumen which abounded in the plain. I shall ever regret that we were not authorized to explore the southern Ghor to the Red Sea.

All our observations have impressed me forcibly with the conviction that the mountains are older than the sea. Had their relative levels been the same at first, the torrents would have worn their beds in a gradual and correlative slope; whereas, in the northern section, the part supposed to have been so deeply engulfed, although a soft, bituminous limestone prevails, the torrents plunge down several hundred feet, while on both sides of the southern portion the ravines come down without abruptness, although the head of Wady Kerak is more than a thousand feet higher than the head of Wady Ghuweir. Most of the ravines, too—as reference to the map will show—have a southward inclination near their outlets; that of Zerka Main or Callirohoe especially, which, next to the Jordan, must pour down the greatest volume of water in the rainy season. But even if they had not that deflection, the argument which has been based upon this supposition would be untenable; for tributaries, like all other streams, seek the greatest declivities, without regard to angular inclination. The Yermak flows into the Jordan at a right angle, and the Jabok with an acute one to its descending course.

There are many other things tending to the same conclusion; among them the isolation of the mountain of Usdum; its difference of contour and of range, and its consisting entirely of a volcanic product.

But it is for the learned to comment on the facts we have laboriously collected. Upon ourselves the result is a decided one. We entered upon this sea with conflicting opinions. One of the party was sceptical, and another, I believe, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record with diffidence the conclusions we have reached, simply as a protest against the shallow deductions of would-be-unbelievers.

It was to be expected that in such a narrative some reference would be made to Lot's Wife, and the pillar into which she was turned, and of which tradition has said so much in confirmation of the Sacred Scriptures. Now, it comes clearly out in the Narrative of the expedition, that there is, in the locality, to this hour, a pillar of salt, which appears to have been the basis of the tradition. Of the origin of this pillar, of course, nothing can be affirmed with certainty. One thing only is beyond dispute—it is in the locality of the terrible visitation; it is, therefore, possible, abstractedly con-

sidered, that the body of the unhappy woman might have been its basis, but for the circumstance that the pillar is upon a hill, while it appears from the Scriptures that the hand of the Lord fell upon Lot's Wife in the plain. The Lieutenant describes the pillar as follows :

To our astonishment, we saw, on the eastern side of Usdum, one-third the distance from its north extreme, a lofty, round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, encrusted with salt, and a short distance from the water covered with saline fragments, and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop or buttress connects it with the mountain behind, and the whole is covered with debris of a light stone-colour. Its peculiar shape is attributable to the action of the winter rains. The Arabs had told us, in vague terms, that there was to be found a pillar somewhere upon the shores of the sea; but their statements in all other respects had proved so unsatisfactory, that we could place no reliance on them.

The pillar was sixty feet high, and forty feet in circumference. Another member of the expedition has given the world his views of the matter as follows :

We cannot suppose that Lot's wife was a person so large that her dimensions equalled

that of the column. Many think that the statue of Lot's wife was equal to the pillar of salt which the Bible speaks of, let that pillar be whatever it may, and whatever its size. They will not probably credit that this is the pillar: their preconceived notions have much to do with the matter; and they would have everybody, Americans and Syrians alike, think she was at once transformed into a column of very fine grained, beautifully *white* salt, about five feet or a few inches in height, and in circumference that of a middle-aged woman of the nineteenth century. Be that as it may, no two minds have, perhaps, formed exactly the same opinion on this matter who have not visited the spot. But here we are, around this immense column, and we find that it is really of solid rock-salt, one mass of crystallization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and it appears to be the only one of its kind here; and the Arabs of the district, to [by] whom this pillar is pointed out as being that of Lot's wife, [must believe this to be] the identical pillar of salt to which the Bible has reference; the tradition having been handed down from each succeeding generation to their children, as the Americans will hand down to succeeding generations the tradition of Bunker's Hill Monument in Boston. My own opinion on the matter is, that Lot's wife having lingered behind, in disobedience to God's express command, given in order to insure her safety; that, while so lingering, she became overwhelmed in the descending fluid, and formed the model or foundation for this extraordinary column. If it be produced by common, by natural causes, it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memorial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person.

Lessons by the Way; or, Things to Think On.

MEMORY.

A BUCKET or tub may, for want of use, and standing dry, be so full of slits and rifts, that all the water you take up in it runneth out; yet often dipping into the well, and filling it with water, will make it moister than otherwise it would have been, and more retentive. Thus it is with our memories in the things concerning God and the good of our souls; being very brittle and *pertuse*, that they will hold very little, or nothing at all. They are *dolia pertusa*: all goes through. This must, therefore, be matter of great necessity, to hear often; that the frequent inculcation of the same things may imprint them in our mind by often hearing, which others of more happy memories have got at the first.—D. Gonge, 1644.

RELAPSES IN SIN.

WE find in Scripture many desperately sick, yet cured the first time by our Saviour; but where do we read in all the Scriptures, where in all the gospel, of any blind man's eyes twice en-

lightened? of any deaf ears twice opened? of any tied-tongue twice loosened? of any possessed with devils twice dispossessed? of any dead twice raised? No doubt but Christ could have done it, but we read not that ever he did it. The reason, that we should be most careful to avoid relapses into former sins, the recovery whereof is very uncertain, always difficult, and, in some cases, as the apostle teacheth, impossible.—*Alphonsus*.

TRUE PHILOSOPHY.

THE philosopher being asked, what was the cause that philosophers attended at the gates of rich men, and rich men attended not at the gates of philosophers? answered, "Because philosophers knew what they stood in need of, but the rich knew not that they had need of philosophy." So, did but men know how much they stood in need of spiritual knowledge to lead them to their Creator, they would tread oftener upon the threshold of the sanctuary; they would be more diligent in searching the Scrip-

tures, more laborious, digging, as it were, for silver; and they would be more chary, too, of those earthen vessels by which such excellent treasure is conveyed to them.—*John Weemse.*

AFFLICTIONS FROM GOD.

A MAN when he would drink of the waters of the river, drinketh not of it near the sea where it is brackish, but he goes up to the fountain where it is sweet and pleasant. So, if we will ever find comfort in our afflictions, we must learn to take them out of God's hand; to pass by the instrument, and look up to the agent: for in the second causes we shall find much malice and hatred, but in God much mercy and goodness. Thus did Job, when the Chaldeans robbed him; thus David, when Shimei cursed him; thus Joseph, when his brethren maligned him.—*Goddard, 1649.*

GOD'S DEALINGS IN PROVIDENCE.

THERE is no wise physician that gives the same physic to all patients, or in the same proportion, but he fitteth it in quantity and quality to every one's need; giving to one a pill to purge him, to another a cordial to restore him; one must be lanced, another must be healed; one must have sauce to quicken his appetite, another must fast it out, and be cured by abstinence. And thus the Lord, in wisdom, dealeth with the sons of men. He giveth that allowance to every one which he knows most requisite for them, respecting the persons of none, but doing good unto all, as their state and condition doth require. One man is bettered by liberty, another by restraint; one, being ingenuous by nature, is made better by benefits; another, of a more servile disposition, becomes worse, and is only mended with threats and punishments. One man is fit to be rich, another to be poor; one for the court, another for the cart. Thus every one hath his portion, every one his station, allotted by God, in his wisdom and goodness.—*Down's Christian Warfare.*

HEAVEN, GOD'S DWELLING-PLACE.

WHEN, in our travels, we chance to cast our eye upon some goodly structure of inestimable value, we presently conceive it to be the palace of a prince: so, when we see the frame of heaven so full of wonders, where stars are but as dust, and angels are but servants, where every word is unspeakable, and every motion is a miracle, we may safely conclude it to be the dwelling of Him whose name is "Wonderful."—*J. Weemse.*

LITTLE SINS DANGEROUS.

A LITTLE rope sufficeth to hang a great thief; a little dross abaseth much gold; a little poison infecteth much wholesome liquor; a little heresy corrupteth much sound doctrine; a little fly is enough to spoil all the alabaster box of ointment;—so, the smallest sin, the least piccadillo, without God's mercy, is sufficient to damn our souls to all eternity!—*Phil. Boskieri.*

SELF-EXAMINATION.

It is reported of the elephant how unwilling he is to go into the water, but, being forced, he paddles it, lest by the clearness of the stream he should discern his own deformity. This is the condition of every wicked man; he is loath to look into himself, had rather put the candle out at the door than go with it into his house to make any discoveries there: either he thinks he

is so good that he need not examine himself, or he thinks he is so bad that he is loath to examine himself.—*P. Goodwin.*

CONTENTMENT.

By the art of navigation, with great pains and industry, men can fetch in the silks of Persia, the spices of Egypt, the gold of Ophir, the treasures of the East and West Indies. Oh! but by the art of contentment, a man may stay at home and fetch in the comfort of any condition whatsoever. That is, he may have that comfort by contentment, that he would have if he had the very things themselves.

THE PROSPERITY OF THE WICKED.

PROSPERITY to the wicked is as wind to a bladder, which swells it until it bursts; like a ship when she is top and top-gallant, soonest cast away; like a spider in the king's house, soonest swept down. When a wicked man is at the highest, then he is nearest his fall; and usually when he is in the ruffe of all his bravery, God so orders it, that he is humbled on a sudden.—*Tho. de Prugillo.*

EVIL OF SIN.

In this story (the temptation and fall of man), we see the amazing evil of sin manifested in the conduct of the tempter. What a disposition was that which was exhibited in the seduction of our first parents from their obedience! From what a state of innocence and happiness did it plunge them and their posterity! At the same time no personal resentment operated, nor revenge burned in his breast against them; for between him and them there had never been a controversy, nor even a connection. They were ignorant that such a being as himself existed, and had never done or wished him any evil whatever. But he envied, he hated their virtue, their happiness, and their prospects. Under the influence of these infernal feelings, he laboured to destroy them, and a world with them; and voluntarily entailed on countless millions of intelligent beings, sin, wrath, and ruin. How vast, how wonderful, how dreadful is this malice! How hateful is he in whom it resides! Such is the true nature of all sin.—*Dwight.*

LIFE SOON CUT SHORT.

A VESSEL of wine or beer, kept for a man's own use or his special friend, may hold out a long time, being moderately drank off; but if there come in such customers as are strong to drink strong drink, that may be spent in a day which would have lasted a month. So the life of man, which otherwise, with temperance and care, might have lasted and spun out to a full length of years, that with less diet might have reached to a full period, if God do but let in great drinkers, as agues, burning fevers, plague, &c., it will be spent and gone on a sudden.—*Rd. Sibbs, 1619.*

THE PICTURE OF CHRIST.

IF a man profess himself to be a painter, and take upon him to make a picture of a king, and mis-shape him, doth he not deserve just blame? Yes, surely; for he occasioneth strangers to think meanly of the king's person, because of his ill-favoured portraiture. Thus Christianity is nothing else but an imitation of the Divine nature, a reducing of a man's self to the image of God, in which he was created, to righteousness and true holiness. Then, shall a Christian

escape punishment, whose life is to be a visible representation of Christ,—if infidels and enemies of all goodness blaspheme him, while they judge of him according to his counterfeit? He shall not. Wherefore (saith Chrysostom) let us represent heaven in earth: so live that man may say, God is in them of a truth; and our light so shine before men here on earth, that they may glorify God who is in heaven.—*B. Lake.*

THE WAY TO GOD.

A MAN that walks by a river, if he follow the river against the stream, it will at length bring him to the spring-head from whence it issueth; but if he goeth along with the stream, it will drill him on to the salt sea. So he that is cross-grained to the humours of the world, that swims against the stream of sensual delights and pleasures, that well improveth these outward things to God's glory, shall at the length be brought to God, the sweet fountain of them all: but if he sail with wind and tide in the abuse of the good creatures of God, they will carry him down like a torrent, into the dead sea of perdition.—*Jos. Shute, 1626.*

THE PRESENT AND FUTURE LIFE.

A PHILOSOPHER asking one which of these two he would rather be—either Croesus, (who was one of the richest, but most vicious in the world), or Socrates, (who was one of the poorest, but one of the most virtuous men in the world)—his answer was, that in his life he would be a Croesus, but in his death he would be a Socrates. So if many in these days were put to their choice, they would be Dives in their life, but Lazarus in their death: they would, with Balaam, “die the death of the righteous,” but live the life of the wicked. But that cannot be, for death is a thing of truck or exchange: here it is that the Israelites make the bricks, and the Egyptians dwell in the houses; but hereafter St. John Baptist's head will become a crown as well as a platter; and he that had his consolation, his heaven in this world, shall, at the time of death, meet with torments, and hell in that which is to come.—*Fonseca.*

FILTHINESS OF SIN.

It is said that swine, especially the wild boars, are of that strange quickness of scent, that if the huntsman means to shoot at him, he must take the wind of him, or else he will wind him

out, and be gone. Now, on the contrary, they are not so sensible of the ill savour of a dunghill, nor the stench of mud and mire, but rather take delight to lie wallowing therein, esteeming it as a great recreation and refreshing unto them. This is the figure of a filthy, foul sinner, who will fly a thousand miles from the perils and dangers of his body; so that he may sleep in a whole skin, he cares for no more; but in the meantime takes delight and pleasures in those muck-hills and dirty puddles which defile his soul.—*J. Gerhard.*

THE BLESSED MAN.

Was Abraham rich?—so was Abimelech. Was Jacob rich?—so was Laban too. Was David a king?—so was Saul. Was Constantine an emperor?—so was Julian. Was John a disciple?—so was Judas. Thus riches, honours, and preferments, though the blessings of God, yet are no demonstrations of a blessed man. What a wise, good God have we! Lest any man should take them to be ill, they are bestowed on them that are good; and lest any man should reckon them for the chief good, they are likewise cast upon the wicked.

THE PRAYERS OF THE WICKED.

It is said of the precious stone, diacletes, though it has many excellent sovereignties in it, yet it loseth them all if it be put into a dead man's mouth; and certainly prayer, which is the only jewel of a Christian, though it have many virtues in it, many excellences belonging to it, yet it loseth them, every one, if it be put into a man's mouth who is dead in sins and trespasses.—*Vinc. Burgund.*

FALSE PLEASURES.

It is observed by the mythologists that Pleasure went on an occasion to bathe herself, and, having stripped off her clothes, laid them on the waterside. But Sorrow, having hid herself in the covert, as unseen, steals the clothes away, puts them on, and so departs. Hence it comes to pass that multitudes in the world are at a great loss; they run and ride, court and woo pleasure, which they have no sooner obtained than they perceive their error, and acknowledge their mistake. It is nothing else but Sorrow in Pleasure's clothes. The pleasures of the world are bitter sweets at the best. God only is true happiness, the fount and origin of all good. At his right hand are true pleasures for evermore.—*Altop, 1649.*

Biography.

YOUTHFUL PIETY EXEMPLIFIED IN THE LIFE AND CHARACTER OF MISS C. M'EWEN.*

CATHERINE M'EWEN, who had just attained her twenty-fourth year, was the last survivor of a family of six children, all of whom, with the exception of herself, died between the ages of three and eleven years. She lost her mother when eight years old; but it was soon evident, that the affectionate prayers and dying wish of the pious parent on behalf of her children was

not in vain, as Catherine gave very early indication of a gracious influence upon her mind.

After the decease of her mother she was sent to a boarding-school at Northampton House establishment, Canonbury-place, Islington, conducted by an excellent Christian lady, from whom she experienced all the kindness of a parent, combined with the careful discipline of

* The following brief Sketch was read by the Rev. S. B. Bergne, of the Poultry Chapel, on the occasion of improving the death of Miss M'Ewen, Sunday Evening, May 27, 1849.

an intelligent instructor. Here she remained for six years, enjoying advantages which contributed in no small degree to the formation of the religious character she subsequently displayed. It was during this period that deep spiritual impressions were produced; and she ever referred to this season as that in which she had been led to feel the great importance of decision for the Saviour: then, no doubt, the work of grace was commenced in the heart; and whatever judgment she might form of herself, others took knowledge of her that she had been with Jesus. Towards the school of her youth she ever cherished the strongest affection, and often spoke in grateful terms of the solicitude evinced for her eternal welfare by her much-beloved and amiable governess, Miss Bifield.

At the age of seventeen she returned to the parental roof; and up to the time of her late fatal illness, filled a situation the duties of which occupied a large portion of her time; but while diligent in business she was equally fervent in spirit, serving the Lord, and never allowed worldly care to entrench upon the time sacred to the exercises of the heart. The seasons which she might have devoted to innocent relaxation, were eagerly employed for the improvement of her religious character; and the prevailing bias of her mind was clearly indicated by the fact, that the intervals of leisure were spent in retirement, where in prayer and meditation she realised her purest earthly happiness.

Some time after she left school a monthly missionary prayer-meeting was formed, at the recommendation of the governess, amongst the young ladies of the establishment, and those pupils who had left previous to its formation were invited to join the little praying association, and to meet the first Tuesday evening in each month. Miss M'Ewen cheerfully responded to this appeal; but the distance of the place of meeting, and the claims of home duties, prevented her from being so regular in her attendance as she wished; however she never omitted to retire to her closet, and spend the appointed hour in prayer: thus enjoying fellowship of spirit with those with whom she could not be personally present, and sympathising with their desires and petitions for the spread of the gospel among the heathen, and to the very last she kept this hour sacred; and on the Tuesday evening previous to her death, which took place on Friday, the 4th of May, she requested that her attendant should leave the room, and allow her to spend the time alone. Indeed she took a lively interest in everything relating to the missionary work. She rejoiced at the formation of the juvenile association in connection with the Poultry chapel, and immediately enrolled her name as a collector; and when weakness and approaching death admonished her that her period of active service was over, she transferred her collecting-book and cards to her sister, with a solemn request that, as God was about to remove her, she should supply her lack of service.

It was not until March, 1848, that she united herself publicly with the church; her timidity of disposition and fear of self-deception had hitherto prevented her taking this step; but when her pastor presented the subject to her mind in its Scriptural bearings, she at once admitted the obligation to make an avowal of her love to

Christ; and though she was permitted to enjoy but few seasons of communion at the table of the Lord, she ever reviewed her act of public dedication with emotions of thankfulness. The leading features of her character were deep humility; a spirit of self-renunciation; absolute deadness to the world, and entire separation from it as a source of happiness. The world had no attraction for her in any of its scenes or associations; she was spiritually-minded. She never went to any place of public amusement or entertainment but once, and that was with great reluctance—it was to an oratorio at Exeter-hall; and the following day, when asked how she liked the performance, she said, "I cannot tell—I felt truly miserable;" and, on being questioned as to the cause, she said, "It may be very well for a scientific display, but it seemed to me a solemn mockery, and I hope I shall never go again."

The Bible was her chosen companion, she read it much and devoutly; and as the necessary concomitant of love to the Bible, there was a uniform prevalence of a devotional temperament, prayer was her strength and her joy.

She carried about with her for seven years a little book, the title of which is "Christ is All:" it was truly her *vade mecum*; and never once did she part with it whether at home or abroad, in sickness or health, by day or by night; not even for a few seconds: for when shifted from the bed to the couch, or from the couch to the easy-chair, the first thing she asked for was her little book and Bible, and she died with them both by her side.

On some observation being made as to the state her Bible was in from the note-marks and folded leaves, the result of long and constant reading, she replied: "Yes, it has been my best friend for fourteen years; and though it has often got me into trouble, I have never loved it the less." On being asked, how it could be the means of involving her in trouble, her answer was: "Many times when I have been reading it in private, I have been accused of negligence and idleness." For some years after she left school she devoted the Sabbath afternoon to instructing the girls in the Bakers' Orphan-school in the knowledge of the Scriptures; giving each a portion of God's word to read and reflect upon during the week, and to be prepared to answer any question arising from the same on the following Sabbath afternoon; and proofs are not wanting that her efforts were not in vain. Indeed she was singularly happy in simplifying her ideas to the comprehension of the most tender age. At home she took a pleasure in withdrawing from the family into her room, taking her little brother and sister with her (the one three and the other four years of age), for the purpose of reading to them the Bible narratives, and talking to them of the love and compassion of Jesus Christ; so that by such means they could answer questions (from memory, of course,) which would have been creditable to adult years.

She was pre-eminently entitled, both by her conduct and conversation, as well as the amiability of her disposition, to the beatitude of our Saviour, "Blessed are the peace-makers," &c. It was often remarked, that she always carried a vial of oil to pour on the troubled waters of contention, whether in the social or domestic circle; and when at school, where ample oppor-

tunities were afforded for the exercise of the pacific graces, this was her distinguishing characteristic, and frequently the subject of remark both by her governess and school-fellows.

In the autumn of last year her health, which had always been extremely delicate, indicated symptoms of an alarming character. She was still, however, for some time, able to attend to her usual duties, and fill her accustomed place in the house of God. In the beginning of the present year it was deemed expedient to call in additional medical advice. The opinion of her physicians held out no hope of ultimate recovery; and when it was felt to be a duty, though a painful one, to make this communication to her, after a little trepidation she said, "It is what I expected for some time, although I could not be certain." Not a murmur escaped her lips; she calmly made a note of the conversation in her memorandum-book, and concluded: "I can think of nothing but these words, 'Sweet to lie passive in his hands, and know no will but his.'"

She became much impressed with the importance of employing her few remaining days in the cause of that Master she had so long delighted to honour. She gave orders as to the appropriation of a small sum of money she had saved, wishing to render it one of the last means of doing good. With this view she prepared a list of books and tracts to be procured and paid for; and then wrote out the names of the persons to whom she wished them to be conveyed, making a selection according to the state of mind, circumstances, and capacity of each, marking in pencil what she deemed the most important and striking passages; put each under cover, and directed them with her own hand, accompanied with an appropriate motto; and turning to her father, who happened to be in the room, said, "I have been a very unprofitable servant hitherto, perhaps God may bless this effort from the bed of death. Oh, pray with me, dear father, that this dispensation may not only be sanctified to the family circle but to many beyond it, who I ought to have endeavoured to bring to the Saviour!" Having arranged this matter, she then made a distribution of her books and wearing-apparel; and placed a sum of money in her father's hand to promote the election of a poor orphan boy into the valuable institution at Haverstock Hill, directing that that which was not needed for that purpose should be applied to the benefit of the mother. Having thus become her own executrix, every arrangement with regard to this world was made with the greatest calmness and accuracy. However there was one very interesting circumstance deserving of notice, as it supplies an evidence, not only of her love to Christ, but to all who bore his image. After she thought all her earthly affairs settled, she found half-a-sovereign not appropriated. She then sent for a poor but pious female, who had long loved the Saviour, (a member of the church in Hare-court, Aldersgate-street,) but has been a great sufferer for many years from a diseased leg; and when she came, the patient dying young saint said, in the most touching and affectionate manner, "L—, this is the last earthly thing I have left, take it and get something for your poor leg."

The gradual and steady progress of the disease under which she suffered produced its usual debilitating effect; very little exertion became

fatiguing, but the language of complaint was never heard from her. During the last few weeks of her life her sufferings were very intense, and at times exorciating; violent paroxysms of agony were of frequent occurrence; but her faith and patience shone with peculiar lustre, and when writhing under the repeated attacks, she would hide her face lest those around her should be distressed by any visible indication of the mortal conflict; and when the pain had somewhat subsided, she would say, "Oh, it is very bad; but Christ suffered, and I must not expect to be exempted."

Though anxious to depart and be with Christ, which is far better, she often expressed her willingness to fulfil the period of her earthly pilgrimage, saying, "I have not yet glorified my Saviour enough, or he would have taken me before." During the earlier period of her illness her mind became somewhat agitated, under the apprehension that her supposed religious experience might be nothing more than delusion and presumption, and that she had not been truly humbled for sin, or led in faith to the cross. These doubts, however, soon yielded under the influence of Christian conversation, and a comparison of her feelings with the word of God; and latterly she enjoyed a calm and sustaining evidence of her acceptance with God through Jesus Christ. She did not speak of rapture and ecstasy, but there was the peace of God within; a holy confidence in the ability, grace, and love of the Saviour; a humble but firm persuasion that all was well for eternity; and that death, while freeing her from the sufferings, sins, and sorrows of this world, would introduce her to an inheritance incorruptible, and that fadeeth not away.

Up to the very last she would have all the family up to prayers in her room every evening; and when it was hinted to be too much for her, she was accustomed to say, "It may be the last time, and perhaps we may all profit the more;" and then she would say, "Dear father, will you give us the wings to-night," meaning the 140th hymn, second book, Dr. Watts, beginning with the words:

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys!
How bright their glories be!" &c.

At another time she would say, "Oh, father, may we have faith to-night!" meaning the 17th hymn, first book, Dr. Watts, beginning with the words:

"Oh! for an overcoming faith,
To cheer my dying hours;
To triumph o'er the monster, Death!
And all his frightful powers," &c.

The singing of these two hymns afforded her much real enjoyment and spiritual comfort.

There was two things for which she ardently sought—a short respite from approaching death, and God was pleased to grant her request. One was the anniversary of her pastor's settlement, to which she had looked forward with much pleasure, in order that she might once more hear of the progress and success of his labours. The other was the orphan-school election, before alluded to. She said to her kind mother frequently, "I hope, if it please God, I may be spared till the election is over. Dear father is

very anxious; and if I am lying dead at the time, I am sure it will be too much for him."

On the evening preceding her dissolution, her father was rendering her some kind office, and bidding her adieu for the night; she looked at him, and said, "Oh, father, the mortal struggle will soon be over." On his intimating that that event would be associated with her admission to glory, she answered, with more than usual emotion, "Oh, yes—oh, yes!" These were amongst the last words of the departing saint; and, in a few hours, the period of release to which she had long looked forward arrived: her travail was finished; her warfare accomplished; the tabernacle of flesh, emaciated almost to a mere skeleton, ceased to be the residence of the immortal spirit; and that spirit the subject of the renewing and redeeming grace of God, entered into the joy of her Lord, to be greeted by the approving welcome: "Well done, good and faithful servant." "I heard a voice from heaven, saying, Blessed are the dead that die in the Lord." "THE BITTERNESS OF DEATH IS PAST."*

Deceased was a subscriber both to the PENNY and WITNESS, from their commencement.

SKETCH OF THE LIFE OF MR. JOHN CUBITT,

Late of Walworth, Surrey, who died in great peace, June 15, 1849, in his Sixty-sixth year.

BY HIS DAUGHTERS.

OUR dear father was born in Neatsherd, a village in Norfolk, in the year 1782. He was the youngest of a large and respectable family, who were the first to form the Baptist cause in that part. Our dear parent's early life, as well as that more advanced, was marked by special providences. Often have we heard him bless God for having been rescued from a watery grave, to which, from his great courage when a boy, he exposed himself. It appears that He that seeth not as man does, was sparing him to live to his glory, and that a seed should spring from him to call the Redeemer blessed.

At an early age he was deprived of his earthly father, which he ever spoke of as an irreparable loss. Left at an early age, possessing great natural spirits, combined with a sympathetic disposition, no wonder he was early imposed upon. This characteristic marked the whole course of his life. Our dear father attended, with his family, on the means of grace in his native place, till his removal to a neighbouring city. We never remember his stating the precise time of his conversion to God; but he was gently drawn by the cords of love. He always spoke of a dear sister, whose prayers and solicitude on his behalf were greatly blessed. She commenced a correspondence with him in early life, which continued till his death. The first recollections which we have of our parent are at the ages of four and five, when, after the duties of the day, his constant practice was to go with the younger branches to their bedrooms and teach them to pray. The recollections of those hallowed hours are still fresh in our remembrance. Nothing but the most urgent business would prevent him from accompanying us; and one of our greatest childish sorrows was the absence of our father on these occasions. But

prayer for his children did not end there; often was he found in fields and woods pouring out his heart to God.

As a husband, our dear father was the most endearing and tender. Our mother, who had delicate health, was his anxious solicitude. As a master, he was deeply interested in those he employed, not only for their bodies, but for their souls, as many can bear witness. As a friend and neighbour, we know of no one that can raise an accusation against him. As a Christian, he was humble and retired. He would never speak much in public, but was a man of much private prayer. He was regular and early in his attendance on public worship; and his dear pastor, to whom he was much attached, shared largely in his affections. The church of God was dear to him, and he greatly rejoiced to see additions to its members. A dying world he mourned over, and often was he grieved at the conduct of the wicked. He rejoiced in all institutions formed for the spread of the gospel.

Our dear father was watchful of providences, often reminding us that they who watch a providence will ever have a providence to watch over them. When arrived safely from a journey, his first duty was to return thank; to God. When he received a letter from an absent member of the family, he made it an especial object at the throne of grace. Indeed, it might be said he was always in prayer. In the meridian of his life he read much, and wrote to those who were bereaved or afflicted, endeavouring to lead them to the balm of Gilead, and the kind Physician there; and his letters have comforted many. Our dear parent did not engage in any public duty in the Church of Christ, having always such humble views of himself. He used to say, "Faint, yet pursuing," was his motto. But those of his family who were engaged as Sunday-school teachers, he was anxious should discharge their duty, always impressing on their minds the importance of working while it is called to-day, seeing the night cometh when no man can work. On entering upon the business of the week, he would remind us, in calling us, "Prepare, my children, to fight the Lord's battles; but enter not in without the armour."

The last ten years of our dear father's life was spent in London, where it pleased the Lord greatly to try him; not that he had been a stranger to trial, but deep waters came upon him in the sudden death of his beloved boy, who was drowned, not without leaving evidence that his father's prayers had been heard for him. In quick succession came the death of other beloved ones, so that our father lost his spirits, and was often much cast down; but his interest in Christ was ever new. During these trials the Bible, with a favourite hymn-book, were his constant companions. He used to say sometimes in prayer, speaking of his desolation, that he looked forward to the time when the spirit, like a bird let loose from his cage, should fly to yon bright world. He had several severe attacks of illness, from which he never quite recovered. During these attacks his head was affected, so that he never could converse. Our dear father left no death-bed experience; showing how important it is for those who are putting off the concerns of the soul, to remember, like our dear parent, to give their life and health to Jesus Christ.

It was evident to many that he was ripening

* The preacher's text, 1 Sam. xv. 32.

for glory. He attended on the means of grace, for the last time, the second Sunday in May, when he heard his dear pastor, the Rev. H. S. Seaborn, whom he had heard with great pleasure for the last ten years, preach from these words, "Christ is all and in all." He enjoyed the sermon much, and spoke of it, as was his custom, on his return. He was very weak at the time, and said, "If it is the will of God I am not to go to his house, I will be content to remain at home." The following Sunday he was much worse, and continued so for a month. He was mostly in an unconscious state, except at short intervals, and then he was engaged in prayer and praise. At one time we found him singing that sweet hymn,

"There is a fountain filled with blood," &c.

He had naturally a sweet voice, and loved to join in the praises of God below. He is now joining with multitudes, singing his praise above. We saw no particular change till a few hours before his death. On Friday, the 15th of June, his happy spirit, with scarcely a struggle, took its flight to be with Jesus. Thus we have lost the kindest of parents, our dear mother the most endearing of husbands, and the Christian Church a praying and devoted friend. His funeral sermon was preached by the Rev. H. S. Seaborn, at Sutherland Chapel, Walworth, to a large congregation, from Rev. vii. 14, and following verses.

Baptismal Regeneration.

THE Bishop of Exeter for us! As a Prelate he is a paragon! Beyond any other man on the Bench, he is a full and fair embodiment of the real Established Churchman,—the very type of the system. He possesses a perfect understanding of her constitution, combined with an entirely accurate conception of her true character. Then he is endowed with a courage which, being founded in knowledge, never quails, and, in all his official wars, he is uniformly victor. But, while we praise the Bishop, we would not be unmindful of those of his clergy whose integrity and uprightness have been the means of calling him out. The amiable Mr. Erskine Head made a beginning, in a way which, although small and gentle, yet served to illustrate the spirit of the Bishop, and the character of the Church. Mr. Shore greatly improved in the character of his tactics, and, adding prudence to firmness, he very much increased the botheration of the Bishop. But his Lordship rose with the occasion, and triumphed at every step. In the case of Mr. Gorham matters attained a climax, and were brought to an issue on the vital point of Baptismal Regeneration. The highest Court Ecclesiastical in the realm has now pronounced upon the subject, and declared itself, unequivocally and emphatically, for the Bishop. There is, there can be, no mistake: the Church has spoken by her highest judicial functionary, and, once for all, declared that her doctrine is that of Baptismal Regeneration, and none other. The judge has, with equal boldness and truth, laid it down that the question is neither one of Scripture nor of truth, but simply one of the Church of England. For aught that he had to do, it might be against Scripture, or at variance with truth, and the judge himself might or might not believe it: these were matters which had nothing whatever to do with the case. As a judge, he had to do solely, and only, and exclusively, with the statutes of the so-called Church, and to determine their signification. This he has done, and the question is thereby for ever set at rest. Bishops with Bishops, Parsons with Prelates, and with each other, may now cease to contend: further debate will be as the idle wind. Baptismal Regeneration, whatever men may say to the contrary, is the doctrine of the Church of England; and to gainsay it is but folly! The clergy are now distinctly taught that the doctrines of the Establishment are, as much so as the rules and regulations of the Navy and the Army, an affair of pure, unmixed law. On these grounds, a layman, not an ecclesiastic, has been appointed by the Constitution to settle the question in the present trial; and the Appeal which was lodged against the decision is not to the Bench of Bishops, in their Baronial or any other capacity as members of the Upper House, nor to any tribunal ecclesiastical, but to the Judicial Committee of the Privy Council! What say Messrs. Bickersteth, Jordan, and other good men, to this? Is this the Apostolic Church of England, of which we have heard so much, and seen so little to correspond with it? For spiritual regeneration before baptism the Evangelical parson prays, and after the application of water for the regeneration then and there and thus effected on the infant before him, he gives thanks, and then tells every man he meets that the whole thing has been without a particle of truth! In pursuing such a course as this, the conduct of the Evangelical Clergy is wholly indefensible, and partakes very largely of some-

thing we shall not characterize. Nothing shelters it from the indignant reprobation of mankind but the hoar mists of a dark antiquity, and the opiate odour of a spurious sanctity. Such a procedure in the common affairs of men would not for a moment be endured in any walk of life, or among any portion of society. The attempt of the Evangelical Clergy to harmonize Christian conscience with earthly interest, has done exceeding much to destroy, not only the integrity of conscience, but the integrity of the understanding. The man who can get over the Baptismal portion of the Catechism of the Church of England, and the Baptismal services, can get over anything. His intellectual operations are independent alike of language and of evidence, and he can, when required, as if by magic, render white and black synonymous. It is no marvel that such men can stand up and fight for the union of Church and State, as a thing sustained by Scripture—an institution founded in the will of God! It is no marvel that they should see nothing wrong in employing the bayonet to force their way into their neighbour's houses, be they Jews or Turks, Infidels or Dissenters, to seize their goods for the support of themselves and their law-made system! The moral sense in such men is deadened, and the royal law has lost its power over the conscience. The utterance of our conviction on this point is painful, but we do not hesitate to affirm our strong belief that the Evangelical Clergy have, to a most serious extent, suffered spiritual damage from thus deliberately tampering with the true import of language, and with the true character of the Scriptures.

Again; we entirely sympathize with the Counsel for the Bishop, in his contention that the real sense of the Church is to be sought in her Public Offices; and that if, on any special point, the Articles fall short, an appeal must be made to the Formularies and Services adapted for the particular occasion to which they are applied. So said Bishop Burnet, so said Dr. Nawland, and so said Lord Brougham, in delivering his famous judgment in the case of *Escott versus Mastin*. This, in our view, seems set to reason. It is perhaps too much to assume that one in a thousand of the adherents of the Church ever gave the Articles a serious perusal. It is perhaps within the limits of the truth to affirm that a majority of Churchmen never even read the Articles in their lives. Perhaps the bulk of them never so much as heard whether there were any Articles, or, hearing, understood what the same Articles meant! For all practical purposes, the Articles might as well not be printed in the Book of Common Prayer, or not printed at all, but exist in vellum, on the shelves of Westminster. But the offices on the subjects of Baptism, Confirmation, the Lord's Supper, and Burial, are ever and anon sounding in the ears of the adherents of the Church, so that they can hardly be ignorant, if they would. Whether they are willing or not, they are doomed to hear one or other of these offices. So that by these offices alone, and not by Articles, the faith of the multitude is formed. Indeed, it strikes us that this is the fact, and it is natural, quite unavoidable; in teaching, upholding, and diffusing both truth and error, the Prayer-book is everything, the Articles a dead letter.

The judgment of Sir Herbert Jenner Fust is an event of the utmost moment, as it affects the Evangelical Clergy. They are now deprived of their excuse in the course they have so long pursued. There is an end to their theological conundrum. How long will it be till these gentlemen shall see their true condition? Have they never weighed the circumstance that they are but a small minority among the clergy of the Established Church, while the majority, to a man, take the book in its natural sense, and hold by Baptismal Regeneration? Need they be reminded that the Scottish Church, and every portion, without a single exception, of the Protestant Dissenters in the Three Kingdoms, are dead against them in their views of the real doctrine of the Church, as set forth in her formularies? In addition to all this, should not the fact of the highest Ecclesiastical Judge in the land having declared the law to be against them, lead them to bethink themselves that it is just possible they may have been in the wrong? Are not appearances at least very much against them? Unless it be impossible for them to err, is it not extremely probable that they are actually in error?

But there is another view of the subject, which concerns true Christians of every sect and name. Is not the prospect of the possibility of the teachers of this system being multiplied by Lord Ashley's Bill eight or ten-fold, in the highest degree alarming? Does it not threaten the overthrow of true religion throughout our native land? But the evil is not confined to England; it extends to our boundless dependencies all over the world, impoisoning the whole of the infant nations known as forty-three Colonies of Great Britain,—a fact which is well fitted to fill the mind of every good

man with dread and anguish. We speak, of course, of the Church of England system as thus set forth by the Judge, Sir Herbert Jenner Fust, apart from those who administer it, that is, the clergy. We consider the delusion one of the most deadly character, and deprecate whatever might tend to conceal its true nature and consequences. If, for a season, it shall please the Ruler of the universe to promote its spread, we desire that it may be in such a way as shall not sport with Divine truth, searing the conscience, and destroying the moral sense. Let homage be done to congruity. Let the baleful words of this formulary be used only by men who hold the doctrine these words so clearly express. Let the desk and the pulpit, the Reader and the Parson, be harmonious. The Evangelical ministers are wholly exotics in the ground of the Law-made Church. They have no business within its pale. Much has been said against the Puseyites and Romanists, for retaining, as it is alleged, their emoluments, while they have changed their creed. They have less changed than perfected their understanding of the language which expresses it, and are much more in harmony with the spirit of the Establishment than their Evangelical opponents. Their conduct is far more consistent than that of the Evangelical Clergy. This judgment of Sir Herbert Jenner Fust clearly shows that justice and decency alike require the Evangelical Clergy henceforth to cease reproaching their Puseyite brethren on the score of their inconsistency. The charge bears far more strongly on the other side. The Evangelical Clergy have plainly no business in the Church.

The question now being put by every man to his fellow, is, "What will the evangelical party do?" One says, "After this, they cannot remain in:" another, "It will rend the Church in pieces;" a third, "We shall have a second Bartholomew's-day—thousands of the clergy will come out; we shall have a great Episcopal Free Church." Will you? We shall see! Meantime, we say to all and sundry, "You had better not bet upon it." Were betting in our way, we should not hesitate to go great lengths on the other side. Reflecting men, who really know the clergy, will not be surprised if not one man should come out. With this view, how cold, prosaic, and uncharitable soever it may appear, our feelings and notions are quite in unison. Children love romance; age prefers reason. The Evangelical Clergy, supported as they are by the Evangelical Bishops, who are not a whit more consistent than themselves, will cling to the Old Ship so long as there is a plank and a penny remaining. We stake the credit of our judgment upon the result. We prophecy that things will jog on just as heretofore. Of the clergy, then, we have no hope, and we almost despair of the laity. In this, more than in most things, it is "like priest like people." Were the clergy to do their part, the people would back them to the utmost; but they will not act alone. While the Bishops lean upon their crooks, and while the Dignified Clergy kneel upon cushions of gold, and the mass of the Parsons repose their weary souls upon the promise of sweet hope that one day they will get forward, the laity will be quiet, doing their best to hide their mortification from their own eyes, and labouring hard to believe that all is well; and there is no reason to doubt their success. There may, however, be a few men sufficiently distinguished by spirituality of mind to act for themselves, and make a final exit from this house of bondage; and if such there be, now is the time for them to show themselves. By acknowledging truth they will secure honour, for they have no longer any really valid excuse. In a case so clear, to come out will be to merit but small praise; to remain, will be in the highest degree discreditable. They have now an opportunity for doing homage to the cause of Divine truth such as they never had before, and such as they will never have again. Heretofore there was no such judgment, and it is clear there will be none such in the times to come; for the judgment, if confirmed by the Privy Council, is final and irreversible. As to the honour, then, within their grasp, it is—now or never!

But there is another class of persons, existing in considerable numbers throughout the various sections of Nonconformity—persons of respectable position in society, but of defective knowledge of the Scriptures, and of low personal piety, who have a hankering after the Church, from a notion of its respectability. Of this class one and another, from time to time, is slipping off into the ranks of the Church established by law. Such people labour hard in practising a deception upon themselves. The Rev. Dr. A. B., the Incumbent of St. O. P. Q., a Clergyman, is a clear and powerful preacher of the Gospel; and, dazzled by his splendour, they willingly lose sight of the eight or nine thousand who are the resolute enemies of that very Gospel! These people are, in a great measure, ignorant of the real character of the Established

Church, and they refuse to be instructed, lest, apparently, they should be disturbed. This class of people have often about them much that is humble; they are estimable members of society; and, were they not the victims of this strong delusion, they might be honourable and useful members of some branch of the true Church of Christ. These persons we would now, with all earnestness, press to read the judgment of Sir Herbert Jenner Fust, and say if, with a good conscience, they can now connect themselves with such a church,—which is no more a church of Jesus Christ than a stagnant canal is a limpid brook of nature's own construction. In origin, essence, character, and object, they are altogether different. We are utterly unable to comprehend how any man of sound mind and right feeling, who reverences the authority of Scripture, and who sincerely desires to know the will of God in order to do it, can henceforth enter that community.

While we have said we expect no general movement, on the part of the Evangelical Clergy, to arise from this judgment, still we consider that it places all parties in a new position. The question is no longer what is called an open one; it is closed, contingent upon the Appeal, finally and for ever; and has a powerful bearing upon all classes of Churchmen, and all classes of Protestant Dissenters. There will stand a legal decision on the subject of Church teaching as to Baptismal Regeneration, so long as language lasts. We therefore attach to it no ordinary importance: we give it the currency of our columns, that it may come before all classes of our readers. But we cannot make them the deposit and the vehicle of such a preparation of spiritual poison without accompanying it with an all-powerful antidote, and therefore we here present them with the best we know—a chief portion of the magnificent discourse of the Rev. Dr. Halley; Lecture V. of the course delivered in the Congregational Library. In this most erudite, potent, and every way admirable dissertation, the subject is fairly exhausted, and the error, with its abettors, utterly annihilated.

BAPTISMAL REGENERATION.

By the Rev. Dr. Halley, of Manchester.

RULE OF FAITH AND GROUND OF AUTHORITY IN RELIGION.

WE are now brought to the rule of faith and ground of authority in religion. If the Fathers are irrevocably to decide, and ecclesiastical authority is to be Christian law without appeal, we must quietly submit; but, then, let our opponents say plainly and decidedly how far we are bound by the authority of the ancient church. Is every *obiter dictum* of the Fathers to be cited for gospel? The preponderance of testimony, we admit, is greatly against us; but still, if the Fathers be declared infallible, we can produce counter-testimony, not, indeed, nearly equal in amount, but quite sufficient to confute the claim of infallibility. If they be not infallible, how can we safely rely upon their authority; as, even supposing they had the general, although not the uniform and unfailing guidance of the Spirit, how do we know that baptism may not be one of the very few points, if very few they were, on which they have fallen into error? Without the assertion of infallibility, the appeal to the Fathers is unsatisfactory; but where they contradict one another, and we have "councils against councils, Fathers against Fathers, and Fathers against themselves," the assertion of infallibility would only provoke a smile. On this very question it is easy to adduce numerous passages from the Fathers in manifest opposition to the doctrine of baptismal regeneration; but these will prove, not that the doctrine was rejected by the primitive church, but that fallible men were often inconsistent with one another as well as with themselves. The following instances may suffice to illustrate this remark: The baptism of Simon Magus is referred to by

Jerome, by Augustine, Cyril of Jerusalem, and others, to show that the baptism of the body is not sufficient for the purifying of the soul. "Simon Magus," says Cyril, "approached the washing. He was baptized, but not illuminated. His body was baptized with water; but his heart was not illuminated with the Spirit." Baptism is by no term more frequently designated than by illumination; yet Cyril here distinguishes baptism from illumination, as elsewhere he distinguishes it from regeneration. "I speak not," he says, "of the regeneration of the body, but of the spiritual regeneration of the soul." He speaks of persons, though baptized, as not buried with Christ, and not having on the wedding garment, and charges the baptized to keep the seal unbroken, which, however, in another place he calls indissoluble. Yet no man extols baptism more than Cyril. "Great, indeed," he says, "is the baptism which is offered to you. It is a ransom to captives, and a remission of your offences; the death of sin, the regeneration of the soul, the garment of light, the holy and indissoluble seal, the chariot to heaven, the pleasure of paradise, the obtaining of the kingdom, the gift of adoption."

But on this subject no writer speaks more decidedly than Augustine, whom I quote because he seems elsewhere to assert the inseparable connection between baptism and regeneration; in which assertion, so often adduced, one of two things is certain: either that he contradicts himself in this particular, or else that by regeneration he means only the external privilege of an accredited Christian, the outward or church state into which he is introduced by baptism. Either supposition will shake the doctrine of baptismal regeneration, founded upon

this great ecclesiastical authority. What language can be more express than that of St. Augustine, when he says, "The washing of regeneration is, indeed, common to all who are baptized in the name of the Father, and of the Son, and of the Holy Ghost; but the *grace* of regeneration, of which these are the sacraments, by which the members of Christ's body are regenerated with their Head, is not common to all; for heretics, and *false brethren in the communion of the Catholic name*, have the same baptism as ourselves." In another place he says: "It is clearly shown that the sacrament of baptism is one thing, and the conversion of the heart another. Nor if one of them be wanting, must we conclude that the other is also wanting, because that" (baptism), "without this" (conversion), "may be in an infant, while in the thief without doubt this" (conversion) "existed without that" (baptism). "Baptism may exist where conversion of heart is not, and conversion of heart may be where baptism is not understood." So Augustine speaks of baptism as regeneration where he cannot mean a spiritual change: for he speaks of Simon Magus being baptized without charity, as having been brought forth by the church, but having been born in vain; and adds, "it might have been better for him not to have been so born." Again: Augustine considers Simon Magus to have been regenerated to a greater condemnation. Are we to conclude that Augustine is inconsistent with himself, or that, in commending the virtue of baptism, he sometimes employs rhetorical exaggeration, which must be corrected by his more sober statements? Be this as it may, there is no ecclesiastical writer who more clearly asserts the distinction between baptism and a moral and spiritual change of heart; and refreshing it is to turn from the tumid phraseology of Chrysostom and the Greeks to something like the simplicity of Christ in the African Fathers. If it be easy, on the one hand, to adduce some passages in favour of the high mystery of baptism, it is not difficult, on the other, to find many distinctly impugning the doctrine which Tractarians defend.

We have glanced at the testimony of the Fathers, and expressed our belief that, although from the close of the second century they generally teach the doctrine of the sacramental efficacy of baptism for the remission of sin, and for the regeneration of the sinner, a clear and consistent statement of the doctrine is not to be collected amidst the conflicting assertions of their venerable folios. Sometimes they appear to make baptism, if duly administered, the infallible means of salvation, the unfailing channel of grace; according to Athanasius, who says, without any limitation, "He who is baptized puts off the old man, and as born from above, is renewed by the grace of the Spirit." Sometimes they make the virtue depend upon the faith of the recipients, as Jerome, who, speaking of heretical baptism, says, "which may be understood not only of heretics, but of *such in the church* as did not receive with a full faith her salutary baptism; they received the water, yet did not receive the Spirit." And sometimes they represent the faith of the sponsors as the means of securing the grace of baptism; as the author of the work, entitled "Questions and Answers to the Orthodox," appended to the

works of Justin Martyr, but assuredly not written by him, says of children, "They are accounted worthy of the blessings obtained through baptism, by the faith of those who offer them." And sometimes conversion is declared to have preceded baptism, and baptism is only the sealing, or assurance, or act of faith; as when Tertullian says, "The laver is the sealing of faith, which faith begins from the faith of penitence. We are so washed, not that we may cease from sinning, but because we have ceased since we were already washed in heart, for this is the first baptism of the hearer." Nor will it be difficult to cite from St. Augustine different passages which seem to prove these several views of baptism; so that, as far as that great doctor of the African church is an authority, it is not easy to say which party have the best right to claim the sanction of his venerable name. A great and extraordinary man he undoubtedly was, the chief luminary of the Latin church, to whom it is under inestimable obligation; but it is not easy upon any system, and least of all the Tractarian, to reconcile his various statements on Christian baptism.

Keeping in view the passages in which he so clearly and expressly distinguishes the washing of regeneration from the grace of regeneration, the baptism of water from that of the Spirit; considering also, as we noticed in a preceding lecture, that he speaks of circumcision as having had the same relation to the new life in the old covenant as baptism has under the new; and that as none of the Fathers regarded circumcision to be a means of grace, this opinion is as opposed to baptismal regeneration, as it is to the prevalent doctrine of the ancient church; and employing his own principle that, on account of the resemblance, the sacrament is sometimes spoken of as the thing signified; so that even when he founds the necessity of baptism upon the doctrine of original sin, he may only mean there could be no need of the sign if there was not of the thing signified,—we may regard Augustine as the most evangelical of the later Fathers on the subject of baptism. With regard to children, we doubt not he means by the regeneration of baptism little else than admission into a church state. How else can we understand him, when he says, "In baptized infants the sacrament of regeneration precedes, and, if they retain Christian piety, conversion follows in the heart, of which the mystery preceded in the body?" And even with regard to adults, how else can we reconcile his language with his decided and strong views of grace and predestination? In these remarks upon Augustine, I do not intimate that he avowedly differed from his contemporaries, nor do I say that he agreed with them; but as he has written more largely and distinctly upon the subject of baptism, we have better opportunity of ascertaining his opinions; and certainly many passages are very stubborn in the hands of Catholic theologians. The Jesuits acted with their wonted craft and skill in opposing the Dominican notions of the preponderating authority of St. Augustine; and we think the Anglo-Catholics have as much reason to fear his views of baptism as had the Jesuits his doctrine of free grace and predestination. But having admitted that the doctrine of baptismal regeneration in some form, if not in that of the Tractarians, is supported by the preponderance of ecclesiastical

authorities, we are not bound to find the explanation of their apparent contradictions.

The moderate theologians of the English church, who represent baptism as one means of regeneration, which, although frequently effectual, sometimes fails, have endeavoured, upon the accommodation of their theory, to reconcile the apparent inconsistencies of ecclesiastical writers. We noticed this scheme in the previous part of this lecture in reference to the scriptural testimony; and we must now say, it does not meet the requirement of the case in reconciling ecclesiastical authorities, and it imposes peculiar and pressing difficulties upon its supporters. Baptism, according to this theory, is a charm which sometimes succeeds and sometimes fails. The efficacy of the water is dependent, it may be thought, upon the dispositions of the parties receiving it; but if their good dispositions exist previously to the baptism of the Spirit, which is bestowed solely in consideration of them, we are brought directly upon the Pelagian heresy of the preventient grace of congruity, in the support of which no true son of the church would expose himself to the fierce anathemas of his mother. If, on the contrary, baptism is in some instances effectual without previous faith, and in some instances it is not, we are compelled to admit that it is or is not regeneration according to an arbitrary appointment of God, of which no man can ascertain anything with certainty. This middle path has, we conceive, all the objections of the Tractarian doctrine, nor does it afford the least aid in explaining the conflicting statements of the Fathers. A reference to the passages we are about to cite for another purpose, will show, that if the holy bishops and martyrs of the ancient church are to be admitted as the witnesses of evangelical doctrine; if their voices, not always harmonious, are to be heard as authorised preachers of the new covenant; then not the views of the moderate Churchman, nor even those of the loftiest Tractarian, sufficiently exalt and magnify the wonderful properties of illuminating, quickening, sanctifying, absolving, immortalizing baptism. There is no medium which we can find between being content with scriptural authority in receiving baptism as a symbol, and admitting the exposition of the Fathers in support of the most extravagant and incredible dogmas.

CONSEQUENCES OF ADMITTING THE AUTHORITY OF THE FATHERS AS A DIRECTORY OF FAITH AND PRACTICE.

At these dogmas it becomes necessary for our purpose to take a rapid glance, as the argument in favour of baptismal regeneration chiefly depends upon the authority of the venerable men, "wiser than any persons" of this degenerate age, who propounded them. It is proper we should consider the extravagances and superstitions which we shall be compelled to adopt, if we admit their authority as our directory of faith and practice on the subject of Christian baptism, especially with no more discriminating rule of interpretation than that which Tractarians apply in citing every sentence of any old writer not branded with heresy, as an authority in religion.

In reasoning with Tractarians, I do not press the argument from the incredible superstitions which some of the Fathers attached to the baptismal service, in order to show that their autho-

rity proves a great deal too much; for I scarcely know what Tractarians will acknowledge to be incredible or superstitious. Dogmas, which but a few years ago would have been instantaneously rejected, are now received with veneration; and practices then invariably repudiated, are now pronounced to be of considerable authority. The influence of the theory is progressive, so that we cannot conjecture what practice or belief, if only it be ancient, will be in a few years regarded as superstitious. I think, however, every person should know whither the plausible argumentation of the Oxford theologians, if fairly pursued, will assuredly conduct him; and should seriously consider how far he is prepared for the inevitable result.

First of all, it was believed that the element of water at the creation, by the Spirit of God moving upon it, received a peculiar and specific virtue, by which it was especially fitted and appropriated to cleanse and sanctify the soul. Of the metaphysical impossibility of the power of water, or any other material substance, by contact with the body to effect a moral and spiritual change upon the soul, our opponents in their sublime contempt of metaphysics and philosophy may take no account, or probably convert it into an argument in their favour, with the ancient *Credo quia impossibile est*. We have only to say, we are very thankful, that in Holy Scripture our faith is subjected to no such rigorous test. Tertullian deems it necessary, in the commencement of his treatise on Baptism, thus to extol the excellency of water: "You have, O man, first to venerate the age of water, because it is an ancient substance; and next its dignity, because it was the seal of the Holy Spirit, more agreeable to him than the other elements. Thus the nature of water, sanctified by the Holy One, itself received the power of sanctifying." And again: "All waters, from that first prerogative, at their very origin, when God has been invoked, obtain the sacramental power of sanctifying." Allusions to the same wonderful power may be found in Ambrose, in Jerome, and others, of which Dr. Pusey says: "Their view seems to have been of this sort,—that since God had appointed the use of water for baptism, there must have been an appropriateness in it; and again, God imparted to the physical agent properties corresponding to its moral uses." Yet this ancient virtue and first prerogative of water do not seem to have been sufficient; for the doctrine of the Fathers as with one voice is, that our Lord submitted to baptism that he might sanctify water to the washing away of sin, and impart to it the power of cleansing the soul. St. Ambrose, for instance, says, that "the waters were washed by the flesh of Christ, that they might have the power of cleansing us from sin." This doctrine is recognised in the baptismal office of the Church of England: "Almighty and everlasting God, who . . . by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin." It has been asked in the Tractarian controversy again and again, From what Scripture do those who reject the authority of tradition derive this doctrine; for unless the evangelical clergy had some ground for their belief, they would not solemnly thank God for the sanctification of water? The answer, I am sorry to say, is long delayed; and the evangelical clergy

seem to be content with tradition as the only reason of their belief in that most orthodox and catholic doctrine of the ancient church, Oriental, and Greek, and Latin, that Christ by his baptism sanctified all water, that it might by its cleansing efficacy wash away the sins of the baptized; unless, indeed, as they repudiate tradition, their faith in this doctrine of the sanctification of water, is faith in the 1st of Elizabeth, or in the 14th of Charles the Second, commonly called the Act of Uniformity. Why do they not reply to the Tractarians, and give us their authority, if it be anything else than the royal arms of England prefixed to an Act of Parliament? With some inconsistency the English Church, having already recognised the fact of the double sanctification of all water, presents the prayer: "Regard, we beseech thee, the supplications of thy congregation—sanctify this water to the mystical washing away of sin." In this inconsistency, however, the ancient church had its full share, for the consecration and exorcism of the water formed an important part of the baptismal ceremony. "It is proper," says Cyprian, "that the water be cleansed and sanctified by the priest, that it may have the power in baptism to wash away the sins of him who is baptized." So the Council of Carthage decreed in his time, that "the water, when sanctified by the prayer of the priest, washes away sins." But I need not multiply citations, as the sanctification of the water is in the ecclesiastical writings often represented as an indispensable part of baptism. All this is asserted by ecclesiastical writers of the best credit in the early ages; and contradictory as the several propositions appear, and absolutely impossible as it seems that water should have any power of exculpating the guilty, or sanctifying the depraved, all this is received as of indubitable certainty on the authority of the ancient Catholic Church.

But may we not ask, why do Tractarians stay at the triple sanctification of water, instead of following the venerable authority of ancient and orthodox saints, as far as their doctrine can be ascertained, or their example proposed? Or do Tractarian writers, proceeding further in the same course,—for this is no resting-place, and they profess to look higher than to profane Acts of Parliament,—practise some degree of reserve, and conceal their views in loose and indefinite language, intimating rather than asserting the revival of the great wonders of antiquity? Why not consistently and uniformly follow the authority of the ancients? Why not maintain the presence of Christ's blood in the water after consecration with Gregory Nazianzen, and Basil, and Prosper, and Jerome, and many others? Why not declare that the consecrated water is red as it moves in the blessed font of immortality? Why not say with Isidore, that it is really the water which flowed from the side of Christ? Why not avow with Cyril of Alexandria, and others, the orthodox doctrine of a transelementation of water, so that by consecration its nature is completely changed? Why not, with the old writer appended to Clement, assert, that in baptism the horoscope is reversed, to the confusion of the astrologers? But where can we stop in these inquiries? We might go through a long series of similar questions until we reached the climax of absurdity, or rather of blasphemy, and ask, Why not believe with Leo, the pontiff, that a man, after

baptism, is not the same as he was before, but the body being regenerated, *becomes the flesh of Him who was crucified?* These opinions are all more or less dependent upon the same authority, the same traditions, the same holy Fathers, sainted bishops, and blessed martyrs, as are the acknowledged doctrines of the Tractarian party.

PRACTICAL INCONSISTENCIES PRESSED HOME UPON THE TRACTARIAN CLERGY.

I have no right, however, to assume, in asserting that these doctrines are supported by ecclesiastical authority, that they prove more than Tractarian writers are prepared to acknowledge at the proper opportunity. In their writings may be found so many references to these statements, without a word of exception, or of suspicion, or of surprise, and so much equivocal and indefinite language respecting them, that it is impossible to say, whether they do or do not believe these marvellous powers and wonderful transelementations in baptism. I think their readers have a right to know more distinctly their opinions on these subjects than as yet they have chosen to divulge. When they celebrate the virtues of holy baptism in the verse of their favourite poem, "The Christian Year," which Dr. Pusey prefixes as his motto:

"What sparkles in that lucid flood,
Is water by gross mortals eyed,
But seen by faith, 'tis blood
Out of a dear Friend's side."

We have a right to inquire, whether to see by faith means to believe; and whether they really follow antiquity so far as to believe that the water of baptism becomes blood, or is mingled with blood after consecration; or if they do not, why they are so fond of the ancient terms, and what sense they assign to them? When writers of this school speak of the incarnation of Christ being imparted to us, and of our being baptized into his body really, and of his descending by the union of baptism into us bodily, we ought to inquire, do they mean the transformation of the body of the baptized into the person of Christ; or, if they do not, what is the precise meaning of the language they employ? They sometimes speak as if, by baptism, the element of the resurrection of the body was implanted by the union with Christ, the resurrection and the life,—all which is, indeed, very ancient and catholic; but do they mean that the bodies of the unbaptized will not rise at the last day? Many similar inquiries are suggested by the indefinite and obscure statements of Tractarian writers, who advert to the language of the Fathers, without saying distinctly whether they receive it in its obvious meaning, or with some reservation. Distinct statements ought to be demanded on questions of such vast importance, that we may know how far this portentous movement has already preceded. Its future course is sufficiently obvious.

But whatever may be the benefits of baptism, as they are taught by the Fathers, we have a right to inquire of the Tractarians, and, indeed, of all Churchmen who maintain regeneration in baptism on the authority of Catholic antiquity, how they know that they inherit the ancient blessings, seeing that they administer the sacred rite after a mode so exceedingly different? Either the holy Fathers, "wiser and better than

any who live in these degenerate days," added many superfluous and superstitious ceremonies, to which, however, they attributed great importance; or the modern baptism of the church is a maimed and defective rite, destitute of many indispensable properties. Of Catholic theology, prostrate with unqualified submission before the shades of departed saints, and never venturing to whisper a doubt at the sight of a mitre, appearing greater than life in the dim haze of antiquity, especially if stained with the blood of martyrdom, we have a right to ask, If church customs be of authority, and ancient traditions be valid, and venerable bishops be the best guides, and the universal voice of the uncorrupted church (before its catholicity was rent by schisms) be infallible, where now are the various orders of the docile catechumens and the learned catechists, carefully preparing in their prescribed courses for the regeneration of the next festival? Where the studied reserve respecting the mysteries of the baptistery, which the initiated might on no account disclose, and on which the eyes of the profane were not permitted to gaze? Where the powerful exorcism by breathing upon the candidate, and expelling from him the demon, who, if by misfortune he were baptized with the catechumen, would pollute and desecrate the thrice-hallowed water? And where the consecration of the element, by pouring on it the holy chrism in the form of the cross, and driving from the font the unclean spirits who love to dwell in water, where they lave and cool their parched limbs? And where the courageous renunciation of the devil, with the face turned boldly towards the west, and the hand raised in resolute defiance? And where the anointings before and after baptism with the sacred oil, itself by consecration of the bishop having mystically received the Holy Spirit? And where the most expressive emblem of putting off the old man, by putting off the apparel, that the candidates, being naked as at their nativity, might be born again as babes in Christ? And where the white robes, the garments of salvation, emblem of the new and glorious nature? And where the triune immersion, great mystery of mysteries, as it signified the three witnesses of the Spirit, the water, and the blood, and the three days of Christ's burial, and the three Persons of the holy and undivided Trinity? And where the lighted tapers held by the newly-baptized, as the proper sign of illumination? And where the milk and honey consecrated on the altar, and placed on the tongue as the foretaste of the fruits of the heavenly Canaan? And where the salt of incorruption, and the gay wreaths of flowers, to crown the regenerate on their natal day? And where the baptismal robe preserved as the witness against the initiated, if he should ever become apostate to the holy cause to which he was solemnly pledged? And where the many other important ceremonies of ancient times, sanctioned and observed by the great confessors and martyrs, bishops and patriarchs? Where, I ask, are the ancient baptism, and the honours of the ancient baptistery? The answer of Tractarians will be—The church is in captivity; the oppression of the secular power is upon it; the profane hand of the civil government has violated the sacredness of the baptistery, rent its veil of awful mystery, exposed its interior to the gaze of the multitude, extinguished its lights, cast away its sacred oil,

and given it to be the habitation of unclean spirits, who may haunt it with impunity, as they feel no breath of exorcism, hear no voice of adjuration. The carved work of the sanctuary is broken, and only the scattered stones of Zion remain for the rude altar of her oblations. But have we not a right to inquire, seeing they omit so much of the grand and ancient ceremonial, what authority have they for citing, in defence of their miserably defective rite, all the great and glorious things by which ancient bishops, doctors, martyrs, and confessors, have magnified the full and perfect administration of holy baptism? If the ancient rites of baptism were unmeaning and unauthorised appendages, what becomes of the incontrovertible authority of those who practised them? If they were duly authorised customs of the church, (and they have all the value which tradition or antiquity can confer,) how is the modern church to be assured that, in the neglect of these ancient rites, her naked baptism has all the validity and virtue of the original and complete sacrament? But why not stand fast in the liberty wherewith Christ hath made his people free? Why allow the tyranny of the profane in the house of the Lord? Why not boldly assert by deeds as well as words, by glorious actions rather than by stifled complaints, the rights of the church to rule in her own sanctuary? Why profanely surrender the holy mysteries of the baptistery, the honours of the cathedral, the privileges of the clergy, the rights of the church, and the sceptre of Christ in the hand of his bishop, for a mess of pottage, the miserable secularities, the revenues and baronies, the *panis et circences* of the civil government of this realm? Above all, why make a great schism in the unity of the Catholic Church, for the sake of a National Church, which has no communion with the rest of Christendom, no provincial assembly worthy of the name, no convocation (but a shade) for the regulation of its own business, or the assertion of its doctrine and discipline in the rights of its clergy, the liberties of its people, the solemnities of its worship, and the full administration of its sacraments? Who would have thought, that to the eyes of ecclesiastics the ancient light was so refrangible, as to suffer these extraordinary angles of deflection on descending into the denser medium of these dark and degenerate times?

GORHAM v. THE BISHOP OF EXETER.

ARCHES COURT.—THURSDAY, AUG. 1.

SIR HERBERT JENNER FUST said—The case which the Court is now called upon to decide was most ably and elaborately argued in the early part of the present year. The nature of the question to be decided—the vast body of learning which has been imported into the discussion—and the important bearing which the decision may have upon the interests of the Church and of religion, have given a more than ordinary degree of interest and importance to this case; and, as will readily be supposed, have impressed the Court with a corresponding amount of anxiety and sense of responsibility.

Greatly was it to be lamented when any difference of religious opinion arose between members of the same body, and still more so when the parties litigant before the Court stood in the

relation of a beneficed Clergyman and his Diocese. That was the case in the present instance; the parties were the Rev. Mr. Gorham, vicar of St. Just, in the county of Cornwall and diocese of Exeter, and the Lord Bishop of that diocese. It was useless, however, to indulge in observations of that kind, for the cause had arrived at such a stage as absolutely to call for the decision of the Court. The circumstances out of which the present proceedings originated were these: Mr. Gorham, an ordained Minister of the Church of England, a Bachelor of Divinity, and, therefore, of considerable standing in the Church, was presented to the vicarage of St. Just, in January, 1846, by the then Lord Chancellor, who exercised the right of the Crown, and to whose patronage the living belonged. On that occasion Mr. Gorham presented himself for institution to the Bishop, and exhibited such testimonials as to his learning, ability, moral conduct, and sound religious principles, that his Lordship did not think it necessary to subject him to any personal examination. Mr. Gorham afterwards entered upon the duties of that benefice, which he still continues to possess; but circumstances having occurred which made it desirable for him to exchange that living for another, he was presented by the present Lord Chancellor to the vicarage of Bramford Speke, in the county of Devon, and in the same diocese of Exeter, also in the same patronage. That presentation bore date Nov. 2, 1847, and the 6th of that month Mr. Gorham wrote to the Bishop of Exeter, requesting his Lordship to appoint an early day for his admission to the benefice; and suggested that, as he was not removing into another diocese, neither testimonials nor the exhibition of his letters of orders were requisite, but stated that he should cheerfully comply with his Lordship's wishes as far as practicable. An interchange of letters took place between Mr. Gorham and the Bishop's secretary, Mr. Barnes, to which it was not necessary further to advert than to state that the Bishop declined to institute Mr. Gorham until he had an opportunity of satisfying himself as to his qualifications and fitness for that charge. The Bishop, whether rightly or wrongly, conceived doubts as to the soundness of Mr. Gorham's religious principles, more particularly with respect to baptism, which, in his Lordship's opinion, was the foundation of all Christian doctrine; an examination, therefore, took place, the result of which formed the subject of the present inquiry. The Lord Chancellor, in exercising his patronage, very properly required that intended presentees to benefices in his gift should produce testimonials from three beneficed clergymen in the neighbourhood in which they resided, and that such testimonials should be countersigned by the Bishop of the diocese. Mr. Gorham having obtained the requisite testimonials from three clergymen, forwarded it to the Bishop, who at the bottom of it wrote as follows:

"The Clergymen who have subscribed this testimonial are highly respectable; but as I consider the Bishop's counter-signature of such a document (if it be unaccompanied by any remark) as implying his own belief that the party to whom it relates 'has not held, written, or taught anything contrary to the doctrine or discipline of the United Church of England and Ireland,' and as my own experience unfortunately attests that the Rev. G. C. Gorham did, in the course of the last year, in correspond-

ence with myself, hold, write, and maintain what is contrary to the discipline of the said Church, and as what he further wrote makes me apprehend that he holds also what is contrary to its doctrine, I cannot conscientiously countersign this testimonial."

That testimonial was dated 12th August, 1847; it was signed by three beneficed clergymen, who said,

"We have had opportunities of observing his (Mr. Gorham's) conduct, that during the whole of that time we verily believe that he lived piously, soberly, and honestly; nor have we at any time heard anything to the contrary thereof, nor hath he at any time, as far as we know or believe, held, written, or taught anything contrary to the doctrine or discipline of the United Church of England and Ireland."

That was the testimonial, and such were the words written by the Bishop on the margin of it when it was sent back. The Bishop, therefore, thought it right to apprise the Lord Chancellor that in his opinion Mr. Gorham held opinions, on some subjects, that were contrary to the doctrine as well as the discipline of the Church of England; and he thought it right that he should not allow those testimonials to go to the Lord Chancellor, without expressing his opinion of the unfitness of Mr. Gorham for the office to which he was to be appointed. The testimonials, so marked, were then forwarded to Mr. Gorham; and some correspondence seemed to have taken place between that gentleman and the Bishop—the result of which, however, was, that the Bishop declined to take any other course than that which he had adopted. On that refusal, Mr. Gorham, on the 11th of September, 1847, communicated the whole of the circumstances to the Lord Chancellor by letter, and also by an official letter dated on the 21st of the same month. The Lord Chancellor having fully considered the statements contained in these letters, together with the testimonial and the Bishop's writing on the margin, in that same month announced to Mr. Gorham that he proposed to sign the fiat for his presentation, notwithstanding the absence of the Bishop's counter-signature to the testimonial; declining, however, to enter into the question which had arisen between Mr. Gorham and the Bishop; and on the same day he (the Lord Chancellor) wrote to the Bishop, saying he thought it right to sign the presentation, adding that, having been furnished with testimonials which were perfectly satisfactory, he was satisfied it was his duty to do so, without deciding or even entering into conflicting religious opinions. As to the propriety of the decision come to by the Lord Chancellor, there could not be two opinions. As the representative of the Crown, in the dispensation of Church patronage, he deemed it right to satisfy himself, by the best means in his power, of the qualifications of the person to be presented to the benefice; and, having received highly satisfactory testimonials—although they were unaccompanied by the counter-signature of the Bishop, his Lordship rightly and wisely, if he might be allowed so to speak, considered that whatever power the law gave the Bishop over the appointment, must follow the presentation, signed the presentation, and sent it to the Bishop, who thereupon declined to institute Mr. Gorham until after he had been subjected to an examination.

The Bishop had a perfect right to satisfy him-

self of the due qualification of Mr. Gorham; but having this, it was quite impossible for him to enter into an examination, or to put the matter into a course of investigation, until the presentee was placed in such a situation as would enable the Bishop to enter upon that inquiry which by law he was invested with the power to institute. Whether the Bishop exercised his discretion wisely was beside the question the Court had to determine; yet, at the same time, it might at least admit of a doubt whether the Bishop was not justified in considering his counter-signature of the testimonial as suggesting something more than the mere respectability of the clergymen by which such testimonial was signed. However, be that as it might, he was determined to proceed to an examination of Mr. Gorham. That examination was commenced on the 17th of December, 1847; it was continued on the 18th, 21st, and the 22nd days of the same month; and after an interruption of some duration, the examination was renewed on the 8th of March, 1848. It was continued on the 9th, and it was finally terminated on the 10th. On the 11th of that month Mr. Gorham was informed that the Bishop would decline to institute him to the living of Brampford Speke; and on the 10th of March formal notice was delivered to him, assigning the reasons for the refusal of the Bishop to be that Mr. Gorham held unsound doctrines on the question of Baptism. There the matter rested until June, 1848, when a monition was issued out of the registry of that Court on behalf of Mr. Gorham. In that monition it was stated that he (Mr. Gorham) had been presented to the living of Brampford Speke; that he had offered himself to the Bishop for institution; that he was prepared to subscribe the three articles required by the 36th Canon, and make the declarations required by the Act of Uniformity, and to take all the necessary oaths which the law required. That, although he (Mr. Gorham) was fully qualified by age, by learning, and by the purity of his life, to be instituted to the living, yet, nevertheless, the Lord Bishop of Exeter, who was well acquainted with all the premises, and, therefore, ought to have admitted him to the aforesaid vicarage or parish church, declined, and refused to do right and justice in that behalf, &c. The tenor of the monition was to call upon the Bishop to institute, within a certain time specified, Mr. Gorham into the said vicarage of Brampford Speke, in the county of Devon, and diocese of Exeter, or to show cause why he should not be instituted; at the same time intimating that if the Bishop did not appear and clearly show lawful cause to the contrary, the Judge of the Court would proceed to initiate Mr. Gorham to the parish church aforesaid. The Bishop appeared to the monition by a proctor. That proctor prayed to be heard upon petition, the object being to state the grounds on which the Bishop justified his refusal to institute Mr. Gorham into the living. To that petition Mr. Gorham replied; a rejoinder was then made on the part of the Bishop; the case was argued before the Court, and the case was therefore ripe for decision.

Before entering on the merits of the case, it was necessary to advert to the manner in which the question had been brought before the Court. On a former occasion, he (the learned Judge) had taken an opportunity of stating that the

mode of proceeding by act on petition was neither convenient nor consistent with practice, and he had not been satisfied by anything which had subsequently occurred that that opinion was erroneous. The cause ought to have been conducted by plea and proof, which was the only mode to bring the real question at issue before the Court. In the act on petition, the pleading, as was usual in such cases, was vague and loose, and the answer partook of the same character. Had the case proceeded by plea and proof, the doctrines of the Church of England would have been specifically set forth, and also the points on which it was alleged that they were impugned by Mr. Gorham, and witnesses might have been examined. It had been stated in the course of the argument, not without foundation, that it was impossible to collect from the manner in which the examination had been conducted, what were the real opinions of Mr. Gorham as to baptismal regeneration. The evidence which had been produced before the Court, if evidence it could be called, was unsatisfactory, and the mode in which it had been brought forward was still more so. It consisted of two short affidavits, from Mr. Gorham, and one from the Bishop of Exeter; but annexed to his Lordship's act on petition there was a book, extending to between 200 and 300 pages, and containing 149 questions, addressed by the Bishop to Mr. Gorham, with the answers thereto. Upon these questions and answers the whole case turned. The book could not be considered strictly in the nature of evidence; but it was brought into the registry; and when the cause came on for hearing, the Court was to find its way as well as it could to what was held to be the doctrines of the Church of England, and the points on which Mr. Gorham had expressed and entertained opinions contrary to those doctrines. The Court was well aware of the difficulties in which the parties were placed from the want of former precedents in cases of this description; but still some were to be found in books of practice to which the profession were almost daily in the habit of resorting. Watson, Godolphin, and Oughton, stated that the proceedings ought to be by plea and proof, by answers and examination of witnesses. The Court had no opportunity of correcting the mode of procedure, because the case was ready for hearing before the proceedings came under its notice.

Some observations had, in the course of the argument, been addressed to the Court, as to who was to be considered the party proceeding in the cause, and upon whom the *onus probandi* lay. It was perfectly immaterial whether the Bishop was to be considered as plaintiff or defendant; but Mr. Gorham having made out a *prima facie* case entitling him to be instituted to the vicarage, unless cause could be shown to the contrary, the *onus probandi* rested on the Bishop to justify his refusal. With that view the Bishop alleged that it appeared in the course of his examination that Mr. Gorham was of unsound doctrine respecting that great and fundamental point, the efficacy of the sacrament of baptism, inasmuch as he held, and persisted in holding, that spiritual regeneration was not given or conferred in that holy sacrament, in particular that infants were not made therein members of Christ and the children of God, contrary to the plain teaching of the Church of England in her Articles and Liturgy, and especially contrary to

the divers offices of baptism, the office of confirmation, and the Catechism, severally contained in the Book of Common Prayer and administration of the sacraments, and other rites and ceremonies of the Church. It was further alleged, that that was a sufficient cause for the Bishop refusing to institute Mr. Gorham to the vicarage. Mr. Gorham, in his reply, admitted that the book brought in by the Bishop's proctor contained a true and accurate account of what had passed at the examination; and, after stating the Rev. gentleman's qualifications for holding the benefice, distinctly and emphatically denied that his views were unsound as to the efficacy of the sacrament of baptism, or that he had either held, or persisted in holding, that infants were not made in baptism members of Christ and the children of God, as untruly charged on the part of the Bishop. The Court was satisfied that the Bishop was justified in requiring an examination, and also with the manner in which it had been conducted. Mr. Gorham, moreover, alleged that he did not maintain any views whatsoever contrary to the true doctrine of the Church of England as dogmatically determined in her Articles, familiarly taught in her Catechism, and devotionally expressed in her services; it having been his desire and endeavour throughout the examination to explain the language both of her Articles and Liturgy, in compliance with the express direction of the Church herself, by such "just and favourable construction" as would secure an entire agreement, not only of each with the others, but of all alike with the plain tenour of the Holy Scriptures, declared by the said Articles to be of paramount and absolute authority. The Bishop's rejoinder was a repetition of what he had before stated. The Court was the party who had the greatest right to complain of the manner in which the cause had proceeded, for it was left to find its way as well as it could through the 149 questions and answers, the latter being so divided and subdivided as to leave the Court in considerable difficulty in determining what were the real opinions of Mr. Gorham, and what was the real doctrine of the Church of England as maintained by the Bishop, and of course in opposition to that which was contended for by Mr. Gorham. The arguments of counsel had undoubtedly thrown considerable light upon those points. Those arguments occupied six days, the leading counsel for Mr. Gorham having addressed the Court for fifteen hours. The Court, however, by no means complained of it; on the contrary, he was extremely obliged to the learned advocate for the ability, argument, great learning, and diligence, which he had bestowed on the case, and for the clear and lucid manner in which he had imparted his views to the Court. The difficulties, however, of the Court were greatly increased by the arguments in the first instance, and subsequently by the reply of the learned counsel for the Bishop. A good deal was said upon the conduct of the Bishop in requiring Mr. Gorham to undergo an examination at all, he having been a beneficed clergyman in his diocese, and of whose conduct the Bishop had sufficient opportunities of forming an opinion. The right of the Bishop certainly was not denied, but its exercise was stated to be unprecedented. He (the learned Judge) presumed it was not a very common course; but circumstances might and would

occur, as the experience of those Courts proved, in which it became necessary to inquire into the soundness of the doctrines held by clergymen who had for years been in possession of certain preferments in the different dioceses of the country, and whose opinions unfortunately since the time when they were instituted had undergone a change. It had also been urged, that the Bishop had pushed the examination in point of matter and of time beyond that which the nature of the case required. But it was not for the Court to determine as to the course of examination which the Bishop should pursue. The length and tenor of the examination might very much depend upon the answers obtained. It might be proper for counsel to contend that the examination in this case arose from Mr. Gorham describing the Church in one of his letters as "a national establishment," or advertising for a curate "free from Tractarian errors;" but it would be extremely improper for the Court to pay any attention to it. Neither was the Court called upon to notice anything which the Bishop had said in his Charges, and which were referred to in the argument. Those were all matters extremely well adapted for declamation, and were calculated to raise in the minds of some persons a prejudice against the Bishop, leading to the inference that he was actuated by improper motives; but they could have no weight on the mind of the Court in the decision which it was called to pronounce on the subject under consideration.

Dismissing all extraneous topics from his mind, he came to the real question at issue between the parties in this case, viz.—*the unconditional efficacy of the Sacrament of Baptism in the case of Infants*. It was admitted on the part of the Bishop that in the case of adults the efficacy of baptism depended upon the sincerity of the professions and promises made—that faith and repentance were prerequisites. Infant and adult baptism, however, had been so mixed up in the examination, that it was almost impossible to separate the two, so as to say what part of the argument applied to each. Mr. Gorham maintained that the same considerations applied to both, and that the two questions could not be severed. He (Sir H. J. Fust) was particularly anxious to have it distinctly understood that he was not going to pronounce an opinion as to whether unconditional regeneration in the case of infants was or was not a true *scriptural* doctrine. All that came within the limits of the authority of the Court was to endeavour to ascertain whether the Church had determined anything upon the subject, and, if so, then to pronounce accordingly. The authoritative declaration of the Church constituted the law of that Court, to which it was bound to conform, and which it was incumbent upon it specifically to follow, without indulging in speculative opinions of its own. The Court was bound to administer the law as it found it laid down, and not to give any opinion as to what the law ought to be; and, therefore, he was most anxious that it should be perfectly understood, that in the observations he was about to make he should confine himself wholly to the doctrines of the Church so far as he was capable of ascertaining them, without any intention to extend them to *scriptural* interpretation. Now the first question which presented itself to the observation of the Court was, whether the Church

had pronounced any opinion on the point; and if so, what? And that gave rise to another question, viz.—from what source was the Court to derive information as to the doctrines of the Church of England? The Bishop of Exeter imputed to Mr. Gorham, that he held and avowed opinions on the subject of the efficacy of baptism which were opposed to the doctrines of the Church as they were set forth in the formulae. Mr. Gorham denied this, and contended that his opinions were in exact conformity with those of the Church of England, as contained in her Articles, and in perfect accordance with the intentions of the formulae of the Church. Now a great deal of learning and ingenious argument had been applied to the discussion of this part of the case, as was naturally to be expected, from the bearing it might possibly have on the ultimate decision of the question by the Court. Mr. Gorham took his stand principally on the Articles—there Mr. Gorham declared he took his stand, and that he would not be driven from them; that he would go so far only as the Church had expressed its opinion, and that when the Church was silent he would not speak. Mr. Gorham, then, took his stand on the Articles of the Church of England.

Now the next point to be considered was, the questions originally addressed to Mr. Gorham by the Bishop, and he (the learned Judge) thought it might not be improper to state here what was the course of the examination adopted by the Bishop, and the answers which he received to the several questions he put to Mr. Gorham. He thought the very first question addressed by the Bishop to Mr. Gorham would throw some light on the cause of the protracted length of the examination to which Mr. Gorham had been subjected, and to the very particular and precise manner in which the Bishop was obliged to frame his questions, in order to obtain from Mr. Gorham direct and specific answers to them. The first of these questions, which appeared in page 63 of the book, was,

“Prove from Scripture that Baptism and the Supper of the Lord are severally necessary to salvation: first, of Baptism; secondly, of the Lord’s Supper.”

Now, here it was evident that the Bishop had not put the question in a form that would draw out a specific answer as to the doctrine of the Church upon the necessity of the Sacraments of Baptism and the Lord’s Supper. Mr. Gorham was perfectly well aware of the slip which the Bishop had made, and his counsel took advantage of that slip to show that his Lordship was wrong, and that he was obliged to correct his error in the next question. To this question, however, Mr. Gorham answered, and truly answered,

“I do not find in Scripture that the necessity of baptism to salvation is declared in terms so absolute as this proposition.”

Then came a long discussion upon the question of baptism, in which Mr. Gorham referred to the words of Scripture: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” and said,

“If the allusion be to baptism, (which, however, had not then been instituted,) it undoubtedly affirms the necessity of complying with that solemn institution, where no unavoidable impediment intervenes. Having been ordained of Christ, it cannot

be slighted without the awful consequences of disobedience to his express command. But it does not appear to me that the being ‘born of water’ and the being ‘born of the Spirit’ are so indissolubly tied together by this declaration, that each is equally and in the same sense necessary to salvation. This view is confirmed by the fact that the expression, ‘born again,’ is used in this discourse, in verses 3, 6, 7, 8, without any reference to being ‘born of water,’ but twice with express mention of being ‘born of the Spirit,’ as the great essential requisite. It is confirmed also by verses 16, 17, where ‘everlasting life’ and salvation are positively connected with ‘belief’ in the Son of God, without reference to baptism: as if for the very purpose of showing that faith is an indispensable and essential condition, but that baptism is only generally necessary—a condition to be dutifully performed. Precisely the same conclusion must be drawn from the terms used by our Lord in his express institution of baptism: ‘He that believeth and is baptized shall be saved,’ Mark xvi. 16. The general connection between the sign which he has ordained for admission into his church, and the faith which that sign certifies, is here distinctly affirmed. But our Lord adds, ‘He that believeth not shall be damned.’ Here exclusion from everlasting salvation is grounded, not on the omission of baptism, but on the withholding belief in the Son of God.”

Then he went on to say,

“The participation of the Supper of the Lord is stated in Scripture in the same manner as generally necessary, not essentially requisite, to salvation.”

Now, the manner in which this answer was given showed the Bishop that he must be precise in putting his questions, and accordingly he proceeded in the next question to say,

“Does our Church hold, and do you hold, that Baptism and the Supper of the Lord are generally necessary to salvation, in terms as absolute as *this* proposition?”

To this Mr. Gorham replied,

“Our Church *does* hold this doctrine, and I hold it of course.”

The third question was,

“Does our Church hold, and do you hold, that by the express words of our Lord, ‘Except a man be born of water and of the Spirit he cannot enter into the kingdom of God,’ we may perceive the great necessity of the sacrament of baptism where it may be had?”

The answer was,

“The Church states this in her service for adult baptism.”

Then he referred to the 36th Canon, and concluded by saying,

“Your lordship has already had my subscription to this acknowledgment on my institution to St. Just; for my assent to the whole Book of Common Prayer includes my assent to this part of it.”

In the fourth question he was asked,

“In the Homily of Common Prayer and the Sacraments, it is said that, ‘according to the exact signification of a sacrament, Baptism and the Supper of the Lord are visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ.’ Do you hold this to be godly and wholesome doctrine?”

His answer was,

“My subscription to the Articles, and among them to the 35th, appears to me to involve a sufficient reply to this question. I prefer, and I claim the privilege of, giving my assent to the two Books

of Homilies generally, as containing 'a godly and wholesome doctrine, and necessary for these times,' to my basing any particular doctrine upon any detached sentence taken out of those books. In claiming this privilege I by no means intend to intimate that I 'assent with reserve' to this passage. On the contrary, I consider it as expressing a wholesome truth, when fairly construed; but as it has been often adduced, in controversies on the efficacy of the sacraments, in a sense in which I do not believe the compiler of that excellent homily to have written it, my consent could not be given to it by a naked affirmative without explanatory matter. Consecutive questions, framed with a bearing on a particular controversy, replied to without many collateral explanations, might elicit apparent, and only apparent admissions, which would not correctly represent the doctrine of the Church. To prevent the possibility of misapprehension as to my reply to this passage, or others to which I may have to return a similar answer, I add that I fully assent to the wholesome truth contained in this quotation, when fairly brought into connection with the Articles of our Church, on the nature and efficacy of the sacraments."

The words, "Articles of our Church," were printed in capitals, as showing that Mr. Gorham stood upon the Articles as the standard of his opinions. Then followed the questions which raised the point now under the consideration of the Court. The fifth, sixth, and seventh questions were put by the Bishop in this manner:

Q. 5.—"Does our Church hold, and do you hold, that every infant baptized by a lawful minister, with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God in such baptism a member of Christ, a child of God, and an inheritor of the kingdom of heaven?"

Q. 6.—"Does our Church hold, and do you hold, that such children by the laver of regeneration in baptism are received into the number of the children of God, and heirs of everlasting life?"

Q. 7.—"Does our Church hold, and do you hold, that all infants so baptized are born again of water and of the Holy Ghost?"

Mr. Gorham answered,

"As these three questions all imply the same description of answer, I will discuss them together; and, generally, I reply that these propositions being stated in the precise words of the ritual services, or of the Catechism, undoubtedly must be held by every honest member of the Church to 'contain in them nothing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, . . . if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority.'—(Preface to the Book of Common Prayer.)"

Now, here it was to be observed that Mr. Gorham did not give a precise answer to the questions which were proposed to him. He answered that the propositions contained nothing contrary to the Word of God, or to sound doctrine, or which a godly man might not, with a good conscience, use and submit unto, or which was not fairly defensible; but then he qualified it by saying, "If it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority." Then he said,

"The 'just and favourable construction' of passages like these, (occurring in services intended for popular use), which, taken in their naked verbiage, might appear to contradict the clearest statements of Scripture, and of the Church herself, must be sought chiefly—I, By bringing them into juxtaposition with the precise and dogmatical teaching

of the Church in her explicit standard of doctrine, the Thirty-nine Articles; in the next place, 2, By comparing the various parts of her formularies with each other; and, collaterally, 3, By ascertaining the views of those by whom her services were reformed and her Articles sanctioned."

Here, then, arose a very important question—whether the opinions and views of "those by whom our Church services were reformed, and her Articles sanctioned," could be taken to give a construction to words which, by their import and general and common acceptance, bore a different construction from that of the individual reformers? or, in other words, whether the opinions of the individual reformers could be taken in opposition to the precise and plain declarations which were made in the Formularies and Articles of the Church? This formed a great part of the discussion of the case on behalf of Mr. Gorham, and much learning was displayed for the purpose of showing what were the opinions of the reformers of the Church, by which opinions, as was contended, the Formularies of the Church must be construed; that the reformers were Calvinists; that they entertained Calvinian opinions; that, as they did so, the Articles framed by them must be construed with relation to Calvinian opinions; that they must be supposed to have been governed by those principles in drawing up the Formularies and Ritual of the Church; and that whatever the expressions made use of, they must be taken in the Calvinian sense, and not in the sense to which their plain import and signification to a common understanding would lead. The Court would not, however, further allude to this question at present, but content itself with having stated the meaning of Mr. Gorham and his counsel, that one mode of ascertaining the construction to be put upon the Articles of the Church would be the views of those by whom the Articles were sanctioned.

Then Mr. Gorham went on to explain his views as to the points contained in the three questions; but it was not necessary for the Court to follow him through his different statements; and the purpose for which it referred to them now was, to show what was the question which the Bishop proposed to raise—confining it to the question of infant baptism, and not extending it to the baptism of adults. Looking at the mode in which the opinions of the Church were to be ascertained, no one could doubt that the Thirty-nine Articles should first be consulted; and if they were not silent upon any particular point, and if the words made use of were not doubtful, that there would be no occasion to search further.

The learned counsel had quoted the opinion of Rogers, chaplain to Archbishop Bancroft, who said: "The purpose of our Church is best known by the doctrine which she doth profess, the doctrine by the Thirty-nine Articles established by Act of Parliament, the Articles by the words whereby they are expressed." To the same effect were the passages he quoted from other writers—from Bishop Hall, from Bishop Burnet, and from Archbishop Whitgift. A quotation was also made from Bishop Prideaux, which went to show that the doctrine of the Church of England was contained in the Thirty-nine Articles, and that, whatever the opinions of private persons might be, this was the standard by

which the sense of the Church was to be taken. *Prima facie*, then, the Thirty-nine Articles were the standard of doctrine; they were framed for the express purpose of preventing diversity of opinion; and certainly they were first to be considered and applied to in endeavouring to ascertain the doctrine of the church. But if they fell short, or were silent upon any particular point, what then should be resorted to? Should they resort to the opinions of those by whom the Articles had been framed, or to other declarations of the Church?

It had been most distinctly stated, upon the high authority of Bishop Burnet, that—

"The truest indication of the sense of a Church is to be taken from her language in her public offices: this is that which she speaks the most frequently and the most publicly; even the Articles of doctrine are not so much read, or so often heard, as her Liturgies are. And as this way of reasoning has been of late made use of with great advantage against the Church of Rome, to make her accountable for all her public offices in their plain and literal meaning, so will I make use of it on this occasion. It is stronger in our case, whose offices being in a tongue understood by the people, the argument from them does more evidently conclude here."—*Pastoral Care*.

The same rule was laid down by Dr. Waterland, whose authority had never been questioned. Both agreed that this was the true criterion by which doubtful or ambiguous expressions were to be interpreted. He might add, that the same doctrine was held by Lord Brougham, in delivering the opinion of the Judicial Committee of Privy Council in the case of "*Mastin v. Escott*," reported in the fourth volume of Moore's Reports. That opinion showed, that the public declarations of the Church were to be those by which the law should be applied; and that the private opinions of individuals, however eminent for their piety, learning, and station, were not to have any consideration with the Court, but simply the public acts and declarations of the Church. Under these circumstances came the question, Was there anything doubtful in the present case upon which it was necessary to refer to other authority than the Thirty-nine Articles? The 25th Article was that into which the Court was now to inquire. It stated, that

"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, and God's goodwill towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord." And "the sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have also a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as St. Paul saith."

It had been suggested, that this simply applied to the sacrament of the Lord's Supper; but he would take it to apply to both, inasmuch as the worthy reception was, according to the doctrine of the Church, equally necessary to the reception of baptism as to the Supper of the Lord. But here the Article left it doubtful what a worthy reception was. Faith and repentance, said Mr. Gorham, were prerequisites to the reception of baptism as well as the Lord's

Supper; but that was not to be found laid down in this Article. It must, therefore, be sought elsewhere. The 27th Article stated, that

"Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God."

And the Article concluded thus:

"The baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ."

Now, the first difficulty that arose here was, if faith was to be confirmed and grace increased by virtue of prayer to God, how was it that young children were to be baptized? They had neither faith nor repentance. They could not have faith, because they knew not the promises made for them; they could not have repentance, because they had committed no actual sin. So that it was upon a comparison of these two Articles that the doubt arose, and which doubt was to be solved by reference to some other authority. What then was that authority to be? Was it to be the authority of private individuals? He apprehended, that what he had already stated was sufficient to dispose of this, and that the declarations of the Church must be applied to for an explanation of what was meant by worthy reception, regeneration, and the direction that the baptism of young children should be retained as most agreeable to the institution of Christ; of how young children were to be grafted into the Church; and to whom the promises of forgiveness of sin and adoption to be the sons of God by the Holy Ghost, were visibly signed and sealed. Mr. Gorham contended, and it was insisted upon by his counsel, that children born in sin could not be worthy recipients, and could not receive the rite with any beneficial effect. His fifteenth answer was:

"Our Church holds, and I hold, that no spiritual grace is conveyed in baptism, except to worthy recipients; and as infants are by nature unworthy recipients, being born in sin, and the children of wrath, they cannot receive any benefit from baptism, except there shall have been a prevenient act of grace to make them worthy. Baptism is the sign or seal, either of the grace already given, or of the repentance and faith which are stipulated and must be hereafter exercised."

The 18th question was,

"Has the Church not declared her mind, that infants baptized by a lawful minister, in the name of the Father, and of the Son, and of the Holy Ghost, do receive the spiritual grace of baptism, even if they have not entered into the stipulations by their representatives?"

And the answer was,

"The Church has declared that to infants privately baptized the grace and mercy of Christ is not denied. In this case of emergency I consider that stipulations, though not formally made by sponsors, are made by implication through those who earnestly desire their baptism, and by the person who administers it, which implied stipulations the Church requires to be formally adopted as soon as the circumstances will suffer it. This case of 'present ex-

gence' cannot, therefore, be fairly urged as an exception to the requirements of the Church."

The Bishop followed up this with another question:

"Does the Church hold, and do you hold, that infants so baptized are regenerated, independently of the stipulations made by their representatives, or by any others for them?"

Mr. Gorham answered,

"If such infants die before they commit 'actual sin,' the Church holds, and I hold, that they are undoubtedly saved, and therefore they must have been regenerated by an act of grace prevenient to their baptism, in order to make them worthy recipients of that sacrament. This case is ruled by the Church. But if the infant lives to a period in which it can commit actual sin, the declaration of regeneration must be construed according to the hypothetical principle which I have stated in my replies to Questions 5, 6, and 7."

Now, it was not for the Court to deny or controvert the three suppositions to which Mr. Gorham resorted; but his position was, that it was not through baptism that the grace was conferred. And here the authorities must be looked into upon which the Court was to rely; and the first was, the public office of baptism of infants. The Church directed that the people were to be admonished, that it was most convenient that baptism should not be administered but on Sundays and other holy days, when the most number of people came together, as well for that the congregation there present might testify the receiving of them that were newly baptized into the number of Christ's Church; as also, because in the baptism of infants every man present might be put in remembrance of his own profession made to God in his baptism.

The first thing that suggested itself in this service, was the encouragement which was given to persons to have their children baptized, and the great importance attached by the Church to the early administration of this rite. The congregation were then instructed to pray that God would grant to the child that thing which by nature he could not have; that he might be baptized with water and the Holy Ghost—and the Holy Ghost, not water only—and received into Christ's holy Church, and be made a lively member of the same. Then followed a prayer upon this exhortation, beseeching Almighty God to wash and sanctify the child with the Holy Ghost, that he, being delivered from God's wrath, might be received into the ark of Christ's Church. Another prayer followed, in which the congregation called upon God for the infant, that he, coming to God's holy baptism, might receive remission of his sins by spiritual regeneration—not regeneration simply, nor sacramental regeneration, but *spiritual* regeneration. After the gospel was read, the minister was required to make an exhortation to the people, in which they were told not to doubt that Christ would receive the infant and embrace him with the arms of his mercy. Then came an address to the godfathers and godmothers, after which the priest offered up a prayer to God that he would sanctify the water to the *mystical* washing away of sin—an expression to which Mr. Gorham's counsel had expressly drawn the attention of the Court, as meaning a sacramental and not a spiritual washing. The Court confessed that it did not exactly follow that distinction, and the mystical washing away of sin

appeared to the Court to mean sanctification by water and the Holy Spirit.

All this took place before the child was baptized. After the administration of the rite, the officiating priest addressed the congregation in these terms:

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

And then followed a prayer, in which the congregation yielded hearty thanks to God that it had pleased him to regenerate the infant with his Holy Spirit.

It was said that all this was hypothetical, and founded upon the implied future fulfilment by the child of all that his godfathers had promised on his behalf. Now, he confessed that this did not appear to him to be the true construction. There was a positive declaration by the Church that the child was a member of Christ, a child of God, and an inheritor of the kingdom of heaven. It was admitted on all hands, that, in the case of adults, the beneficial effect of baptism depended upon the sincerity of their declarations of faith and repentance, and of their intending to do what they had engaged to perform. But the declaration of the Church in this public baptism of infants was clear and positive, that the child had been by baptism regenerated, and thanks were returned to God for the same. So again, in the office for the private baptism of children, there was a declaration that, by regeneration in baptism, the infant had been received as a child of God by adoption. This form of private baptism also showed, that neither godfathers nor godmothers were essential in baptism, and that only water and the words of baptism were essential. The Church told the parties not to doubt that the child so baptized is sufficiently baptized. It is sufficiently baptized directly it is baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost. Otherwise, as the counsel for the Bishop had observed, it would surely have to be baptized again in order to obtain the benefits annexed to the due administration of the sacrament of baptism. With regard to the private baptism of infants, it was contended that it was for cases of exigence, and that, therefore, nothing in respect to the effect of baptism was to be drawn from it; but surely, if it were for cases of exigence, the Church intended to declare that the child thus baptized was entitled to all the benefits which an infant baptized in full health, and with the performance of the full service, would be entitled to upon his baptism; otherwise, why did the Church declare, that as many of the prayers as the exigence of the case would suffer were to be used? And here, also, after baptism, thanks were to be given to God that it had pleased him to regenerate the infant with his Holy Spirit, to receive him as his own child by adoption, and to incorporate him into his holy Church. It was clearly the intention of the Church, therefore, that the child who was privately baptized should receive the same benefits as if the godfathers and godmothers had made promises on their behalf, and the rite had been performed in public. What room was there, then, for stating that the baptism of infants was founded upon an hypothesis?

It was true that if the child so privately baptized should fall into sin hereafter, he might lose the benefits of his baptism, and require faith and repentance; but not to regenerate him, because that was already done according to the declaration of the Church. There was an express declaration of the Church, that children who were baptized, dying before they committed actual sin, were undoubtedly saved. He could not understand how anything like a "charitable hope" could be engrafted on such a declaration.

But there was another service, which originally did not belong to the baptismal services, that for adults. And here it might be asked, if one form out of three was hypothetical, why should not all be so? But there was a marked distinction made by the Church in the baptism of those who were of riper years. Not only were they persons who had committed actual sin, but the Rubric required that they should be instructed in the principles of the Christian religion before they were permitted to come and partake of the holy sacrament of baptism. They were only entitled to the benefits of baptism on the supposition that they were sincere in their promises of faith and repentance. The Church could not know from their outward professions whether they were sincere or not; and it appeared to the Court, therefore, that no argument could be drawn from the charitable judgment of the Church in the case of adults, so far as regarded the baptism of infants. The two services—for infants and adults—are substantially and essentially distinct.

The learned Judge then referred to the Church Catechism. At the very beginning the child was taught to say that his name was given to him in his baptism, "*wherein* I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." And the child was also taught to say, "I heartily thank our Heavenly Father that he hath called me to this state of salvation,"—that is, the state of salvation in which he was placed by baptism. In other words, the child might say—I was by nature born in sin, and a child of wrath, but now, by baptism, I am a child of grace. The child further was taught to say, "I pray unto God to give me his grace that I may continue in the same (state of salvation) unto my life's end." There was no doubt—nothing hypothetical: grace was prayed for that he might not fall away, nor lose the grace, whatever it was, that had been conferred in baptism. All this was in entire conformity with the baptismal service. Then, in that part of the Catechism relating to the sacraments, which was added at the Restoration, in answer to the question, "What meanest thou by this word sacrament?" the child replies, "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself as a means whereby we receive the same." And, when asked, "What is the inward and spiritual grace of baptism?" he replies, "A death unto sin, and a new birth unto righteousness,"—that is, by the Holy Spirit in baptism: "preventive grace" is not the cause of this.

Some remark had been made by Mr. Gorham's counsel, on the fact, that Dean Nowell's Catechism had not been cited on the other side. The learned Judge then referred to that work, and quoted some passages, which, he said, ap-

peared to him to be in strict conformity with the Church Catechism on the doctrine of baptism.

He next dwelt on the Office for Confirmation. In a prayer which the bishop offered up, it was said, "Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost." That they are regenerate by water and the Holy Ghost is positively declared. It appears to the Court, then, that the doctrine of the Church is not a mere "charitable hope" that these things are so, but that it is positively declared that they are so.

The fact of regeneration, therefore, taking place in the baptism of infants, supposing the words were to be received in their natural and literal sense, was sufficiently made out and established. But the difficulty was to ascertain what was meant by the word "regeneration." Did it imply an absolute change of nature, character, and feeling; or did it imply a change of state and of relation—a change from a state of wrath to one of grace? That was sufficiently explained by the terms made use of—by the words added to the term "regeneration,"—regeneration by water and by the Holy Ghost: for remission of sins was given by means of the administration of water and the Holy Ghost accompanying it. It was nothing to say that there might be cases in which the sign might be received without the thing signified. That might be so in the case of adults, and, indeed, must necessarily be so; and the Church could only express a charitable hope that the parties were sincere in their promises of faith and repentance. It appeared to him that regeneration, as held by the primitive Church, and as expressed in the baptismal service, did not imply such a total and extensive change as would almost amount to entire justification, from which the person so regenerated could never fall; but it meant a change of state and character, putting the party in a new situation, in which he was converted from a child of wrath to a child of grace, and made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Now, Mr. Gorham and others say, that regeneration is not connected with baptism.

The Judge then quoted from Waterland and from Bishop Van Mildert on this subject; and added, that on this part of the case, then, the Court has no doubt that *children are regenerated in and through the means of baptism.*

With regard to an observation which had been made that the burial service was to be interpreted hypothetically, the Court did not see that any argument could be drawn from that. A charitable hope was (as we understood) necessarily connected with such an office. As respects a remark, that "assent and consent" are given merely to the "use" of the Prayer-book by the clergy, and that the Articles are not to be construed by the Formularies, the Court considered that "assent and consent to use" implied an acknowledgment of its truth.

Another argument upon which Mr. Gorham's counsel had dwelt at great length was, that the Reformers held the opinions of Calvin, and that, consequently, they could not intend that the Formularies which they drew up should be so strictly interpreted as to convey the notion that all children are regenerated in baptism. The assertion that Cranmer had never changed his opinions on baptism, had been successfully re-

plied to by Mr. Gorham's counsel. Having been brought up a Roman Catholic, he must necessarily (?) have changed his opinions on that subject. That the Reformers embraced all the doctrines of Calvin might be doubted, although it could not be denied that Calvinism made great progress in this country at that time. Did the Reformers hold the doctrines of predestination, election, reprobation, and final perseverance, as Calvin did? As a proof of their Calvinism, counsel had adduced the opinions of their associates, Peter Martyr and Martin Bucer. The learned counsel said, that, so far as predestination and election were concerned, the 17th Article of the Church determined the question. Now, that Article recited, that

"Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour."

But, instead of going on to say that this was an article of faith, it stated, that

"As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, &c., so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchedness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture, and, in our doings, that will of God is to be followed which we have expressly declared unto us in the Word of God."

So that, we see, they assert nothing with regard to the doctrine of predestination and election. The question here is left open: the Reformers declare nothing; they do not declare it to be an article of faith, but leave the matter undecided. I think, if they had intended to settle the matter, they would have expressed themselves in terms in which there could have been no doubt. They could not, I apprehend, have been ignorant of words to express their meaning. To what extent, then, were the doctrines of Calvin taken? were they taken to the extent that they were held by Bishop Hopkins? [or Hooper?] He says:

"God promises pardon and remission of sins to all that believe and repent, but he promises grace to believe and repent only to those whom, by his absolute covenant, he is engaged to lead to grace and repentance."

Did Ridley, and Latimer, and Cranmer, go so far as this? or did they go to the same extent as the Synod of Dort? In the 6th Article of the Synod of Dort is this statement:

"Secundum quod decretum electorum corda, quantumvis dura, gratiose emollit, et ad credendum inflectit, non electos ante justo iudicio suar malitiae, et duritiae relinquit." "There are certain persons of the elect whose hearts are to be softened and turned to the true faith; but those who are not among the number of the elect are to be left to their own wickedness and hardness of heart."

Was that the doctrine of Cranmer, or Latimer, or Ridley? Then, again, in the 7th Article of the Synod of Dort:

"Est autem electio immutabile Dei propositum, quo ante jacta mundi fundamenta e universo genere humano, ex primæva integritate in peccatum et exitum sua culpa prolapsa, secundum liberrimum voluntatis suæ beneplacitum ex mera gratia, certam quorundam hominum multitudinem, aliis nec meliorum, nec digniorum, sed in communi miseria cum aliis jacentum, ad salutem, elegit in Christo," &c.

These are the doctrines of Calvin, as set forth in his "Institutes."

Could Cranmer, Ridley, and Latimer, have held these sentiments, and yet draw up services which declare that *all* children are to be baptized; and that, if they die before they commit actual sin, it is certain by God's Word that they are undoubtedly saved?

But with regard to the position of the learned counsel, that the Reformers were Calvinists, and that, therefore, their declarations must be taken in a Calvinistic sense; that you must not give the words their general meaning, but must consider that they were speaking only of those who were the elect, to whom alone the grace of repentance and faith could be extended; I apprehend that this is not only applicable to the baptismal service, but it strikes at the root of all the services; for, if the doctrines of election, and predestination, and reprobation, are the faith of the Church, what necessity is there for prayer? What encouragement is there for a person to learn the will of God, if he is assured, that long before his birth his fate was determined, by the irrevocable decree of God, either for eternal happiness or eternal misery? Again; when it is said that God has promised forgiveness of sins to all which truly repent, is that statement to be limited to those who are among the number of the elect, who alone are to have grace and repentance? This appears to me to be a contradiction to the whole structure of our Common Prayer, the whole drift of which is to encourage faith and repentance with the hope of forgiveness of sins. "If the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive:" and yet, according to this doctrine of predestination, the wicked man cannot turn away from his sins—cannot repent of what he has done, because he is not of the number of the elect! Then, in the absolution, at the commencement of the service, it is said, "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel." And so in all the other services, which are of universal application to all who truly repent; not confining its privileges to those who are among the number of the elect, whose fate was fixed and determined, and that long before they came into existence.

The Reformers may have privately held some of the doctrines of Calvin; but the question is, have they put his peculiar doctrine into our public services? I answer, most decidedly not.

As to the 17th Article, it is admitted on all hands not to have determined the question; so that if persons do persist in alleging that election, predestination, and reprobation, were held by the Reformers, it is certain that they have not connectedly as a body expressed their decided opinions upon it. So that their evidence is to be regarded merely as that of private individuals, no doubt most eminent men—men eminent for their learning, their piety, and their knowledge of the Scriptures; and if the Court

were now to set about erecting a new standard of faith for itself and for the Church, undoubtedly the opinion of these persons would weigh most solemnly with the Court, and the Court would pay most decided attention to all that has been said by all those persons whose writings were cited by the learned counsel. It is, however, admitted, on the other hand, that there are persons of great weight, learning, and authority, who differ in opinion from those learned and pious writers to whom the learned counsel adverted. What, then, is to determine the question? The method is, not to enter on a question as to the comparative weight of these persons; not to examine their writings in order to find out certain passages which may not entirely agree with those quoted by the learned counsel. I believe the learned counsel did candidly acknowledge, that there were several instances in which various passages in the same person's writings could not be made to agree with each other, and every one must be aware of this. The Court would be left in the greatest difficulty in the world, if it were left to determine upon isolated passages, selected from these various authors, in order to establish the doctrine of election and predestination as the doctrine of the Church. There are, undoubtedly, very high authorities which go to express their opinions on this subject. I do not think, however, that Crammer can be held responsible for all that Martyr and Bucer chose to say and publish. I think there is too much laid upon the shoulders of the Archbishop; but generally he concurred in their sentiments, and he called them in to assist him in the compilation of the Book of Common Prayer. That book is nearly the same as the second book of Edward VI., prepared by Convocation, and established by Act of Parliament of Queen Elizabeth. How could these persons have done this, if they believed in the doctrines of predestination and election, which doctrines are not contained in the Book of Common Prayer? Up to a certain time it was the opinion of the German Reformers; but Bishop Burnet says, in his "History of the Reformation," speaking of the doctrine of Calvin, which was said to have been the doctrine of the early Reformers:

"The Germans soon saw the ill effects of this doctrine. Luther changed his mind about it, and Melancthon openly wrote against it. And since that time the whole stream of the Lutheran Churches has run the other way. But both Calvin and Bucer were still for maintaining the doctrine of these decrees; only they warned the people not to think much of them, since they were secrets which men could not penetrate into."

This seems to me to be a good reason why they did not proclaim the doctrine as a rule of faith for the Church of England, but left the subject entirely open. It may also be admitted, that in the latter part of the reign of Elizabeth, the doctrines of Calvin had obtained a much stronger hold upon the minds of the people of this country than they had done previously; and that many eminent persons might be referred to, who had embraced this doctrine of predestination and election; but then it must be recollected, that the Articles of 1562 were the same in fact and substance, though with some verbal alterations, as the Articles of 1552. Upon this doctrine of baptism, I apprehend, there is nothing upon which they disagree. Afterwards

there was an alteration made; for in one of the Articles there was a declaration of the Church, with respect to the salvation of infants who are baptized, and who die before they have committed actual sin. That was afterwards inserted at the conclusion of the service for the public baptism of infants; but what I wish more particularly to allude to is this, that at the end of the clause to which I have referred, the words, "and not else" were added in 1536. The interpretation was, that if children were baptized, and died without committing actual sin, they were saved, but not else. However, the damnable clause (if so it may be termed) was left out; and it is, consequently, not now the doctrine of the Church of England, that baptism is absolutely necessary to salvation. The opinions of many of the authorities to which the learned counsel referred went to show, that it was not the want of the sacrament that would deprive the person of its benefit, but the neglect and contempt of it; where it could be had it ought to be had, it must be had.

It had been argued, that the Reformers being Calvinists, the doctrines of the Church, as drawn up and sanctioned by them, must be Calvinistic. Then let it be shown how far Calvinism is embodied in the public acts of the Church. The private opinions of the Reformers cannot be examined and decided by the Court. The Court must see what they say in the public services of the Church. The Court must look at the public acts of the body, not at the private opinions of individuals.

Now, I have said that in the latter part of Queen Elizabeth's reign Calvinistic doctrines had taken strong possession of the minds of the people of this country. We know that between the reign of Edward VI. and the accession of Queen Elizabeth, in the reign of Queen Mary, a large multitude of Protestants went into Germany, and came into communication with the German Reformers, and imbibed their principles to a certain degree during their residence there, and undoubtedly they did thus obtain very strong impressions in favour of the doctrines of Calvin. But still, these doctrines were not received here generally in 1562; and I think there is quite evidence enough to show, that, even though it was true that at the University of Oxford Calvin's Institutes were put into the hands of the students, yet serious disputes arose at Oxford and Cambridge, in the course of which the writings of Calvin and Beza were not only attacked, but they were the objects of personal invective by a member of the University of Oxford. The University called on him to retract what he had said; but his retraction not being deemed satisfactory, they called on Archbishop Whitgift to interfere, which he did, and a retraction was made which the Archbishop thought went too far. Subsequently the Lambeth Articles, which were Calvinistic, were drawn up, but they were rejected at the universities, and were soon repressed by command of the Queen; and so little were they known, that King James, on one occasion, inquired what was meant by the Lambeth Articles, evidently having never heard of them. Then a good deal had been said about Rogers, a Calvinist, being chaplain to Archbishop Bancroft; but from an extract (which the learned Judge read), it appeared that the Archbishop did not hold the opinions of his chaplain.

Upon this part of the case, however, I am of opinion that the private opinion of these parties are not to be taken; they have no public bearing, and can have no public effect; they can throw no light upon the subject. If the words to be considered were doubtful and ambiguous, and could not be construed by reference to any other of the services of the Church, or by any other of the public acts of the Church, then, indeed, it would be right and proper to advert to the opinions of those persons; but so long as the Articles and services of the Church are reconcilable, and not only reconcilable, but necessarily consistent with the literal interpretation of the words, we are not at liberty to put any private interpretation upon them.

Now, this will, I think, as far as the Court is concerned, dispose of this part of the question. I protest against going through all the authorities which have been, I admit, very properly cited by the learned counsel; I have not the means of doing so, and I do not see the necessity for it. I contend, on the general principle, that even though those learned persons did embrace Calvinistic principles to the extent alleged, those Calvinistic principles embraced by them cannot go to the interpretation of the Articles and services, which speak for themselves, and require no such assistance, their language being precise and determined.

I am not aware that it is necessary for me to occupy much more time upon the questions

which have been raised in this case. The points which have to be decided are,—

1. Does the Church of England hold the doctrine of baptismal regeneration in the case of infants?

2. Does Mr. Gorham hold this doctrine?

It is quite clear from the Formularies of the Church, that children do receive spiritual regeneration in baptism. It is also evident, from the whole tenor of his examination, and from his counsel's argument, that Mr. Gorham does *not* hold this doctrine. He asserts that children must receive a "prevenient act of grace" to make them worthy recipients of baptism, otherwise they receive no benefit at their baptism.

The Bishop of Exeter has, consequently, shown sufficient cause for refusing to institute Mr. Gorham to the living of Bramford Speke; and therefore his lordship must be dismissed, and with his costs.

Mr. BOWDLER (Proctor to Mr. Gorham).—I beg to give notice that an appeal will be immediately entered against the decision of the Court.

Sir H. J. FUST.—Of course I expected that there would be an appeal, or I should have called to my assistance the Chancellor of the Diocese (Dr. Lushington) to have acted as my Assessor; for I feel that so important a case is too much for the decision of a single individual, seeing the bearing that it may have upon the interests and welfare of the Church.

Essays, Extracts, and Correspondence.

HISTORY AND STATISTICS OF CHOLERA.

THE last outbreak of pestilential Cholera, which commenced in India, and traversed successively nearly every country in the world, was perhaps the most diffused and best observed of any similar visitation: the observations we shall have to make will, therefore, chiefly relate to this epidemic. It originated in the district of Nuddeah and in some other parts of the delta of the Ganges, about the end of May, or the beginning of June, 1817. During that year it did not extend beyond the territory of Lower Bengal; but, in 1818, and the early part of 1819, it diffused itself throughout the extreme length and breadth of the Indian peninsula, yet leaving untouched many districts placed between its lines of movement. Its progress along the lines selected was wonderfully uniform, being, for some successive months, at the rate of about one degree in a month. As early as 1818, it extended itself beyond the boundaries of Hindustan into the Burmese empire and other parts of Eastern Asia, and making gradual progress through these countries, reached China

in 1820, and in the following year visited the numerous and populous islands of the Indian Archipelago. The Isle of France suffered its invasion in 1819, and some cases occurred in the same year at one point in Bourbon. In 1821 it extended along the shores of the Persian Gulf, and, during this and the following year, spread through parts of Arabia, Persia, and Syria, and closely threatened Europe. It appeared in the Russian territories in 1823, at Tefflis, Orenburg, and Astrakan; but its farther northern and western progress was stopped for a time. It however re-appeared in Orenburg in 1828, and again in 1829, and in 1830 advanced through the southern provinces of the Russian empire, till it reached Moscow on the 28th of September of that year, and Petersburg the year following. Warsaw was attacked in March, 1831; Danzig in May; Berlin in August; Hamburg and Sunderland in October; and London and Paris in 1832. At the end of 1833 it had reached Mexico and several other parts of America. We see that the course of the epidemic was

principally from east to west; and it was observed, that, prior to its appearance in many countries, and during its continuance, easterly winds were uncommonly prevalent; but most accurate and extensive meteorological observations, made daily during the continuance of the disease, prove that neither variations of temperature, fluctuations of the barometer, change of wind, nor the prevalence nor absence of moisture, affect in the slightest degree its duration or intensity. Bowel complaints appear to have preceded the cholera in most places, and to have continued for some months after its cessation. In many localities the disease existed only for a few weeks, while in others it lingered for several months. In the first case, the mortality was invariably high: in the last, the malignancy of the disease generally diminished as its stay was prolonged. Into whatever country or town the disease advanced, its first and most deadly fury was expended upon the poorest and most miserable of the population, and upon those who inhabited crowded districts, or low humid localities bordering on a port or river. Among this class of individuals whole families were sometimes cut off by it; indeed it is a peculiar feature of epidemic cholera, that its ravages are confined almost exclusively to the poor. When the disease has appeared in a family occupying a station in life above the labouring class, we have the authority of Dr. Brown for declaring, that in every case it has been confined to the individual first attacked, and has not in any instance spread to the other members of the family. The mortality from this disease is very great; but it varies somewhat in different countries and at different stages of its epidemic career. During its early prevalence in India, in 1817 and 1818, we learn, from the "Report to the Medical Board at Bombay," that there is reason to believe, that of 1,294 cases which received no medical assistance, every individual perished; and it is added, that it is not ascertained that any person has recovered to whom medicine had not been administered. This appalling statement, however, is without parallel; and it is gratifying to know, that where the premonitory symptoms have been combated by early and judicious treatment, the mortality has always been diminished. This is strikingly exemplified by the statistical records kept at our different military stations in various parts of the world. In

all situations, and under all modes of treatment, about one in two died of the cases in civil, and one in three of those in the military hospitals; a result, doubtless, to be attributed to the strict surveillance exercised over the troops, by which nearly one-half of the cases among them were noticed in the premonitory stage, and consequently could be treated with a greater prospect of success than those in the civil hospitals, where the great majority of the patients were far advanced in the disease before they applied for medical aid. Of the severe cases, however, the mortality is probably nearly the same in all, being about sixty per cent. One of the most extraordinary features of this epidemic, observes Major Tulloch, is that the proportion of deaths to the number attacked has been very nearly alike in all the military commands of which the medical records have been investigated. For instance: in the United Kingdom, the deaths were 1 in $3\frac{1}{4}$; in Gibraltar, 1 in $3\frac{1}{4}$; in Nova Scotia, 1 in $3\frac{1}{4}$; in Canada, 1 in 3; in Honduras, 1 in 3; in the Mauritius, 1 in $8\frac{1}{4}$. The Mauritius appears to be the only exception to this; so that either the epidemic was less severe in its character, or the remedies employed were more successful.

The influence of age on the mortality by this disease among the troops of the line serving in Canada, is exemplified in the following Table:

Age.		Ratio of Deaths at each age, per 1000 of strength, by Epidemic Cholera.		
Under 18	.	.	.	—
18 to 25	.	.	.	15.5
25 to 33	.	.	.	23.
33 to 40	.	.	.	36.6
40 to 50	.	.	.	70.6

It appears from the authority to which we are indebted for the foregoing table, that females were attacked in very nearly the same proportion as males, but that the cases proved more generally fatal. Children were in a great measure exempt, though, when attacked, they rapidly sunk under it. The greater mortality of the disease in females has also been observed in this country. Dr. Ogden informs us, that of 145 fatal cases of cholera at Sunderland, 63 were males and 82 females. The information which we possess on the relative mortality of the disease in the different races of mankind is rather meagre. The native Indians of North America suffered from it in an equal degree with the white population; and the same was observed with

regard to the Sepoys in our Indian army. In the Mauritius, whose population in 1831 was 90,000, of which 25,000 were whites and the rest coloured, the total number of deaths recorded in the civil and military hospitals was 1,327. Of these 168 were whites, 162 coloured, and 997 blacks, principally negroes, who seemed peculiarly subject to the disease. This great susceptibility of negroes to the invasion of disease, when absent from their native land, we have had occasion to notice in the article *PHthisis*; and that time seems to have had little effect in weakening this susceptibility, appears from a comparison of the mortality among them in the present epidemic with that which took place during a similar epidemic in this island in the year 1775. At this date, more than 2,000 out of 4,300 slaves belonging to Government were cut off by it, and of those belonging to the planters nearly as many.

CAUSES OF CHOLERA.—That the whole series of phenomena results from the action of a morbid poison on the body, there can be no doubt; that this morbid matter is indigenous to some countries, and apparently has its origin in certain peculiar conditions of the soil, is supposed to be true from the effects which we find to be produced upon animal bodies living in these districts. But why the miasma arising from the overflow of the Nile should produce plague; that of the Ganges, cholera; that of the parts situated in the tropics, yellow fever; or our own marshes simple intermittent,—we are entirely ignorant; nor can we, in the present state of our knowledge, at all account for the epidemic spread of some of these endemic diseases. The doctrine of contagion has been had recourse to in cholera, as in many other diseases, in order to explain its diffusion; and it has been asserted by the advocates of the exclusive operation of this principle, that the disease has always been found to move in the line of human intercourse; and it must be acknowledged, observes Dr. Brown, that while so migratory an animal as man inhabits the earth, it cannot well do otherwise. But if it is meant to be asserted, that its diffusion has been in proportion to the intercourse between infected and healthy districts, the assertion is by no means supported by facts. Its appearance at Madras, for instance, whither, according to this doctrine, it ought to have been conveyed almost three months earlier by trading vessels from the infected districts, was simultaneous

with its appearance in parallel latitudes in the interior. It did not reach Ceylon, to which, on the contagious principle, it ought to have been conveyed much earlier by shipping from the infected points of the coast, until it had previously gained the nearest point to it on the continent, and had been long prevalent on both coasts of the peninsula. In its importation into this country likewise, supposing it to be imported, so far from following the great routes of human intercourse, it chose one of the least frequented paths. The principal evidence on this point, which was collected during the last epidemic cholera, goes to negative its contagious character; and the advocates of the contrary opinion are at present by far the more numerous party. Of fifteen medical reporters in India who had observed the disease, two only thought it contagious, eight were of a contrary opinion, and five were doubtful. The medical officers at Gibraltar seem to have been almost unanimous in their opinion that the disease was not contagious. In the same ward with the cholera patients in the civil hospital were several persons labouring under other diseases, who, although in constant communication with and frequently in attendance on those suffering under the epidemic, were in no instance affected by it. In the military hospital, too, it was observed that the orderlies employed in attendance on the sick were not attacked in a greater proportion than others who were not so employed; and of thirty medical officers in constant attendance on the sick during the prevalence of the epidemic, all of whom, from the nature of their duties, were subject to great fatigue and anxiety, only one or two exhibited any symptoms of the disease, and their cases were comparatively slight. Nevertheless it is probable, that under some circumstances cholera may be contagious; and this opinion derives support from the great mortality which was always observed under the operation of the quarantine laws, on the inutility of which, in this disease at least, all medical men are agreed. The predisposing causes of cholera may be gathered from its history. The poor, the old, the infirm, and the dissipated, were the principal sufferers. In the north of Germany, Tuesday was always the day of the greatest mortality, owing, it was supposed, to the excesses committed on the two or three preceding days. Hence every circumstance which tends to debi-

litate the system generally, whether occasioned by atmospheric vicissitudes, by residence in an unhealthy locality, by unwholesome or insufficient food, by the abuse of spirituous liquors, or by debauchery, acts as a predisposing cause in the production of cholera.

THE PRESENT NATIONAL VISITATION.

"Is there evil in the city, and the Lord hath not done it?"

THAT it is the duty of the Christian to recognise the hand of God in his own individual history, in the circumstances passing around him, and in the general governance of the world, will not be disputed; nay, will be cheerfully acknowledged by every professor. But whilst this is acknowledged in general terms, is it not to be feared that this is a duty too much neglected in the present day? It has been so in the history of the Church in all ages; hence judgments, tribulations, persecutions, and other expressions of the Divine wrath, have been necessary to keep the Church alive to the fact, that "the Lord reigneth." He has had to "come out of his place," and smite in judgment, before the people would "learn righteousness." The history of God's people is pregnant with the fact, that the ordinary providences and guidance of his hand have never, for any length of time together, sufficed to keep alive that dependence on him which is his due as the great moral Ruler of the universe. He has had to teach his people this lesson continually by "terrible things in righteousness;" and when their hearts have failed them for fear, they have cried unto him, and he has heard them and saved them out of their trouble.

It would seem that this has been no easy lesson to learn; it has had to be learned amidst wars and tumults, oppressions, cruelties, persecutions, dungeons, and chains; amidst famine and pestilence, nakedness and the sword; in barren wildernesses, scorching suns; in earthquakes, terrors, and desolations; and the lesson remains to be taught, after so many centuries of terrible teachings.

These visitations from the hand of God have for a time induced men to turn to him and "kiss the rod;" but "Ephraim waxed fat and wicked," and no sooner have these judgments passed away, than they have forsaken him and returned to their old paths. Then some new calamity has befallen them, and once more they repent, and again backslide, until worse evils come upon them.

The history of the Church in our own country is but a succession of such times of trial and of repentance. In our own times we have seen God speaking to us in admonishing providences, and we have heeded them not. He entered our fields and smote them with blasting and mildew, and through the failure of one little esculent brought misery and famine on a portion of our countrymen. Then all the world went mad in idolatrous mammon-worship, and the idols had to be thrown from their pedestals, their gold to be turned into dross, and their prosperity into desolation. Still the language of these providences was disregarded, and another and more terrible judgment has come upon us. Although our hills are clothed with corn, and our fields free from blight, and the year crowned with the promise of a golden harvest; although commerce is reviving, and ships are chartered with rich and precious merchandise, and all things conspire to speak of returning prosperity and peace; yet the hand of God is not acknowledged, his name is blasphemed, his Sabbath profaned, his Church indifferent, the world unconverted, Christianity a mere name, and religion a "cloak of hypocrisy," and the Almighty is defrauded of the "honour that is due unto his name;"—therefore a more terrible calamity has befallen us, and the pestilence has been let loose to seize on the life of man, and with terrible suddenness to hurl him to swift destruction.

After an absence from our shores of seventeen years, the cholera has again come amongst us, as God's messenger, to see if we keep his laws and acknowledge him. It has already begun its devastating course; it has fixed on its head-quarters in the metropolis, Edinburgh, Leeds, and other places; and already the "mourners go about the streets, for man goeth to his long home." Terror has seized on all classes; and, in fear and amazement, they fly from their infected abodes, to find death where they hoped to be secure from him. Along the railroads they fly; over viaducts and valleys, through torrents and green fields, past infected cities and rural hamlets, to rest at last only to find the enemy from whom they fly waiting for them at the terminus, and hugging them in his loathsome embrace. The watering-places, where health has been found in other years, are closed to them now by the ravages of that very disease from which they would seek to escape. The daily journals tell a mourn-

ful tale, and furnish doleful statistics of disease; the obituaries are gorged to repletion by the many curt announcements they contain of "died suddenly," "after a short illness," and so forth. The medical profession, harassed and overworked, themselves fall victims to disease. Their aid is unavailing, for science is at fault; the destructive agent escapes analysis, and defies detection. Men cry, "Lo! here," and "Lo! there," only to confess their ignorance, and say that nothing can be known.

Whence, then, cometh this terrible destroyer? Some say he is gendered in cesspools, stagnant drains, foul sewers, and animal filth; and brought to maturity by a vertical sun and continued drought. Others say he is diffused intangibly in the atmosphere, impregnating it with poison, rendering it unfit to sustain life, so that breathed into the lungs, it becomes the vehicle of death. Others again speak of it as a subtle poison which connects itself with animal matter, and is thus taken into the system to be developed under certain conditions. In short, there are almost as many theories as medical practitioners; each one having some favourite method of accounting for the rise, progress, and *modus operandi* of this agent called cholera. "Who shall decide when doctors disagree?" It appears tolerably clear, then, that no definite and settled notions on this matter are at present attainable; the disease eludes our grasp, baffles our acumenical research, will not be tested and analysed until it shall yield its secrets to our gaze. Whatever light may in future be thrown upon it, at present it is God's messenger, silent and mysterious, doing its appointed work, answering no questions, and submitting to no impertinent inquiry. What the pestilence among the Israelites was in the desert, the "black death" of the Middle Ages, the plague of later times, the fevers of the tropics, the small-pox of our own country, were in their respective periods, that the cholera is now,—a deadly and destructive scourge, carrying all before it, and laughing at all specifics.

These as time has rolled on have yielded to the indomitable energy and research of man; and it is probable the cholera will ere long be added to their number; but the fact remains "engraved as in eternal brass," that the Almighty has in all ages had some peculiar and especial scourge by which to whip the nations into obedience—some physical disease, for the time being

deadly and irresistible, by which to accomplish his inscrutable designs; and, *pari passu*, we may conclude that if the cholera were to yield to some specific to-morrow, the quiver of the Omnipotent would not be exhausted, but a more terrible agent might be developed, which in its turn should "justify the ways of God to man."

In what light, then, are we to view the present visitation? Shall we be content to trace it to second causes, supposing these can be made out,—or shall we not rather at once refer it to the interposition of Heaven? If we were disposed to the former, we cannot so settle the question, for the actual causes of this calamity in a physical sense cannot be ascertained. All opinions are mere guesswork; and shall we for a moment trust to the crude notions and theories which must be scattered to the winds so soon as the truth can be discovered— notions and theories contradictory in themselves, and palpably at variance with the common-sense of intelligent persons? Ought we not rather to "humble ourselves beneath His mighty hand;" for, in the language of our motto, "Is there evil in the city, and the Lord hath not done it?"

What then, should be the attitude of the Christian under the present visitation?

I. He should devoutly acknowledge the Divine hand in the present affliction. Until this can be done with perfect sincerity, he will not be in a condition, in the second place,

II. To humble himself before God, and with deep contrition for past offences seek the "light of His countenance." It was not until Moses had commanded Aaron to make an atonement for the people, thus confessing their iniquities, that "the plague was stayed;" and it will not be until the Church arouses itself to a sense of its guilt in the sight of Heaven, for omissions, commissions, and short-comings, that the cholera will be stayed in our midst; for until repentance begin with the house of God, this judgment will not have answered its desired end. To cry "*Peccavi!*" with subdued and penitent emotion must obviously be required of every rightly-disposed believer.

III. He should not merely acknowledge his own demerits, and humble himself on their account, but he should stand between the living and the dead, and cry earnestly unto Him who is "able to deliver from death." The Christian should

ever be found interceding for the ungodly at the throne of grace, in the spirit of our Lord, when he said, "They know not what they do;" but especially when "God's judgments are abroad in the earth," and so many of the godless are sent away without "hope in their death," should he cry earnestly to God on behalf of the perishing, if so be that he will be merciful and avert from us the fierceness of his indignation. He should call to mind "His wonders of old;" how the God of Israel has ever declared himself as the hearer of prayer; and how readily he has withdrawn his hand when he found his judgments producing their proper effect. He should reflect on the many encouragements to be found in his Word, for presenting prayer at his throne in all times of need; he should therefore pray in *faith*, remembering that "He delighteth in mercy, and that judgment is his *strange work*." Every Christian's closet and family altar should testify to his zeal on behalf of the perishing; every place of prayer should be the battle-field on which there should be wrestling with God in the temper of Jacob, when he said, "I will not let thee go until thou bless me!" Special seasons of private and public devotion should be set apart to this momentous topic. The

pulpit exercises of the land should have reference to the awakening of sinners, the improvement of the solemn scenes witnessed in our streets, and the encouragement of God's people to implore the mercy of Heaven. Every heart should be filled with gratitude for mercies afforded, and for life preserved; for "Why should a *living* man complain,—a man for the punishment of his sins?"

Lastly, The Christian should not merely see and acknowledge the hand of God in the dispensations of his providence, humble himself in self-abasement on account of the sins of the Church, and intercede with the Almighty that his hand may be stayed; but he should also "watch unto prayer,"—i. e., he should studiously and seriously look for the hearing of his prayers, and watch the slightest indication of the return of God's favour with grateful emotion.

Then, if such be the attitude in which the Church shall be found under the present painful dispensation, the strongest hope of better days may reasonably be entertained. As surely as God hath "set his bow in the cloud," so surely will he "lift upon us the light of his countenance," and health, peace, and happiness be once more our "goodly heritage."

Salisbury, August 18, 1849.

Review and Criticism.

Essays on Ecclesiastical Biography. By the Right Hon. Sir JAMES STEPHEN, K.C.B. In Two Volumes, 8vo, pp. 520, 501. London: Longman and Co.

As these volumes successively appeared they produced an extraordinary sensation among the readers of the *Edinburgh Review*. They were not religious, in the common acceptance of the term, but they were pervaded by a vein of religion, which contrasted strikingly with the general tone and spirit which pervaded the *Review* from the commencement, and especially with the brilliant, but spiteful and impious effusions of Sydney Smith, designated "*Methodism and Missions*." The appearance of the productions of Sir James Stephen were considered among the signs of the times, and their introduction was deemed by the religious world as a respectful, meet, and manly homage rendered to Inspiration by the celebrated Northern Journal. At present we can only launch the volumes with a few extracts. In the ensuing

month we shall bring forth a mass of the remaining jewels that enrich this splendid cabinet. The first article is one of vast range and power, extending to eighty-eight pages, on HILDEBRAND, of immortal memory for good and evil. Of this extraordinary man the Author presents a luminous and magnificent picture, of which the following are specimens:

THE CHAIN OF POPES.

Except in the annals of Eastern despotisms, no parallel can be found for the disasters of the papacy during the century and a half which followed the extinction of the Carovingian dynasty. Of the twenty-four popes who, during that period, ascended the apostolic throne, two were murdered, five were driven into exile, four were deposed, and three resigned their hazardous dignity. Some of these vicars of Christ were raised to that awful pre-eminence by arms, and some by money. Two received it from the hands of princely courtesans. One was self-

appointed, A well-filled purse purchased one papal abdication; the promise of a fair bride another. One of those holy fathers pillaged the treasury, fled with the spoil, returned to Rome, ejected his substitute, and mutilated him in a manner too revolting for description. In one page of this dismal history, we read of the disinterred corpse of a former pope brought before his successor to receive a retrospective sentence of deposition; and in the next, we find the judge himself undergoing the same posthumous condemnation, though without the same filthy ceremonial. Of these heirs of St. Peter, one entered on his infallibility in his eighteenth year, and one before he had seen his twelfth summer. One again took to himself a coadjutor, that he might command in person such legions as Rome then sent into the field. Another, Judas like, agreed for certain pieces of silver to recognise the patriarch of Constantinople as universal bishop. All sacred things had become venal. Crime and debauchery held revel in the Vatican; while the afflicted Church, wedded at once to three husbands, (such was the language of the times,) witnessed the celebration of as many rival masses in the metropolis of Christendom. It would be heretical to say that the gates of hell had prevailed against the seat and centre of Catholicism; but Baronius himself might be cited to prove that they had rolled back on their infernal hinges, to send forth malignant spirits, commissioned to empty on her devoted head the vials of bitterness and wrath.

A CHARACTER.

Adalbert, whose life is written in the *Church History of Adam of Bremen*, was a man whose character was so strangely composite, and whose purposes were so immutably single, that he might have suggested portraits to Scott, epigrams to Young, antithesis to Pope, an analysis to Dryden, or to Shakspeare himself some rich and all-reconciling harmony. According to the aspect in which he was viewed, he might with equal justice be regarded as a saint or a man of pleasure, as a scholar or a courtier, as a politician or a wit. Now washing the feet of beggars, eloquently expounding Christian truth, or indignantly denouncing the sins of the rich and the great; the shifting scene exhibited him amidst a throng of actors, jugglers, and buffoons, or as the soul and centre of a society where lords and ambassadors, prelates and priests of low degree, met to enjoy his good cheer, to partake of his merriment, and to endure his relentless sarcasms. At the very moment when, with irresistible address, he was insinuating himself into the favour of some potent count or bishop, the approach of another dignitary would rouse him to bitter and unmeasured invective. From the laughing playfellow of his companions he would pass at once into their fierce assailant, and then atone for the extravagance of his passion by a bounty not less extravagant. But whether he preached or gave alms, whether philosophy, or fun, or satire was his passing whim, he still enjoyed one luxury which habit had rendered indispensable. Parasites were ever at hand to confirm his own conviction, that Adalbert of Bremen was an universal genius; and that, under his fostering care, the see of Bremen was destined to become the northern capital of the universal Church.

CELIBACY.

With such anticipations, Gregory, within a few weeks from his accession, convened a council at the Lateran, and proposed a law, not as formerly forbidding the marriage of priests, but commanding every priest to put away his wife, and requiring all laymen to absent themselves from any sacred office which any wedded priest might presume to celebrate. Never was legislative foresight so verified by the result. What the great Council of Nicea had attempted in vain, the bishops assembled in the presence of Hildebrand accomplished, at his instance, at once, effectually, and for ever. Lamentable, indeed, were the complaints, and bitter the reproaches, of the sufferers. "Were the most sacred ties thus to be torn asunder at the ruthless bidding of an Italian priest? Were men to become angels, or were angels to be brought down from heaven to minister among men?" Eloquence was never more pathetic, more just, or more unavailing. Prelate after prelate silenced these remonstrances by austere rebukes. Legate after legate arrived with papal menaces to the remonstrants. Monks and abbots preached the continency which they at least professed. Kings and barons laughed over their cups at many a merry tale of compulsory divorce. Mobs pelted, hooted, and besmeared with profane and filthy baptisms the unhappy victims of pontifical rigour. It was a struggle not to be prolonged. Broken hearts pined and died away in silence. Expostulations subsided into murmurs, and murmurs were drowned in the general shout of victory. Eight hundred years have since passed away. Amidst the wreck of laws, opinions, and institutions, this decree of Hildebrand's at this day rules the Latin Church, in every land where sacrifices are still offered on her altars. Among us, but not of us—valuing their rights as citizens, chiefly as instrumental to their powers as churchmen—ministers of love, to whom the heart of a husband and a father is an inscrutable mystery—teachers of duties, the most sacred of which they may not practise—compelled daily to gaze on the most polluted imagery of man's fallen heart, but denied the refuge of nature from a polluted imagination—professors of a virtue, of which, from the death of the righteous Abel down to the birth of the fervent Peter, no solitary example is recorded in Holy Writ—excluded from that posthumous life in remote descendants, in the devout anticipation of which the patriarchs were enabled to walk meekly, but exultingly, with their God,—the sacerdotal caste yet flourishes in every Christian land, the imperishable and gloomy monument both of that far-sighted genius which thus devised the means of papal despotism, and of that short-sighted wisdom which proposed to itself that despotism as a legitimate and a laudable end.

OPERATION OF THE POPEDOM.

To the spiritual despotism of Rome in the Middle Ages may, indeed, be traced a long series of errors and crimes, of wars and persecutions. Yet the papal dynasty was the triumphant antagonist of another despotism the most galling, the most debasing, and otherwise the most irremediable, under which Europe had ever groaned. The centralisation of ecclesiastical power more than balanced the isolating spirit of the feudal oligarchies. The vassal of Western, and the serf of Eastern Europe, might otherwise at this day

have been in the same social state, and military autocracies might now be occupying the place of our constitutional or paternal governments. Hildebrand's despotism, with whatever inconsistency, sought to guide mankind by moral impulses to a more than human sanctity. The feudal despotism with which he waged war, sought, with a stern consistency, to degrade them into beasts of prey or beasts of burden. It was the conflict of mental with physical power, of literature with ignorance, of religion with injustice and debauchery. To the popes of the Middle Ages was assigned a province, their abandonment of which would have plunged the Church and the world into the same hopeless slavery. To Pope Gregory the Seventh were first given the genius and the courage to raise himself and his successors to the level of that high vocation.

Yet Hildebrand was the founder of a tyranny only less odious than that which he arrested, and was apparently actuated by an ambition neither less proud, selfish, nor reckless, than that of his secular antagonists. In the great economy of Providence human agency is ever alloyed by some base motives; and the noblest successes recorded by history must still be purchased at the price of some great ultimate disaster.

To the title of the Czar Peter of the Church, conferred on him by M. Guizot, Hildebrand's only claim is, that by the energy of his will he moulded her institutions, and her habits of thought, to his own purposes. But the Czar wrought in the spirit of an architect who invents, arranges, and executes his own plan: Hildebrand, in the spirit of a builder, erecting by the Divine command a temple of which the Divine hand had drawn the design, and provided the materials. His faith in what he judged to be the purposes and the will of heaven, was not merely sublime but astounding. He is everywhere depicted, in his own letters, the habitual denizen of that bright region which the damps of fear never penetrate, and the shadows of doubt never overcast.

To extol him as one of those Christian stoics whom the wreck of worlds could not divert from the straight paths of integrity and truth, is a mere extravagance. His policy was imperial; his resources and his arts sacerdotal. Anathemas and flatteries, stern defiance and subtle insinuations, invectives such as might have been thundered by Genseric, and apologies such as might have been whispered by Augustulus, succeed each other in his story, with no visible trace of hesitation or of shame. Even his professed orthodoxy is rendered questionable by his conduct and language towards Berengarius, the great opponent of transubstantiation. With William of England, Philip of France, and Robert of Apulia, and even with Henry of Germany, he temporised at the expense of his own principles as often as the sacrifice seemed advantageous. "Nature gave horns to bulls." To aspiring and belligerent churchmen she gave dissimulation and artifice.

Experimental Evidence a Ground for Assurance that Christianity is Divine.

By GILBERT WARDLAW, A.M. Pp. 408. Glasgow: Maclehose.

THIS is not one of those books which a clever man might speak off, extempore,

at the rate of thirty pages an hour: it is a book of thought, written by a thinking man, and calculated to awaken thought in others. The volume is one which few could have produced, but from which all may profit. Let us not be accused of uncharitableness, when we say, that a considerable portion of the ministry, of all denominations, might read it with advantage; and were even the most enlightened and distinguished among them to redeem some forty hours for its deliberate perusal, they would not, we are persuaded, at the close, consider such redemption thrown away. The Author, whose modesty is not less than his ability, will perhaps be troubled at the extent of claim we are putting forth on his behalf, since we believe it is greater than he would venture to make for himself. Our inquiry, however, is not concerning the thing to which he aspires, but the thing to which he is equal; and we say, most honestly, that this is a work pre-eminently suited to the Ministerial Library: it is a matter of the first importance, that, in all that relates to experience, the truth, the whole truth, and nothing but the truth, should be taught—taught always and everywhere.

But it is beyond all controversy a fact, that the state of pulpit teaching on this subject is, in many cases, to speak within the mark, somewhat defective. The theme, from the very nature of it, is one which presents strong temptations to vague, unintelligent, and unintelligible utterances. Confusion of thought must lead to confusion of language, and the tendency of the latter is necessarily to perpetuate and extend the former,—with all the spiritual perplexity, distress, and occasional depression which flow from it. The evil of which we speak is not confined to preaching; it has leavened every part of the instrumental economy of religion. It is very largely blended with our hymnology; and it is, therefore, not to be wondered at, that it leavens to a vast extent our social prayer, while it is much to be regretted, that there are many among the professed church who are but too apt to confound darkness with depth, and the unintelligible with the highly spiritual. There have been, and there still are, ministers of great personal worth, and no small popularity with a class, whose audiences would be something more than decimated by the introduction of a little more daylight—and so much the better. In Fairy lands there is no sun, the element of Magic is

darkness—darkness is allied to terror, and terror, in moderation, is one of the sources connected with the pleasures arising from superstition; but in the heaven of perfect knowledge there is no night—God is light, and his children are light. In matters of personal religion he looks for truth in the inward parts, and in the hidden parts he makes them to know wisdom. So far as Divine illumination can carry us, therefore, we should endeavour to master the subject of Christian Experience as thoroughly as that of Christian doctrine, or Christian morals—to distinguish between grace and nature, between the effects of mere human reason and the effects of Divine teaching, between the effects of mere sentimental emotion and those of spiritual affection. Will it be pleaded, that it is much more difficult to deal with Experience than with Doctrine and with Morals? Were this granted, what then? Should it not rather lead us to begird ourselves for the undertaking? But why should the assumption be granted without thorough consideration of the subject and plausible proof? We see no reason why, in the absence of proof, it should be assumed. Although the subject of inquiry is different in kind, and even in essence, from that of Morals, or of Doctrine, it does not surely follow that it cannot be dealt with in a manner sufficiently satisfactory to the understanding—as much so as, from the nature of the case, it can be. We think the perusal of the Work before us will contribute to bring the reader to view the subject as we are presenting it. But while we have been speaking of the work in connection with the Gospel ministry, it is not to be understood that it is one exclusively or even specially intended for ministers. By no means; it is a work for all, intended for all, and adapted to all, who are partakers of the common salvation. It is a piece of solid divinity, that will live and bring forth fruit for generations to come. We have a multitude of publications, of various sorts and sizes, in which the object, in some of its aspects, is glanced at, and several in which attempts have been made to give the matter more of a systematic form; but not one that even approaches, in point of fulness, range, minuteness, and grasp, the work of Mr. Wardlaw, who has brought Moral Science and Mental Philosophy to the aid of Evangelical Divinity. It may be permitted us to state, that the cast of Mr. Wardlaw's mind, his education, his habits, and the studies to

which he has been more especially addicted, have all contributed to fit him for this interesting and arduous undertaking.

Thus much, then, for the Work generally; and, as to what remains, we do not see how we can better accomplish the object we have in view—the benefit of the Churches through the circulation of this book—than by setting forth the table of contents, which will at once give them a general idea of what has been attempted, and show them that it is not by any means an every-day publication. The contents, then, are as follows:

CHAPTER I.

More extensive and more limited senses of the phrase, Experimental Evidence.—Its use in this Treatise.—Subject recommended to Christians.—To the religiously educated.—To sceptical persons, less deeply prejudiced, and willing to make certain concessions.

CHAPTER II.

What Christian Experience is.—Usually presented in connection with adventitious circumstances.—Essential characteristics.—Religious history of the human spirit.—Principal varieties of religious experience.—General features of the Christian character.—DIRECT and INDIRECT evidence from experience.

CHAPTER III.

DIRECT evidence from experience.—Nature of the evidence.—Not an intuitive perception.—Not founded on any direct supernatural assurance to the soul.—Consists in legitimate inference.—Conditions necessary to the inference.—One of three suppositions must be made, in assigning a cause for Christian experience.

CHAPTER IV.

DIRECT argument from the general facts of experience.—Examination of first supposition; viz., that the cause is immediate Divine influence.—Admissions with regard to the power of natural means.—Presumptions from these against Divine influence, disposed of.—Positive proofs of Divine influence.—Weakness and inaptitude of man, in his unconverted state, towards spiritual religion.—Amount and intrinsic character of moral change produced by the gospel.—Indications afforded by circumstances in experience peculiar to different Christians.—Difference between converted and unconverted, exists under same external means.—Constancy and permanence of religion in the Christian.

CHAPTER V.

Examination of second supposition, that external means the cause of Christian experience.—Affords proof, belonging to the indirect witness of experience, of Divine adaptation in the means to their spiritual ends.—This adaptation seen in,

SECTION I.—Profound and penetrating acquaintance of the Gospel with character, condition, and wants of man.

SECTION II.—Adaptation of Gospel as a plan

of remedy.—Seen, 1. In the substance or subject-matter of Gospel.—2. In the external form, or manner of development.—General remarks.—Doctrines embodied in facts.—Gradual development.—Variety of aspect and manifold connections.—Correspondence to man's actual condition in present life.—The adaptation not accidental.

SECTION III.—Contrast between Gospel and human religions, as to substance and form.

SECTION IV.—Correspondence of Gospel with character and moral government of God, as judged of on grounds of natural religion.

CHAPTER VI.

Third supposition, uniting internal influence with external means, expresses the entire cause of Christian experience.—Reasons for this twofold method in the remedial system.—Evidence for Divine origination not diminished by it.

CHAPTER VII.

DIRECT evidence, in fulfilment of conditional Scripture promises, particularly with reference to prayer.

SECTION I.—The conditions of promise and fulfilment under which evidence is furnished.

SECTION II.—Nature and value of the argument.

CHAPTER VIII.

INDIRECT argument from experience.—Applied, first, to Internal Evidence for Christianity.

SECTION I.—Morality of the Gospel.—Experience proves that man could not originate such morality.

SECTION II.—Character of the saints of Scripture.

SECTION III.—Character of Christ.

CHAPTER IX.

INDIRECT evidence of Experience considered in relation to Prophecy.

CHAPTER X.

INDIRECT evidence of Experience considered in relation to the External Evidences.—Experience enables us to understand the mental and moral character of the first Christian witnesses.

CHAPTER XI.

Argument founded on the concurrence of separate evidences.

CHAPTER XII.

Objections to Christianity answered by Experience.

CHAPTER XIII.

Objections to the Experimental Argument drawn from the imperfections of Christians, considered.—Amount of imperfection estimated.—Objection taken from it, answered.—The objection as entertained by mere nominal Christians, ought to lead to self-examination.

CHAPTER XIV.

Concluding remarks, on the increase of the experimental evidence in Christians.—Causes of hindrance to the increase of evidence.—Means of their removal.

NOTES.

Religious Intelligence.

LAYING THE FOUNDATION-STONE OF THE NEW INDEPENDENT CHAPEL, BETHNAL-GREEN.

On Thursday, August 16th, a deeply interesting service was held on occasion of the laying the first stone of the new Independent Chapel and Schools in the above populous district. After a hymn had been given out by the Rev. C. Dukes, M.A., prayer was offered by the Rev. E. Mannering; at the close of which, an address was delivered to the large concourse of friends assembled, by the Rev. J. Viney, pastor of the church. The address was listened to throughout with marked interest and attention, and appeared to produce a powerful impression upon all who heard it. At its termination, a massive silver trowel, with silver handle, and bearing a suitable inscription, was presented to the Rev. Gentleman by one of the ladies of the church, who accompanied it with a few graceful and appropriate sentences; and the usual ceremony of depositing coins, &c., having been attended to, the stone was lowered to its resting-place; and the service was terminated by another hymn being sung, and prayer offered by Rev. J. E. Richards.

At tea, which had been provided in the school-rooms, adjoining the present chapel, be-

tween 300 and 400 persons assembled, all of whom seemed equally pleased with the systematic arrangement of the repast, and with the tasteful and beautiful manner in which the rooms had been decorated with flowers.

In the evening a public meeting was held in the school-room; the Rev. J. Viney in the chair. Prayer was offered by the Rev. E. Stallybrass; and after letters had been acknowledged from the Revs. Dr. Reed, S. Martin, J. C. Harrison, J. Kennedy, H. B. Jeula, W. Woodhouse, and from Messrs. J. Piper, S. Morley, and J. G. Stapelton, regretting unavoidable absence, animated addresses were delivered in support of various resolutions, by the Rev. J. Watson, J. C. Galloway, H. Marchmont, J. E. Richards, Dr. Massie, J. Glanville, J. Pitman, Esq., and Dr. Hewlett. In the course of the meeting, a strong desire was expressed for the publication of the address delivered in the afternoon, and a resolution requesting it unanimously adopted. Besides those who took part in the services, we noticed the following who were present: Revs. J. Aveling, E. Saunders, D. Martin, S. Davies, and Eusebius Smith; John Viney, W. Rutt, and Robert Simpson, Esqs. Altogether the services were of the most auspicious and interesting character, nor will the impression produced by them soon be forgotten.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

ELEVENTH AUTUMNAL MEETING OF THE UNION.

THE four days next following the first Lord's-day in October are appointed as the time for holding this Assembly in Sheffield. The Rev. JAMES PARSONS, of York, is Chairman of the Morning Meetings; and Sir WILLIAM LOWTHORP, of Hull, has engaged to preside over those held in the evenings.

A numerous attendance of brethren on this occasion is expected and invited. This is required for the life and efficiency of the Union itself. The present position of the Societies affiliated with the Union no less require it. The financial difficulties and wants of the three British Mission Societies are very pressing. The general Education movement is most important, and no less hopeful; but its advance and success depends wholly on thorough, persevering vigour. Now the Autumnal Assemblies and Public Meetings of the Union afford most favourable opportunities for advancing the interests of those Institutions. Their claims can be considered and advocated on such occasions with great advantage. At this time public spirit in the Congregational body is greatly needed. Care and zeal for the prosperity of our own denomination is one great branch of our public duty. A wise and thoughtful view of the state of religion among ourselves, and in this country generally, at the present juncture, will lead to this conclusion: "We must work for our denomination." Not exclusively, of course. Not in a narrow spirit, or for sectarian objects; but that the department of Christ's church with which we are immediately connected, and whose views we most fully embrace, and which, therefore, has the strongest claims on us, may have our first and best efforts for its prosperity. If we find the Union one principal and effectual means for this great end, let us work with it heartily and vigorously. Brethren who do not so judge will seek other means for the same end. But all who are wisehearted will care for their own denomination.

CONGREGATIONAL BOARD OF EDUCATION.

DURING the past month the Congregational Board of Education has issued a Circular Letter to the ministers connected with the Congregational Union, of which the following is a copy:

"LONDON CONGREGATIONAL BOARD OF EDUCATION.

"10, Liverpool-street, Finsbury.

"SIR,—We take the liberty, on behalf of the Congregational Board of Education, of earnestly requesting you to favour us with replies to the following queries:

"Amount of money expended by Congregationalists towards the building and fitting-up of new day-schools, including also desks, forms, and other materials, purchase of land, and law expenses, since Midsummer, 1843, (exclusive of

subscriptions toward the annual expenses of the schools.)

"Amount of money expended in fitting up any building or room for a school; payments for removing difficulties; for placing a school-room on a secure basis; or any other appropriation of money for school purposes, that are purely donations for such an object.

"Our object is, to enable us to sustain the statements which have at various times been made by this Board as to the recent efforts of Congregationalists in behalf of Education (*those statements having been publicly called in question.*)

"The Board assure you of their earnest desire to ascertain the facts with accuracy, and for great public objects, not for any mere denominational purpose; and they are convinced you will, in the same spirit, and with an anxiety for the truth and the public good, give the information requested.

"You will confer an additional obligation by returning your schedule to the Secretary of the Congregational Board of Education, *within a fortnight from the date of receiving it*, as delay would frustrate the whole object of an inquiry which will cost the Board considerable labour.

"Should the party to whom this Circular is addressed be absent from home, or from any cause unable to make the return, it is earnestly requested that the schedule may be filled up and signed by the individual usually acting for him.

"The Board trust you will excuse the trouble which this Circular may impose upon you, and that you will readily make the sacrifice of time that may be required to send your contribution towards an important body of information.

"We are, Sir,

"Yours respectfully and truly,

"SAMUEL MORLEY, *Chairman.*

ALGERNON WELLS.

WILLIAM RUTT, *Sec. pro tem.*"

It is with great pleasure an acknowledgment is now made of the response which the request contained in this Circular Letter has received from so large a number of ministers. The returns up to the present time detail very gratifying results of the amount of money raised and expended by Congregationalists for the promotion of Education; and there is every reason to believe, if all the returns were sent in, that the statement of the amount of money which has been expended would be fully substantiated. It is, therefore, urgently requested of all those ministers who have not made any return, that they would do so without delay, that the lists may be completed. It is due to the Congregational Body, with which the Educational Board is associated, that the statement of the amount of money raised and expended should be as complete as possible.

The Board has much pleasure in announcing that the greater number of its pupils who have completed their term of study, are already engaged in schools at the following places, namely:

Male Pupils, at Bradford, Lightcliffe, Leicester, Witham, Dereham, Erith, Waltham Abbey, Brixton, Derby.

Female Pupils, at Bath, Saffron Walden, Plymouth, Chorley, Bridgnorth, Coggeshall, York, Hackney, with arrangements on hand for two more teachers.

In addition to these appointments, the Board has been the means of placing in schools several teachers who, though not educated by the Board, have registered their names on its books.

The Board repeats its readiness to receive the names of any such teachers; for at times the applications from schools for teachers are more numerous than the Board can supply from those who are educated under its auspices.

HOME MISSIONARY SOCIETY.

HOME, AND ITS MISSIONS.—THE ESTABLISHMENT, AND ITS AUTHORITY IN BAPTISMAL REGENERATION.

In the judgment of law, the standards of the National Church Establishment proclaim the doctrine of Baptismal Regeneration. The water of baptism is authoritatively declared to be *the water of life*. The blood of the Atonement, and the operation of the Holy Spirit, are legally superseded, in all infants at least, by the ritual of water. Such is the deliberated and formal decision of the supreme Ecclesiastical Judge in the Church of England while occupying its highest tribunal.

But not only may his *dictum* be sustained by a majority of the Bishops; thousands, perhaps ten thousand of the clergy, believe and teach literally this doctrine; and many of them, backed by the *status* of their Civil Establishment, and the wealth of the Aristocracy; the charity of Corporations, and the working of Poor-Law Guardianship, enforce their deluding ritual, not on the consciences, but the terrors of an ignorant population. Nowhere is this baneful influence more manifest, and more perniciously felt, than in the districts occupied by our Home Missionary agents.

Surely, then, now is the time when it is an imperative duty devolving on the evangelical Christian of every denomination, to uphold and encourage the zealous, laborious, and long-suffering missionary. Would that such instrumentality could be increased a hundred-fold! Let those Christians whom God has made stewards of his manifold goodness, and at whose disposal he has placed this world's goods, hear the voice of this providence, saying, "Work while it is day; the night cometh!"

The manner in which Home Missionary work proceeds may be judged from the following extracts, taken from many similar returns:

The Aged Convert.

"Death has taken away one of our members in the current month. We have for some time been looking for this event. Our departed brother was born in the year 1769, in the neighbouring parish of E——. When about eleven years of age, he was engaged as a servant on the farm at L—— B——. His industrious habits, good temper, and studious endeavours to promote the business and interest of his employer, commended him to his master, who not only detained him in his service, but, in 1794, conveyed to him his interest in the farm, having previously given him his daughter to wife. The same traits of character that commended him to the notice of his master he continued to manifest to the end of life. When first the labours of the Home Missionary agent were directed to B—— he gave the agent a hearty welcome to his house; and to the departure of my predecessor, this man's house was his home, for self and horse, on the days meet-

ing was holden at B——. Yet up to this time, notwithstanding his hospitality to the minister, and regular attendance on the services, it was evident he had not spiritually profited. Beyond seventy years of age, and for nearly twenty years a regular hearer, yet not only spiritually blind, but evidently retaining the ardour of his youth towards the pleasures of sin,—such he was when I came into this neighbourhood. He had previously determined not to receive the next minister at his house; and when I came no hospitality was shown to me. (I quietly received his coolness as a legacy bequeathed me by my predecessor, it being only one of like nature with many others.) The first time I saw him in P—— was the second races after my arrival here, when I saw him ride up from the course, through the village, with the spirit and glee of a boy. I sighed at the sight, to think it was one of my hearers, and a man for twenty years the host of a minister of the gospel once a fortnight. From this time I perceived a marked change in his conduct, and soon had the pleasure to find his heart the subject of impressions and feelings to which he had hitherto been a stranger. Soon these became manifest to others; and those who had been accustomed to visit his house on business, or other purposes, marked the change. 'What an altered man Mr. H—— has become!' said one; 'Well, I never expected to see it, but H—— is another man,' said another. In September, 1845, at the age of seventy-six, we received him, by profession of faith, into the church, and never had for a moment to regret the act, or cause to suspect we had erred. His strength was now declining in the outward man, while the inward man was evidently strengthened and growing in faith. All took knowledge of him that he had been with Jesus. For the last twelve months he had to be drawn the short distance from his house to the chapel in a wheel-chair, till altogether confined to his house, then to his bed. We have no raptures, nor visions, nor ecstasies to record of his last hours; but the least we can say is, 'His end was peace;' and what can be added more to any dying experience? In patience he waited for the Lord to fetch him from a world of which he had no complaint to make, to one where he hoped ever to be with that Saviour who opened his eyes in old age, and gave him 'light at eventide.' To the parish church he paid tithes through more than fifty years; but one thing is certain, it did nothing for his salvation. So long as he attended its services he was an ungodly man, and remained so for so long after as to forbid the suspicion that his conversion was there effected. He, with many more that have departed, and others on the way, are fruits of Home Mission labours, who, to human appearance, would have been reached by no other means."

The Eleventh Hour.

"We have had in our congregation a very dissolute man. Previous to my settlement on this station he seldom went to a place of worship. Shortly after my arrival, he was induced to come and hear 'the new meeting-parson,' and, although a Churchman, he settled amongst us, and attended regularly; but he gave no evidence of a change of heart. His very turbulent temper made it difficult to introduce religious subjects in conversation with him. He used to threaten to turn the former missionary out of

doors if he came there with his religion. He was a man to whom one could not gain access, except from the pulpit. At length he was taken ill. Grateful for an opportunity of speaking more closely to one over whom I had watched with intense anxiety, I lost no time in visiting him. The subjects upon which I spoke to him were, the great wickedness of his past life; the necessity of repentance, and of a renewed heart; and the hope which the death of Jesus affords to every repenting and returning sinner. His eyes became suffused with tears; and he said, 'I have often thought upon these things; I am exceedingly sorry because of my past life; and my hope of salvation is fixed alone upon Jesus.' In two or three days after this he died. He had not been seriously ill, and no one expected his death; but in a moment he was hurried to his account. Of his condition in another world we can say nothing; but his widow, a pious woman, said to me, a few days after his death, 'Sir, if my husband is saved, in the hands of God, you have been the means of his salvation. He loved your preaching. He has often, after coming home from chapel, wept like a child, because he felt that the truths he had been hearing were applicable to himself; and I trust that there was in his heart some good thing towards the Lord of Israel.'

An Anxious Inquirer.

"A few days ago I was visited by a young woman, whom I found to be labouring under great distress of mind, produced by convictions of sin, and by the fear that she could not be in the way of salvation. She professed to have forsaken sin and the world, and to have devoted herself to the service of the Saviour; but she did not know what it was to enjoy a sense of pardon, or to feel that peace of mind which results from faith in the Son of God. Thus she concluded that she could not be a Christian, and hence her distress.

"I inquired by what means her convictions were at first produced? She said, by a sermon she heard me preach, about a year ago, at B—. The subject was *Peter following Christ afar off*. Since that time she has come to reside in this neighbourhood; has attended regularly the ministry at W—; and will, I trust, be added to the church shortly, as another seal to the ministry of your agent. From the fact, or rather circumstance, that this individual lives as servant in a family which I do not visit, I should not, in all probability, have come to the knowledge of her case, had it not been for stating from the pulpit, that if there were in the congregation any secret disciples of the Saviour who were desirous of speaking to me in reference to the salvation of their souls, they would find me at all times accessible, and themselves always welcome."

Field Labour.

"The shafts of death are still flying thick around us. Last sabbath evening, while I was preaching at M—, a messenger came into the chapel for the undertaker. Death had just removed one who was an old friend to our cause. The sabbath previous she was sitting in her pew in the chapel—now in eternity! The first sermon I preached in that village was in her house. She did much to advance the good cause, and was both liberal and zealous in the erection of our little sanctuary. She died rejoicing in the Lord.

"An epidemic has made its appearance in another village, which almost baffles medical skill. It falls principally on the field-labourers. The body swells to an immense size, and death ensues after a few hours of suffering. I mean to go into the midst of the camp to-morrow morning, and lift up the 'brazen serpent.' Oh that some poor dying sinner may look and live!

"While I am writing, all hands are busy in the hay-field. The weather is fine, and the children of this world are wise in their generation, taking care to improve each shining hour. 'We must make hay while the sun shines,' say they. Oh, that they would act on the same principle as it respect their undying souls! But it is far otherwise; their criminal indifference to eternal things is painful in the extreme. This unconcern on the one hand, and the push of field-labour on the other, make it next to impossible to get good congregations on week days. The labourers work until a very late hour, too late even for open-air preaching; and, indeed, on their return from the field, after perhaps fifteen hours of hard toil, they are in a most unfit state to hear a sermon. Even the sabbath is now much neglected by that portion of our toil-worn labourers who, have no fear of God before their eyes. But, as servants of God, I feel that we ought, nay, we must, under such circumstances, make the most of the sacred day of rest. I intend to get through six services to-morrow; and while the busy season lasts, I hope on the Lord's-day to be in labours more abundant."

Improving Prospects.

"Never did I feel that I had so much reason to bless God for all his goodness towards me in my work as at the present moment. Yesterday was my second anniversary; and I have been led, as the result, to 'look back upon all the way through which the Lord has led me.' During that period it has pleased him to add to our number of members twenty-nine, and a few more now stand proposed. We have been preserved in perfect unity. One member only has been removed by death, and none have disgraced their Christian profession. Our school has also much increased in number and efficiency: just at this season it suffers very considerably, in the same manner as the regular attendants, in consequence of the visitors. I could wish that we had a larger regular congregation, that is, persons who held seats, for in the winter in the evening the place is usually filled, but comparatively few have taken sittings. I am, however, glad to say that the regular sittings *let* do something more than pay the rent, and that there are more now let than ever there were before. I am also happy to add, that the debt, originally nearly £250, is reduced to about £20. On the 15th Mr. — preached for it, and we collected £11. Next week (D. V.) I go to C—, when I hope the remainder will be cleared."

Financial Efforts, and Condition of the People.

"The Day and Sunday-schools on this station, I am happy to say, are in a lively, prosperous state. I have not now to complain of the want of agency, although there is yet much room for improvement. The congregations, also, keep up well, for this season of the year. Last sabbath one new member was admitted to the table, having previously given satisfactory testimony of his conversion to God. Altogether, things appear to be looking up on this station.

"I have recently given attention to the financial affairs of the station. In this matter I hope we shall be able to show an improvement. I have succeeded in enlisting our deacons at F—— E—— into a plan which, whilst it will relieve me of some trouble, will enable them to increase the income. A church meeting is to be held next week to take this subject into consideration; the result of which, I have no doubt, will issue in every member doing what they can for the support of the cause. It is not a little gratifying to my feelings to observe that our friends are making it their own question; and what they do will be done cheerfully. I am sorry, however, to observe, that the worldly circumstances of some of our best friends are becoming much reduced. Many of the farmers have reduced wages, and discharged hands, and at this very season, when it is usual for labour to be more abundant than labourers, there are many families of the latter actually starving. The hops, upon which there is so much reliance, will this year prove a total failure; the prospects for the winter are, therefore, gloomy in the extreme.

"I have had more visits to make of late to the sick and dying than usual: in some instances I have walked fifteen or sixteen miles on these errands of mercy. I am now making arrangements to visit the county with our W—— chapel case. I laid a statement of our affairs before the County Association meeting, which was held at S——. The brethren have kindly undertaken to introduce me to their several congregations; and I am not without hope that in a short time we shall be able to worship in our beautiful little chapel free from debt: then, instead of our contributions being all swallowed up in paying interest upon the mortgage, we shall be able to remit the same to the funds of the Society."

A Minister's Encouragements.

"We are still, I trust, in a prosperous condition. With the visitors, we have been for several weeks quite full, both morning and evening; and I presume we shall continue to be so for some months to come. The character of such a congregation, as you must know, is in some measure discouraging; but three circumstances, lately, have led me to believe the good effected is not known in many cases.

"The first regards the Bible-class, after the Tuesday-evening lecture. For two or three sabbaths past I have publicly announced it, and given an invitation to visitors to attend. This in each case has been accepted; and in every instance, from the attention given by strangers, and their expressions afterwards, I hope good impressions have been produced.

"The next is the direct expressions which have been conveyed of good received by my ministry. Last night I preached from Matt. v. 25, 26. At the close of the service, a lady came up to express the deep concern she felt for her soul, in consequence of what had been advanced. I told her to pray that the Spirit of God may seal impressions on the soul, and so lead to conversion, otherwise she would assuredly lose them. She is a visitor, and has been accustomed to attend the ministry of Mr. B——.

"The third is the case of a young person residing in the town. She is lady's-maid to a High Church person, who strictly prohibited attendance at chapel. She, however, became

concerned about her soul, attended Cecil-street chapel, and at last told her mistress she must be allowed to worship God where she could hear to profit, or leave her service. The desire has been given, and I hope to propose her at the next church meeting for fellowship."

COLONIAL MISSIONARY SOCIETY.

SOUTH AUSTRALIA.—This is a fine region. Soil, climate, harbour, minerals, and extent, combine to place it among the very foremost of the British colonies. It contains one hundred and ninety-two millions of acres, being about three times the extent of Great Britain. It produces wheat weighing sixty-four pounds per bushel. Its mines are, perhaps, only too prolific of copper and other ore for the secure prosperity of other interests in the colony. Almost every fruit produced from the tropics to the latitude of Britain, flourishes under its genial skies. For salubrity it is a refuge for the infirm and consumptive.

Thirteen years ago the first British emigrants went forth "to possess this goodly land." To the end of 1847 nearly £500,000 had been invested in the purchase of portions of its soil. At that date the population exceeded 33,000 souls. Seven thousand persons entered the colony during the year 1848. A like influx during the current year, augmented by the natural increase of the two years, will probably raise the census, at the close of 1849, to nearly 50,000. At the end of 1847 there were in the colony one million sheep and 50,000 horned cattle. In that year the imports were £410,825 9s. 6d., the exports £350,348 12s. 2d. Wages are high, and provisions are cheap. *Labour and capital* find there urgent demand and ample returns. But persons seeking employment other than that of agricultural, handicraft, and domestic occupations—such, namely, as clerks, warehousemen, and governesses—are already in excess as relative to the wants of the colony. Why do not vigorous young labourers, maid-servants, needlewomen, skilful artizans, and small capitalists, especially those who could till the soil, emigrate to such a land from this over-crowded country in vastly-increased numbers? Above all, why do not religious people go forth thither in companies, carrying with them their religion not only in their hearts, lives, and families, but also in the person of a minister for each group, and in every other means for its public profession and maintenance after their arrival? Such movements would embrace the advantages of both worlds. Eminently would they secure the interests of "the life that now is, and of that which is to come." Emigration in dribbles is costly, laborious, and difficult. It is a work to be accomplished effectually only in voluntary companies. But this noble idea has been at last caught, and here follows the printed notice of the enterprise recently issued. Yet why does it say nothing of the minister? nothing of the religious schoolmaster? nothing of the public library? Is the proposed party to dwell together after arrival, or to disperse through the colony? Is the union to be limited to the ship, and to end with the voyage? Even if so intended, the effort is still good, and in the right direction, and may it be greatly blessed and prospered!—yet surely were it far better if a more permanent blending of interests, and a more lasting union for mutual support and friendship

were contemplated. We give the document as it is, heartily willing to publish and commend the enterprise :

"EMIGRATION TO SOUTH AUSTRALIA.

"The undersigned and their families contemplate emigrating to Adelaide, South Australia, early in the ensuing year, and intend to charter a ship for that purpose. They therefore invite such members of Christian churches, who are disposed to emigrate, to take passage in her.

"She will be fitted up with enclosed cabins; and the opportunity will secure an agreeable voyage, select society, better diet, and at less than the usual cost, and preserve their families from the evils naturally arising under the present system of emigration.

"Applications for a passage should be made previously to the 1st of October next, so that every necessary arrangement may be made.

"References to the character of the undersigned are kindly allowed to the Rev. S. Nicholson and the Rev. E. Jones, of Plymouth; the Rev. George Smith, Trinity Parsonage, Poplar, London; the Rev. C. H. Roe, Birmingham; and the Rev. H. Quick, Taunton.

"Letters for further information, enclosing stamp for reply, should be addressed either to Mr. Henry Wills, Lambhay Wharf; or, Mr. Charles H. S. Veale, Hampton-street, Plymouth.

"Dated August 6th, 1849."

REV. J. M. STRONGMAN'S ACCOUNT OF HIS SETTLEMENT AT KENSINGTON, NEAR ADELAIDE, SOUTH AUSTRALIA.

"Kensington, Adelaide,
19th March, 1849.

"MY DEAR SIR,—By letter dated January 14th, you were informed of my safe arrival and commencement of labours among the churches of South Australia. After probationary services of six weeks, I received unanimous and pressing invitations from Kensington, as well as from Hindmarsh and the Port. It was a period of anxiety, since each place had peculiar and pressing claims. Hesitating for some time, I determined upon pursuing an independent course, by taking Kensington alone in connection with our active friend, Mr. Roberts, who has been mainly instrumental in erecting a Congregational Church, measuring forty-five by thirty, with school-room and vestry attached, surrounded by an acre of burial-ground. The township of Kensington has been laid out only about four years. It is pleasantly situated, with a respectable and increasing population, at the easy distance of two miles from Adelaide. Several sections around us are laid out for building, so that in a few years it will be a thriving and populous neighbourhood. The Episcopalians have fixed their head-quarters in this place at present, seeing it is the residence of the Bishop of Adelaide, who frequently officiates at the Episcopal church built within the last twelve months. Although there are two places of worship among us, and open at the same hours, I am happy to say, after a few weeks trial, our place is nearly filled on Sabbath evenings. Many are inquiring for sittings; and we expect, when our pews are erected, they will soon let. Since my settlement we have organised afresh our Sabbath-school, containing seventy children; a day-school of fifty of both sexes; a Christian

Instruction Society for the neighbourhood; and pastoral Bible-classes for the young people. On the Sabbath afternoon I have preached at Mayill, a destitute township two miles distant, and in a neighbouring section on a week evening. Last Lord's-day, after special prayer, a few of us, who are accredited members from churches in England, sat down to the Lord's supper for the first time in this place. Twenty-eight participated in the ordinance, including Baptists and Wesleyans. Several others are waiting for admission; so that I am not without hope of seeing a numerous and working church for this locality. Last week I obtained a preliminary meeting of friends in Adelaide, to form a Christian Mutual Provident Society in the province, similar to our own in England. The town is filled with secret lodges; but, with the hearty co-operation of a few gentlemen, I expect to see very shortly a flourishing society.

"And now, dear Sir, for the information of your Committee and friends, allow me to say my expectations of the place have been fully realised. With the exception of heat and dust during the summer season, the colony affords innumerable advantages to the labourer and capitalist. Still in February, our hottest month, the temperature was much lower than in preceding years. In the Exchange at Adelaide, on our hottest day, the thermometer was only 97 degrees at noon, while at the same hour we had it on some days only 71 degrees, giving during the twenty-eight days an average of 82 degrees. A little rain fell during four days of the month. But the people are reconciled to any little inconvenience by the plenty that prevails. Labour is yet in great demand; the commonest day-labourers earning 25s. per week, and common mechanics two guineas, while domestic servants obtain from £12 to £20 per annum. Last year above 7,000 persons entered the colony; so that Adelaide is rapidly filling, and townships are rising in the suburbs. It is singular and instructive to capitalists, that while in England they can get but a trifle per cent., there is no difficulty in obtaining upon good security £15 to £20 per cent.; and there is, therefore, a wide and capital field for the investment of labour and money.

"But while rejoicing in the temporal prosperity of the colony, I cannot say much respecting the spiritual vigour and prosperity of our churches. Some few are liberal, zealous, and devoted in the cause of Christ, but many in the professing church are lukewarm and apathetic. The Episcopalians and Wesleyans, with the aid of the State grant, are making great efforts to erect places of worship; but the Congregational body, acting on the Voluntary principle, are decidedly popular in the colony. Last Sunday week I preached an anniversary sermon at Glenelg, which is now waiting a minister from England. This is the watering-place, and much frequented in the summer. Other places, such as Gawler Town, Burra Burra, &c., are in immediate want of ministers belonging to your Society. If we have a few men sound in doctrine and staunch to their principles, we may soon rejoice in many flourishing churches. Do seek out a few more ministers immediately.

"I am, dear Sir,

"Yours affectionately,

"J. M. STRONGMAN.

"To the Rev. Algernon Wells."

Theology.

HIDDEN ONES.

Notes of a Sermon preached on Sabbath, August 26, 1849, in the Chapelle Evangelique Rue de la Concorde, Paris, by Rev. John Waddington, Union-street, Southwark.

"Thy hidden ones," *PSA. lxxxiii. 3.*

A SINGLE and apparently incidental expression of the Word of God, if closely considered, will often yield the most valuable instruction. The vein of truth just gleaming on the surface, if traced with care, will be found to run through the entire Scripture, branching out in every direction, and throughout affording treasure more precious than that of the richest mine. Here, for example, in the text we have one of the thoughts of inspiration, easily overlooked, promising little at the first glance, and yet, if pursued with diligence, suggestive of lessons profoundly interesting and of incomparable worth. We select it as the theme of our present meditation, that we may submit to your candid and devout attention some brief observations pertinent to the occasion which has brought so many of our countrymen to this great city, and which may tend, under the Divine blessing, to confirm us in every sacred and benevolent purpose, and to awaken the sentiments of gratitude, hope, and joy, becoming the circumstances in which we are placed.

I. The people of God are hidden in "his heart," (*Psa. xxxiii. 11*)—in the depths of everlasting love.

Thus saith the Lord, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." "I will pardon whom I reserve." "Other sheep I have, which are not of this fold; them also I must bring." "There is a remnant according to the election of grace." Many stumble at this doctrine, and not a few wrest it to their own destruction: it is, nevertheless, plainly revealed, and however mysterious it may seem to some, if we deeply reflect, we must feel that it is only consistent with the perfection of the Divine character, and the immutability of the Divine counsel.

The understanding of God is infinite. Past, present, and future are alike before him. There is no horizon in his view. He inhabiteth eternity. He has nothing, therefore, to learn, to modify, or to change in his purposes or plans. It is true that we cannot trace the harmony of his designs; for we know but in part, and even that which is revealed is often made obscure by the shadows cast upon it from our own minds. But the character of God is sufficient guarantee for the rectitude and the wisdom of his procedure; and it is enough for our personal encouragement that all his promises and invitations are perfectly sincere. His secret will is in complete unison with that which he has revealed.

Let us rejoice, then, in the thought that the heart of God is still set on our fallen race. "In this," says the Apostle, "was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared," &c. Oh! think, dear friends, of the scope, the resources, the unvarying constancy of this Divine philanthropy. Men of active, enlightened, and enlarged practical benevolence have attempted much for their country and for their race; and it is truly refreshing to witness their spirit and to track their course.

But their noblest intentions admit of no comparison with the commanding and comprehensive designs of God our Saviour. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The whole scheme of infinite love, in its minutest details, will be carried out: "The counsel of the Lord standeth for ever; the thoughts of his heart to all generations."

II. The people of God are "hidden" in the hollow of his *hand*,—as the objects of his special care.

The Scriptures abound with expressions that show the efficiency of the Divine protection: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "I will say of the Lord, He is my refuge and my fortress, my God, in him will I trust. Hide me under the shadow of thy wings. In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me. Thou shalt hide me in the secret of thy presence." "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death, and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth; for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin." "The name of the Lord is a strong tower;" so high, that no shaft of the enemy can reach it; so deep in its foundations, that it can never be undermined; so complete, so compact, that no point is vulnerable; and so enduring, that time can make upon it no impression. "Safety is of the Lord." "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. A horse is a vain thing for safety; neither shall he deliver any by his great strength." "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." "Our soul waiteth for the Lord; he is our help and our shield."

Many thrilling incidents are recorded in the history of the saints, in times of persecution, that illustrate the care of Providence. One instance I may mention. Last year, about this time, a Protestant minister in Jersey (since then removed by death) told me that his maternal ancestor was one of three orphan sisters who fled from France to escape the fury of their oppressors. For days they wandered on the coast, until they came to the chateau of one of their relatives. He was afraid to admit them under his roof, for he expected the armed police would soon arrive in quest of them. In haste he cut out a place for them in the centre of a haystack: there they remained for the night. The soldiers, according to his anticipations, soon arrived, and searched every corner of the premises: they even pierced the stack with their swords, and slightly grazed the arm of one of the refugees; but she suffered no material injury, and all the sister band found an asylum in the Channel Islands, and lived to introduce there the gospel of Christ. And beyond the protection extended to the persons or to the habitations of his people, the hand of God can ward off spiritual danger: "The Lord shall preserve thee from *all evil*; he shall preserve thy soul."

III. The people of God are hidden in the *laboratory* of his Spirit.

"We are his workmanship, created anew in Christ Jesus." The sculptor occupied in the execution of some beautiful design conceals it from the unintelligent gaze of common observers. Passing round the Boulevards of Paris,

you may observe, at the present time, a screen placed for this purpose around the column of July. In the earlier stages of his work the idea of the artist is not understood; the first strokes on the unshapely block give no conception of the symmetrical beauty of the finished statue. It should not surprise us, then, that the handiwork of God is not fully comprehended. "We see but a part of his ways, and how little a portion is heard of him." He works by his grace neither in clay nor in marble, but (where he alone can effectually operate) in the intelligent and immortal spirit. He knows exactly the native elements of human character—the effects to be produced by the agency of his truth, and the combined strength and beauty of the faultless result. The hand, as it is uplifted, may appear sometimes as if about to destroy; but the force of the blow is measured, and it will remove nothing but defect. And so, brethren, will it be in reference to the work of God in shaping the character and moulding the future destiny of nations. Let it inspire confidence to know that "the Breaker is gone up before us." The hearts of all men are in his hand; he can turn them as rivers of water. He knows what he is doing, and no event can happen that will hinder for a moment the perfect accomplishment of his bright designs.

IV. The people of God are hidden as *leaven*—in the character and extent of their influence.

The grandest moral effects have ever been produced by means, in appearance, insignificant—slow in their operation—or, in the estimation of worldly wisdom, altogether inadequate. The elements of greatest potency in existence are those of truth and love. The universe was once "a thought in the mind of God," as redemption was the hidden purpose of his heart. To diffuse the truth as it is in Jesus, and to exercise the charity inspired by it, is to become in the directest manner a co-worker with God. If we would, however, continue this instrumental co-operation, we must be like God, and our style of action must correspond, in some degree, with his own. An example of this style is given in the course of the Son of God. It was said of him, when he came down to earth in the character and capacity of a servant, "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." We have, therefore, in him a pattern at once of meekness, energy, and resolution.

Of *meekness*.—He was meekness itself. Have you ever considered, brethren, with due attention, those remarkable words of the Apostle: "He made himself of no reputation,"—literally, "He emptied himself?" Have you examined with care the comment afforded in his actions on this striking description of him? How he sought concealment, repressed admiration, and veiled the splendour of his miracles in the simplicity of his manner and in the gentleness of his deportment! "He pleased not himself." "Let this mind be in you which was also in Christ Jesus,"—the spirit of self-sacrifice and of self-oblivion; for God has determined that "no flesh shall glory in his presence." It is impossible to seek the glory of God while we pant for the honour that cometh from man. To him our motives are all transparent. The eye of Omniscience is on the very centre of our heart, and for a moment it is never turned away.

And yet the consciousness of unworthiness and of insufficiency must not repress *activity*.—The Son of man never halted in his course, nor should we. The command is given to work; it is reiterated with the most impressive sanctions: "Be ye steadfast, immovable, always abounding in the work of the Lord." What a task is before us! What darkness to disperse! What prejudice to surmount! What evil to counteract! Upon us the ends of the

world are come. The burden felt in succession by patriarchs, prophets, apostles, martyrs, and confessors, is transferred to us. At every step the voice of the Master is heard more directly and with deeper solemnity, "*Occupy till I come.*"

We must gird ourselves to the service with *unwavering confidence and invincible resolution*.—We must neither shrink from difficulties nor be depressed by trial. Sanguine hopes built on mere appearances, it is true, will be followed by sudden disappointment. Our expectation must be in God,—in him only. Our Leader and Commander failed not, nor was he discouraged. The elders who obtained a good report fainted not in the season of anxiety and gloom. Like them we must patiently endure. They tell us our aims are Utopian : it is sufficient for us to know that they are scriptural. They are in harmony with the designs of the Prince of peace. Well was it said by the excellent Vinet, "In the actual condition of humanity every restoration of a moral truth is impressed on the carnal mind with the seal of impossibility. If the truth have need to be restored, it is because it no longer constitutes a part of the world—because the world is organized in direct opposition to it. It is, then, nothing less than a world which the truth has to overcome or to change. Everything having been arranged in opposition to her, it is necessary that she should, in the first instance, disarrange all. Her resources are within herself. Her path is dark and difficult, with all the future veiled in mystery. Prudence will always have something to allege against her ; common sense will easily reduce her to silence." The Founder of Christianity was no philosopher in the estimation of the wise, the learned, and the powerful of Judea. Pilate felt his superiority before the Nazarene. But what then ? "The foolishness of God is wiser than men ; and the weakness of God is stronger than men."

This idea of permanent and universal peace in our sin-disordered world has its origin in the mind of God ; it is one of the very plainest and uppermost revelations of his word. Even now, amidst the dark and troubled clouds, light is breaking forth—the lovely harbinger of a brighter and serener day. The testimony given centuries ago, as we have seen, is not lost : the seed of truth does not fall to the ground in vain. The identical volume on the best means of bringing about universal peace, written by William Penn, and presented with his own hand to Mary, Queen of England, was offered to the Congress on the morning in which the memoir on the same subject was read from the pen of Elihu Burritt.

Each of the three memorable days we have spent in this city is associated with incidents of peculiar interest. The 24th was the anniversary of the massacre of St. Bartholomew's Day ; on the 25th the members of the Congress assembled in social festivity on the very spot on which was fired the first shot of the Revolution ; and on this day, two hundred years ago, President Edwards sent forth his call to extraordinary prayer. These coincidences are encouraging. Be of good cheer ! The truth will not always be pent up in obscurity, nor will the people of God remain in concealment. The day of manifestation will come,—the jubilee of the universe, and the coronation of the Son of God. In anticipation of that day, let us pray, and labour, and wait. Vital Christianity alone can bring peace to the nations. The order of heaven cannot be reversed. "Glory to God in the highest," and then "on earth peace, good-will towards men." Man must be reconciled to God, or he can never become one with his brother. "There is no peace, saith my God, to the wicked." In a single act of unpardoned transgression there is an element of disorder sufficient to trouble eternity. Repair then to the cross, and seek individually that peace in believing which no power in the universe can disturb,—“the peace of God, which passeth all understanding,” and which “shall keep your hearts and minds through Christ Jesus.”

THE NECESSITY OF A REVELATION.

THE doctrine of God's omnipotence unquestionably admits the possibility of a revelation; that is, that the Divine Being possesses resources of power for making known to man something that was before unknown, and could not be known, in the common course of nature, and by natural principles alone. Contemplating the infinite power and wisdom of God, we say there is no anterior impossibility to preclude the idea that such a revelation can be given; and nothing to warrant our discussing the proposition that it has been given as *primâ facie* untrue. He who denies the Christian revelation, must take his stand, therefore, somewhere else than on *à priori* ground; he must grapple with the subject-matter of revelation itself, and prove it either to be unfit for man to receive, or unworthy of Deity to communicate. It would be the latter, if it could be shown that it involved any contradiction or discrepancy in its statements; or any impeachment of the integrity of Divine Providence; or that it did not teach man what he could not otherwise have discovered. It would be the former, if the subjects were wholly transcendental to the human intellect—that is, if man were incapable of intellectually contemplating its truths; or if the subject-matter of revelation—that is, its essential and peculiar truths—were not in accordance with the necessities of our nature, and in adaptation to its constitution. If neither of these things can be done, the abstract rejection of revelation, we repeat, is an unreasonable act.

But if a revelation can be given, it seems not intrinsically improbable that it has been given. For although we have no right to assume how God would act in the case of man's lapse from his original estate of knowledge and holiness, yet if his condition has become such as requires more knowledge than he naturally and spontaneously possesses, or can attain unto, as a remedy for the evils that encompass him, there is no improbability, but an antecedent probability, in the supposition of some specific Divine arrangement being resorted to for this purpose. It would be no impeachment of the prospective wisdom of the Creator, to suppose that he might choose, by a supernatural intervention, to discover to some order of his intelligent creatures truths formerly unknown and undiscoverable by them; and that, too, whether

these truths were absolutely new revelations, or perfective only of a former knowledge. Apart from the remedial character of revelation in its aspect towards man, the vouchsafement of a Divine communication as a self-manifestation of Deity—a vindication of the wisdom and power of God in connection with the perplexing phenomena of man's moral nature; of his knowledge of, and adequacy for, every crisis in the history of his creatures; and a manifestation of his moral attributes when these had become obscured in any province of his creatures,—seems a thing just as probable in itself as the act by which he originally set forth or manifested himself to those creatures, or in that department of creation. Accordingly we find the belief has obtained in a greater or less degree among all nations, and at all times, that God has revealed himself to men, that an authentic revelation of the Divine will exists somewhere; and this fact warrants us to conclude, that the necessity of Divine and supernatural teaching must be agreeable to the common reason and general sentiments of mankind: or, in other words, that a revelation is not improbable in itself.

The history of the world, of mankind in all ages, has demonstrated the inability of man to discover a satisfactory body of truth for himself; the insufficiency of unassisted reason to satisfy the infinite hopes and fears of human nature, either to explain the moral ruin and confusion around us, or to devise a remedy for it. There may be more reasons for a revelation than God has seen fit to reveal to us; but as regards man himself, and the system of things with which he has now to do, it does appear that revelation is a positive supply for an actual and pressing want; that as without it man must have remained destitute of a right knowledge of his Creator, so without it he never could have wrought out for himself a satisfactory religion, or consistent system of faith and obedience. Whatever may be the cause, nothing is more certain than the fact, that men have not by nature a true knowledge of God, and of the right way of serving him. The insufficiency of the human understanding, and of the unilluminated power of the human spirit, even when aided by all the resources of reason and philosophy, to extricate itself from an endless maze of contradictory opinions, a circle

of interminable doubts; or even to originate a single surely-established and spirit-satisfying doctrine; is proved by the whole history of that philosophy which stands in the wisdom of men. And the fact again assures us, that a supernatural provision for our religious belief is not an unnecessary gift or a superfluous benefit; but that a revelation of God's mind and will, in the form of an external communication, is a thing expedient, desirable, and necessary to man's possessing anything worthy the name of a religion.

What, then, is the evidence of a true Divine revelation? We possess what claims to be a special revelation of Divine truth. How shall we know the truth of its claims? By what intelligible signature shall it assure us that it has really proceeded from God? Here we do not affect to determine *à priori* either the particulars which such a revelation must contain, or the precise evidence by which it must be supported; but we think ourselves entitled to argue, that the marks and signs of a Divine original for a revelation claiming to be that of a remedial and restorative dispensation, are to be sought for rather in the moral uses and influences of the doctrines which it inculcates, than in its teaching us something we did not know and could not discover for ourselves. We shall of course be prepared, as we have already said, to find that it does make known to us what we could not otherwise have known; but as it is not mere knowledge and speculation as such which man wants,—he being already possessed of materials for these fully adequate to all the purposes of his being,—it is by the moral complexion and influences of its truths that we can most safely judge of its Divine original. If these be not remedial and restorative, and of universal applicability to the hearts and consciences of all possessed of our common nature, then we should feel that there existed a discrepancy between the spirit and profession of revelation and its performance, so to speak; and we should have something stronger than a mere presumption against its being from God;—but if its revelations are of truths at once formerly unknown, and also thus practical in their operation on the human conscience; and if it addressed itself to the common humanity of our species, or to faculties by which all may interpret and comprehend its meaning, and recognise its truths, and feel the force of their

moral suasion; then we think ourselves warranted to conclude, that mankind have been put in possession of a revelation.

Now the Bible is this authenticated document; and the only document that has ever substantiated its claims by an evidence sufficient to demand our faith, and afford an unassailable foundation for our best and dearest hopes. Its doctrines are perfectly original; and, inasmuch as they are in some respects confounding to human reason, they could not have been the spontaneous produce of that reason. The practical influence of these doctrines, the vastness and the energy of their moral effects, have been such as no human sagacity could anticipate from such means; and they have preserved their vitality in the midst of the most opposite errors. The Bible, moreover, has left no question unanswered, which, as regards practical consequences, or influence over the heart and life, it greatly concerns man to have solved to him. It rests for its evidence upon facts which could not have been invented, and have never been refuted, while it has a witness for itself in the conscience of man. Whatever may be the force of each of these proofs of authenticity separately considered, the collective evidence of all of them combined affords the highest degree of moral evidence that can be submitted to man's understanding; and it would argue the very highest degree of credulity, or of reasoning unsupported by any sufficient grounds of belief in the advanced facts, to reject a revelation undenied by such an extraordinary combination of proofs converging from so many different points. We have, therefore, an enlightened confidence that such a revelation has been given; and that the Bible, as that well-authenticated Divine revelation, is entitled to reception as such by every reasonable mind.

If then we are in possession of a Divine revelation, or of a discovery of truths in the highest degree important to man, and if the revelation claims to be a rule of both faith and practice, it becomes our duty to yield to its doctrine an assent, and to its duties our obedience. Nor can we shake off from ourselves the responsibility under which the possession of the revealed will of God places us, any more than we can relieve ourselves from the ultimate judgment of God and the retribution of eternity.

Why, then, do men reject a gospel so transcendent in its origin, so permanent

in its claims, and so fraught with purposes and provisions of love towards themselves? or why do they so generally treat it as a mere objective matter of contemplation—something to be approved, admired, neglected,—but with no spiritual discernment of the life-giving, soul-quickenng power of its truths? We cannot admit that the root of unbelief is to be found in defective evidence, or in greater or less powers of logical deduction on the part of those to whom the gospel has addressed its claims. The truth on their part seems to be that all religious belief must, in the nature of things, depend to an extent upon the will and the affections. We cannot change a mathematical conception, and it were absurd to attempt to demonstrate a mathematical axiom; but the heart can be inaccessible to both evidence and argument, and no power of merely moral demonstration can carry with it irresistible evidence in the absence of those feelings and convictions which set both the heart and the understanding in motion. Truth, eternal and Divine, with all its mighty influences and purposes of infinite graciousness, is not the knowledge which man's heart naturally thirsts after; hence, in relation to the truths of revelation, men are easily satisfied with a few crude and casually picked-up notions, and that moderation which halts contentedly between two opinions. And then again, as the knowledge of God's word is not that to the pursuit of which men can betake themselves as a resource against disquietude and care;—nor, except in the case of richly-lettered minds, as a mere *parse temps*, or intellectual amusement,—its declarations are neglected, or despised, or obstinately disbelieved, by that principle which gives the moral being his complexion, but which can render itself inaccessible to both evidence and argument at will. The conclusion of the whole matter is, that “not by might, nor by power,”—nor by the use of external means and agencies, however consummately contrived by the wisdom of man,—“but by the Spirit of the living God,” can so mighty a transformation be effected as that which he undergoes who passes from a state of unbelief or of indifference to the word of God, to that of a humble believer in the life-giving truths; and that when this work of conversion is effected, it is so by means and in a manner alone worthy of the almightiness and perfect intelligence of man's Creator.

OCCASIONAL THOUGHTS.

NO. I.

“Doubts are the beginning of truth.”—ARISTOTLE.

THE fact of doubting implies that the mind has some standard of truth before it, which it is unwilling to lose sight of. Immunity from doubt, it is obvious, must as frequently be the result of sheer ignorance as of thorough knowledge. It is only when we begin to know something about a matter, whether of fact or science, that we can be troubled by doubts and unsatisfied questionings in relation to it. The twilight must precede the dawn, and cannot exist without its approach. Thus young metaphysicians, it has been observed, if of any promise at all, have, during their first imperfect efforts to grasp the elements of psychology, nothing at all clear and positive about them. Thus too, as the excellent Arnold remarks, many who have doubted the facts of religion, “even in the very moment of their doubting have shown more of Christian faith than many who never doubted them at all.” The misfortune is that men, through indifference or mere *inertia* of mind, are too generally content to remain in doubt, even with regard to the very highest and most practical truths,—the truths of religion,—those truths which alone give repose to the soul and value to life. Doubting, though the first step in an inquirer's progress to believing, is a salutary state of mind, everywhere accompanied by a genuine desire to have our doubts satisfied and removed, and a proportionate willingness to undertake the necessary slow and laborious task of accurate investigation, inspiring a resolute and sustained application of the intellectual function. While thus accompanied and thus operating, doubting, and even the distress of doubt, is a most salutary evidence, full of hope and promise; for none, as Cowper remarks, “very truly and ingeniously sought the truth but they found it.” But the mere natural tendency of doubting,—the habit, to use the language of the amiable moralist we have just quoted, of

“Wandering lost,
With intellect bemazed, in endless doubt,”

is a most unhappy one,—“an ominous sign,” Foster calls it. And, alas! the world is filled with weak and indolent minds, who are certain for ever to abide in doubt; “jesting Pilates,” as Bacon calls them, who are ever ready with the question, “What is truth?” but who have not sufficient patience of thought

and earnestness of purpose to stay for an answer. Happy is that course of inquiry "where beginning," to use the ever-pregnant language of the author of the "Essay on Decision of Character," "is ignorance, doubt, anxiety, dread of the labour, misty and dubious twilight, and day-break, but the end knowledge, certainty and satisfaction." A certain caution becomes all men who are in search of Truth; yet let us ever remember that "life is not long enough to prove everything which may be made the subject of proof."

No. II.

"Man's greatest wisdom is to know how little he knows."—ANON.

Pope, with his moral point and terse-ness, thus explains the sum of human wisdom in a single line:

"'Tis but to know how little can be known."

The best faculties of the best men,—of the men most capable among their fellows of high and expansive thought, have in all ages prompted them to confess their ignorance. That of which our limited faculties can take cognition is infinitely disproportioned to that which, lying beyond the present limits of the human mind, we necessarily are ignorant of. "Ce que nous connaissons," said the dying Laplace, echoing the sentiments of a greater in science than was he,— "Ce que nous connaissons est peu de chose, ce que nous ignorons est immense." "Nay," as Foster remarks, "it is but a diminutive portion of the grand whole of things that we can be ever so apprised of, as to be aware that we are ignorant of them." There are, therefore, in reality few people indeed who know enough to be thoroughly sensible of the extent of their ignorance, who are

"Safe from that pride of ignorance
That, with small knowledge, thinks itself full wise."

It is obvious that there are many subjects with respect to which our ignorance will not be felt as a calamity, save by those who are prepared to carry their dissatisfaction a degree further, and challenge the constitution of our nature itself. Yet there are men who will believe nothing, because they are unable to comprehend everything. "To know that we cannot know certain things," says Granville Penn, "is in itself positive knowledge." The most unhappy of the ignorant are they who do not know this. Others again there are who make their own limited, and probably disturbed per-

ceptions, the measure of truth; who "assume," says Foster, "that they occupy an eminence sufficient to command a vision of all things, and that therefore whatever *they* cannot see does not exist." That a truth should be agreeable to reason is one thing, but that it should adjust itself to the perceptions of every would-be reasoner is another. It would soothe the asperity of many a bitter controversialist, and lower the confidence of many a dogmatist, to reflect, that perhaps he only sees difficulty from the opponent he affects to despise because he sees less.

THE CHASTE CHURCH.

"I have espoused you to one husband, that I may present you as a chaste virgin of Christ," 2 Cor. xi. 2.

THERE are three things wherein this chastity consists:

I. *The not taking anything into their affections for those ends for which they have received Jesus Christ.*—They have received Christ for life and justification, and him alone. They will not receive anything instead of him, or along with him, as the ground of their hope of eternal life. Christ is made of God unto them "righteousness;" clothed with this, they stand before God with acceptance. "In the Lord," such will say, "I have righteousness and strength. All my desire is to be found in Christ, not having on mine own righteousness."

II. *In the cherishing and not grieving the Holy Spirit.* He is sent to dwell in us for ever. He is given to abide in us, to keep us, and to preserve us blameless for himself. Whatever is done to any of Christ's is done to him, because it is done to them in whom he dwells by his Spirit. Now believers preserve their supreme affections to Christ, in that they labour not to grieve his Holy Spirit. Christ sends his Spirit into them.

1. *For their Sanctification.*—He is the Spirit of holiness, and the Author of holiness in us. He works it in us, and persuades us to it, by those motions of his, which we should be anxious not to quench. We should turn away from all pollution and defilement, as the words plainly teach, Eph. iv. 28—31. And what can grieve a loving and tender friend more than to oppose and slight him, when he is striving to promote our eternal advantage? And the Saviour has given the Holy Spirit to all believers.

2. *For their consolation.*—On which account he is emphatically called the

Comforter: and his comforts are heavenly; the believer's joy is joy in the Holy Ghost. He works in them, that they may become crucified to the world, and the world unto them. And if at any time they have been entangled with creature comforts, they are made to cry to Christ, "O restore to us the joys of thy Spirit."

III. *In a due regard to his institutions or manner of his worship.*—Christ uniting the Church to himself, and taking it into so near a relation, it will show its chaste affection to him in keeping his institutions and his worship according to his appointment. The breach of this he calls adultery, everywhere, and whoredom. He is a jealous God, and he gives himself that title only in respect of his institutions. The whole apostasy of the Christian church unto false worship is called fornication, Rev. xvii. 5; and the church that led the others to false worship, the mother of harlots. But believers, who really desire to have communion with Jesus Christ, labour to keep their hearts chaste to him in his ordinances, institutions, and worship; especially in two ways:

1. *They will receive nothing, practise nothing, own nothing in his worship but what is of his appointment.*—They know that from the foundation of the world he never did allow, nor ever will, that in anything the will of the creature should be the rule of his worship, either as to matter or manner. Believers know what entertainment all will-worship finds with God: "Who hath required these things

at your hands?" and "in vain do ye worship me, teaching for doctrines the traditions of men," is the best it meets with. I shall take leave to say what is upon my heart, and what I shall willingly endeavour to make good against all the world; namely, that that principle that the church hath power to institute and appoint any thing or ceremony belonging to the worship of God, either as to matter or manner, beyond the orderly observances of such circumstances as necessarily attends such ordinances as Christ himself hath instituted, lies at the bottom of all the horrible superstition and idolatry, of all the confusion, blood, persecution and wars that have for so long a season spread themselves over the face of the Christian world; and that it is the design of a great part of the Book of Revelation to make a discovery of this truth.

2. *They readily embrace, receive, and practise everything that the Lord Christ hath appointed.*—They inquire diligently into his mind and will, that they may know it. They go to him for direction, and beg of him to lead them in the way they have not known. The 119th Psalm may be a pattern for this. How doth the soul breathe after instruction in the ways and ordinances, the statutes and judgments of God! Whatever is of Christ believers willingly submit unto, and give up themselves to the constant practice thereof. Whatever comes on any other account they refuse.—*Dr. Owen, on "Communion with Christ."*

Lessons by the Way; or, Things to Think On.

SLAVERY FACTS.

BLACK AND WHITE SABBATH-BREAKERS.

SOME fifteen or twenty men were seated in the bar-room of the Railroad Hotel, two of whom were engaged in a game of backgammon. Although it was Sunday, it seemed to excite no surprise at all upon the minds of the spectators, who watched the progress of the game with great interest. All at once the game was interrupted by the cry of "murder!" in the streets, and all rushed out to discover what was the occasion of the outcry. Some negroes were fighting; and one, who was getting rather roughly handled, had raised the alarm. A party of them had been playing marbles, and a dispute arose between them, which terminated in a fight. The citizens were highly indignant on account of the violation of the Sabbath, and it was unanimously declared that the whole posse must be whipped. They were accordingly

taken into the jail-yard to receive their punishment; and I mixed with the crowd, who were highly elated at the prospect of "fun." They were made to strip themselves of all their clothing but their pantaloons; and one of the men who had just been playing backgammon, and who was also a city-officer, was selected to handle the whip.

This instrument was a raw-hide twisted riding-whip, about three feet and a half long, and was to be applied to the bare back. Twenty lashes was the number decided upon, and a man to count was appointed.

The blows were laid on heavily, and almost every one was followed by blood. Every blow that was struck the poor victim would ejaculate, "Pray, massa, have mercy," "For the love of God, massa, strike easy," &c., &c. One of them, however, a bright mulatto, took his twenty lashes without uttering a groan, or hardly moving a muscle, although his back was crimsoned over

with blood. "Cut him to pieces, if he does not beg!" said a bystander. The whipping recommenced, and about a dozen more blows were counted, when the poor wretch threw himself upon his knees with "Oh, God! massa, I do beg!" This satisfied them, and the crowd dispersed, highly pleased with their Sabbath-day entertainment.

THE DOMESTIC AFFECTIONS OUTRAGED BY SLAVERY.

Of all my relatives mother was first and sister next. One evening, while visiting them, I made some allusion to a proposed journey to Canada; and sister took her seat by my side, and, taking my hands in hers, said, with tears in her eyes:

"Brother, you are not going to leave mother and your dear sister here without a friend, are you?"

I looked into her face as the tears coursed swiftly down her cheeks, and, bursting into tears myself, said:

"No, I will never desert you and mother!"

She clasped my hand in hers, and said:

"Brother, you have often declared that you would not end your days in slavery. I see no possible way in which you can escape with us; and now, brother, you are [steward] in a steamboat, where there is some chance for you to escape to a land of liberty. I beseech you not to let us hinder you. If we cannot get our liberty, we do not wish to be the means of keeping you from a land of freedom."

I could restrain my feelings no longer, and an outburst of my own feelings caused her to cease speaking on the subject. In opposition to their wishes, I pledged myself not to leave them in the land of the oppressor. I took leave of them, and returned to the boat, and laid down in my bunk; but sleep departed from my eyes, and slumber from mine eyelids.—*Narrative of W. Brown, a fugitive Slave.*

A RESCUED SLAVE.

It is a custom amongst some of the African tribes, at the death of a chief, to sacrifice a number of human beings at his grave. On one of these occasions several victims were assembled together; amongst them was a boy, who contrived to escape to the woods. There he lived for some time on wild fruits; but he was captured by a tribe of cannibals, as those savages are called who eat human flesh. From this peril also, by great skill, he managed to escape; but was again captured and sold for a slave, and was put down with many others in the hold of a ship which was employed in this barbarous traffic. He now felt increasing terrors. After some days, to his great joy, a sailor entered the hold, crying out, "Good, good!" almost the only English word the poor negroes understand; and their fetters were struck off, and their oppressors loaded with them. The slave-ship had been captured by a British vessel sent out to give freedom to slaves. They were taken to Sierra Leone. In this place, after being instructed in Christianity, the lad related these adventures, adding: "I at first thought myself a very clever boy, and that I had escaped through my own skill, but I now find it was the Lord Jesus who was leading me. 'He leads the blind by a way they know not.'"—*W. H. Cottle.*

THE MYSTERIOUS BOX.

A few weeks ago, a slave in a southern city

managed to open a correspondence with a gentleman in a northern city, with a view of effecting an escape from bondage. Having arranged the preliminaries, he paid somebody forty dollars to box him up, and mark him, "This side up, with care," and take him to the Express-office, consigned to his friend at the north. On the passage, being on board of a steamboat, he was accidentally turned head downwards, and almost died with the rush of blood to the head. At the next change of transportation, however, he was turned right side up again, and, after twenty-six hours' confinement, arrived safely at his destination. On receiving the box, the gentleman had doubts whether he should find a corpse or a free man. He tapped lightly on the box, with the question, "All right?" and was delighted to hear the response, "All right, sir." The poor fellow was immediately liberated from his place of living burial, and forwarded to a wealthy abolitionist in a city of New England, *where he now is.*

When did Spartan intrepidity show greater firmness or fortitude under bodily suffering than did this poor slave, when animated by the inspiring hope of freedom? We are glad to have assurance that this story is no flight of fancy, but is absolutely true. The fugitive, upon whose track the two-legged blood-hounds are coursing, will never go back to slavery if the whole South should come after him.—*Burlington Courier, April, 1849.*

A NEW TEACHER FOR THE VIRGINIAN SLAVE-HOLDERS.

1. We are anti-slavery, soul and body, now and for ever! We go against enslaving the body, enslaving the mind, the tongue, the press.

2. If the question were to be decided between perpetual bondage and immediate emancipation, we would choose the latter without hesitancy.

3. We go for the abolition of slavery on the best plan for the slaves' own benefit. That plan we could propose if necessary.

4. We believe that it is a national evil, and an individual curse; and that, in the aggregate, the whites would be greater gainers than the slaves.

Finally; if we are to be proscribed for sentiments like these, the sooner we get out of this commonwealth the better.

But we have formed no such idea of the people of Western Virginia. A few of the selfish and contracted may condemn for opinion's sake; but the most of them are too liberal to permit their minds to be thus biased.

"THOU SHALT NOT DELIVER UNTO HIS MASTER THE SERVANT WHICH IS ESCAPED FROM HIS MASTER UNTO THEE."—*Deut. xxiii. 15.*

A captain of a vessel from Harwich or Dennis, was in Norfolk, Va.; and a slave came down on board, and begged to be taken to the North. By some means he had saved a hundred dollars, and offered the whole of it if the captain would take him and another to a free State. The captain so far agreed as to take the money; then went on shore, betrayed the poor slave, had him arrested, advertised, and committed to prison. Then he sailed for home, and brought off the hundred dollars, leaving the owner in prison to await a fate doubtless more terrible

than a thousand deaths: When he went back to Norfolk, he carried the money, and found the owner of the slave, who claimed it as his own. He paid it over to him, and received twenty-five dollars as his reward. The captain is "a member of the Baptist church," and "in good standing."—*National Anti-Slavery Standard*, Sept. 7, 1848.

AFFECTING SUICIDE OF A SLAVE GIRL.

The *Nashville American* says, that a negro girl, belonging to Mr. Louis C. Lisby, hung herself last week. Her mother had run off; and the girl, being threatened with punishment if she did not give information as to the whereabouts of the runaway, committed suicide.

Had the two persons referred to above, been white slaves in Constantinople, or some other place, the conduct of this self-sacrificing daughter would have been considered in the highest degree heroic, even by those who make merchandise of human flesh and blood; but as they were only "niggers" in republican America, we presume the affair will be put down only as another indication of the natural obstinacy and stupidity of the African race.—*New York Tribune*.

THE HARD-HEARTED CAPTAIN.

We have an account in to-day's paper, of a slave being discovered in the steam-ship *Columbus*, from Charleston, while she was at anchor in the Breakwater, in Delaware Bay. The poor fellow supposed the vessel had reached her port, Philadelphia, and came from his hiding-place; but, sad to relate, he was immediately put on board a vessel bound to Charleston, and is probably, at this moment, expecting every hour to meet an enraged master, and be scourged cruelly, and then sold to the rice swamp or sugar plantation.—*Letter from Philadelphia*, dated 3rd Mo. 20th, 1849.

DANGER OF ASSISTING SLAVES TO ESCAPE.

In Talbot County Court, last week, negro Ben Thomas, belonging to William H. Golf, was tried and convicted of enticing and assisting four slaves to run away. He was sentenced to fifteen years and six months' labour in the Penitentiary. In the same court, James E. Work was convicted of abducting two slaves.—*North Star*, Jan. 26, 1849.

PROPERTY IN MAN.

Tell me not of rights; talk not of the property of the planter in his slaves. I deny the right; I acknowledge not the property. The principles, the feelings, of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it. In vain you tell me of the law that sanctions such a claim. There is a law above all the enactments of human codes—the same throughout the world, the same in all time; such as it was before the daring genius of Columbus pierced the night of ages, and opened to one world the source of power, wealth, and knowledge, to another all unutterable woes; such as it is at this day. It is the law written by the finger of God on the heart of man; and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject, with indignation, the wild and guilty fantasy that man can hold property in man.—*Lord Brougham*.

MISCELLANEOUS ANECDOTES.

NEVER DESPAIR OF ANY MAN.

THE Rev. John Rodgers, for many years minister of Dedham, in Sussex, was supported at the university by his relative, Mr. Richard Rodgers. John was so prone to vice that he sold his books, and spent the money in vicious indulgence. His patron procured him another stock of books and sent him again to the university. He still continued his vicious courses. He sold his books again, and spent the money as before. Mr. Rodgers then thought it was useless to attempt to educate him, and determined to do no more for him. His wife, however, persuaded him to make another trial. Accordingly he furnished him with books, and sent him to the university a third time. The power of Divine grace was soon illustrated in his conversion, and he became one of the most pious young men in college. After that his patron used to say, "I will never despair of any man for John Rodgers' sake." He became one of the most awakening and useful preachers of the age. Bishop Brownrigg used to say, "John Rodgers will do more good with his *wild notes* than we with our *set music*." He died in 1686.

THE CLERGYMAN CONVERTED.

The Rev. Mr. Wroth was a careless lover of pleasure, and was especially devoted to music. A gentleman of his acquaintance went up to London to attend to an important lawsuit. He soon sent down word that the decision had been made in his favour. This gave great joy to his family, who determined to give him a sort of triumphal reception on his return. Great preparations were made to spend the night of his arrival in mirth and feasting. Mr. Wroth was invited, and he brought with him a new violin, that he might perform his part in the rejoicings. While they were expecting the gentleman every moment, news came that he had been arrested by the hand of death. Amid the consternation occasioned by this news, Mr. Wroth threw away his violin, and falling on his knees in the midst of the company, most fervently prayed for the blessing of God upon the alarming providence. The impression upon his own mind was abiding. He was a changed man from that hour. He became a very zealous and devout preacher, and cheerfully endured the persecution of those times.

AN IDOL CHEATED BY THE HORSEWHIP.

A mile below Serampore there is a large pagoda, held in extreme veneration. The principal idol is brought once a year on a car, like that of Juggernaut, to visit some of his neighbours. An immense concourse is always collected on these occasions; and here, as at Juggernaut, the poor wretches throw themselves under the wheels of the car, to be crushed to death.

Mr. Pakenham, Lord William Bentinck's private secretary, happened to be passing through the place on horseback at the time of the ceremony. He saw a Hindoo throw himself down in the way of the car: the wheels were near upon him, when Mr. Pakenham galloped up and belaboured the martyr with his horse-whip. The poor fellow jumped up, and ran as fast as his legs would carry him into the jungle, shouting murder. He was quite prepared to endure a most horrible death, but a horsewhip

was a thing that had never entered into his calculations. What a capricious principle is courage! Timid and spiritless as these people are, there are forms under which death seems to them a matter perfectly indifferent.

A DESIRABLE DISEASE.

The pious John Newton closes a letter to a friend in the following truly instructive language: "You kindly inquire after my health: myself and family are, through the Divine favour, perfectly well; yet, healthy as I am, I labour under a growing disorder, for which there is no cure. I mean *old age*. I am not sorry it is a mortal disease, from which no one recovers; for who would live always in such a world as this, who has a scriptural hope of an inheritance in the world of light? I am now in my seventy-second year, and seem to have lived long enough for myself. I have known something of the evil of life, and have had a large share of the good. I know what the world can do, and what it cannot do: it can neither give nor take away that peace of God which passeth all understanding: it cannot soothe a wounded conscience, nor enable us to meet death with comfort. That you, my dear sir, may have an abiding and abounding experience that the gospel is a catholicism, adapted to all our wants and all our feelings, and a suitable help when every other help fails, is the sincere and ardent prayer of your affectionate friend."

THE POWER OF THE PRIESTHOOD.

"How deeply do I feel," said one of the converted Catholic colporteurs to me this morning, "for my poor brethren. The priests keep them in the Catholic churches and make them infidels. I met an Irish Catholic grocer yesterday, to whom I sold a book a few days since, and with whom I had a long conversation. He told me it was a good book, and said the truth, and he hoped the Tract Society would send out a great many more men to talk with the Catholics and give them such books."

But do *you* believe in the truth of what that book says? "Yes," responded he, "certainly; but then *I must go to the Catholic church*. I think of the foolish ceremonies in Holy Mother as you do, but if *I leave I lose all my customers*. Oh, *I dare not quit the church*." Nevertheless the truth is mighty, and will prevail.—M.

CHRIST SEEN IN PREACHING.

The late Rev. Samuel Pearce, of Birmingham, being one week-day evening in town, and not engaged to preach, asked his friend where he could hear a good sermon. Mr. S. mentioned two places. "Well," said Mr. P., "tell me the characters of the preachers, that I may choose." "Mr. D.," said his friend, "exhibits the orator, and is much admired for his pulpit eloquence." "Well," said Mr. P., "and what is the other?" "Why I hardly know what to say of Mr. C.; he always throws himself in the back-ground, and you see his Master only." "That's the man for me, then," said the amiable Pearce; "let us go and hear him."

INFLUENCE OF A SMILE.

It is related in the life of a celebrated mathematician, William Hutton, that a respectable-looking countrywoman called upon him one day, anxious to speak with him. She told him, with an air of secrecy, that her husband behaved unkindly to her, and sought other company, fre-

quently passing his evenings from home, which made her feel extremely unhappy; and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband. The case was a common one, and he thought he could prescribe for it without losing his reputation as a conjurer. "The remedy is a simple one," said he, "but I have never known it to fail. *Always treat your husband with a smile.*" The woman expressed her thanks, dropped a curtsy, and went away. A few months afterwards she waited on Mr. Hutton, with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

DELIBERATE CONVERTS.

We have had two cases of hopeful conversion—a gentleman and his wife. They appear well. No special labour was spent to bring them to Christ. They acted with the utmost deliberation. They had been for some time listening to my preaching. The truth reached their consciences, and the question arose very distinctly, "What does the Lord require of me? Am I simply to yield myself up, just as I am, to my heavenly Father, and intelligently do the will of Christ, as revealed in the Bible? or am I to go through an unintelligent process, experience a sort of earthquake in my bosom, and come out, somehow, a Christian?" I explained to them the simple point of intelligently turning unto a crucified Saviour, accepting an offered pardon, &c. The truth wrought, and gave them no rest. The crisis came. The husband called his family together, read the word, and knelt before the Lord his Maker, and there the surrender was made; and there, too, Christ manifested himself to him as his Saviour and friend, and he arose and went away rejoicing. The people were amazed, saying, "Behold, he prayeth!" And so he continues to do, as also his wife. She had, however, many years ago indulged a hope, but now thinks it was only a spider's web.

PRACTICAL GODLINESS INCLUDES THE INNER LIFE OF RELIGION.

True piety is not a sentiment merely, it is experience; it is *life*, inner but vigorous life. You may construct out of various materials the very semblance and representation of some flower or plant. Every fibre of the leaf, every variety of delicate tint in colour, and the perfection of form may be there. So entire may be the resemblance, that you shall take it into your hand as the veritable plant or flower it represents, and not till then do you perceive that *it has no life*. It was constructed; it did not grow. It is the workmanship of the human imitation, not of the Divine Creator. Similar is the difference between the piety of a sound creed intelligently held and maintained—a credible profession of religion, together with external propriety of conduct, and that piety which, while it includes all these, springs from a heart whose affections are consecrated to God, and is sustained by an inner life of blessed experience and holy principle. The first man can construct; it is but imitative. The last is the workmanship of God, "created anew in Christ Jesus unto good works."

Biography.

REV. JAMES W. C. PENNINGTON, OF NEW YORK.

THE former visit of Mr. Pennington to England is still remembered by very many. That interesting descendant of Ham is once more in this country, whither he has come with a view to procure a little aid on behalf of his sable brethren, to whom he ministers in the Gospel of Jesus Christ; and, like Frederick Douglass, to cut short at once the process of an endless Catechism, he has published a Narrative of his eventful life—one of the most moving and captivating stories that ever came into our hands. The work serves alike to illustrate Negro character and Slave life, exciting admiration of the former, and abhorrence of the latter. The volume forms a splendid addition to proofs, already a thousand times more than enough, that difference of colour does not, necessarily, any more than difference of language or of stature, imply intellectual inferiority. No man, in the absence of information, could infer that the book before us was the production of a negro. The diction is so pure, the idiom so truly English, the observations generally so just and Christian, occasionally so penetrating and profound, that they would do credit to an Englishman of superior ability and regular education.

Of the many coloured men who have come in our way the most remarkable have been Stoffles the Hottentot, Frederick Douglass, and James Pennington; and if we are asked in what their superiority mainly consists, we should at once reply, In eloquence; and we have no hesitation in pronouncing it eloquence of a very high order. It is not the eloquence of Scotland, in which intellect abounds in such excess as largely to exclude the affections: it is not the eloquence of Ireland, where imagination runs riot, dragging reason at her chariot-wheels: but it is the eloquence of England, where, if without the massiveness of the Caledonian, or the glare of the Hibernian, there is more that provides for the whole man,—the understanding, the fancy, and the heart; and consequently it much more approaches the perfect. It was impossible to listen to Stoffles without admiration; so vivacious, so vigorous, so brilliant, that he never failed to instruct, impress, and enchant his auditory. We had once a conversation with Dr. Philip—a great judge in these matters—on this subject, and well do we remember the Doctor's declaration, that never had he met, among Europeans, with eloquence comparable to that of the Hottentots; and certainly, if Stoffles was a fair specimen, the Doctor's claim in behalf of those children of the desert is at least feasible. Now, it is to be remarked that the poor Hottentot has been considered, by the proud sons of civilization, as occupying the lowest place in the scale of humanity, constituting a sort of connecting link between the human and the bestial creation. It is a libel, cruel and atrocious! We shall never forget the exclamation of Stoffles, when he said, "The sound of the Gospel charmed me from my hole in the earth, and instead of my garment of cow-hide has clothed me in broad-cloth!" But while negro eloquence is essentially one, it provides for great varieties. The eloquence of Douglass is considerably different from that of the late Andries Stoffles,—a difference which is accounted for by the different intellectual structures of the men. It wants the fire, the terseness, the ideal rapidity of that of Stoffles; but, on the other hand, and in the same proportion, it excelled in range of thought and illustration, in grasp, in argument, in pathos, and in power. Douglass is frequently heavy and dull; but when excited, he is mighty. In such moods he bears a closer resemblance to the cast of thought and style of expression of the late John Foster than any other man we are able to name, except Lord Brougham. We refer solely to the speaking of Douglass; for his writing is tame and feeble. The tongue, not the pen, is the instrument he is born to wield with power; and he and his friends should know this truth, and act upon it. His circumstances precluded the learning which was indispensable to success in this direction. As a speaker, he is possessed of extraordinary ability; and this one thing, to the utmost that strength and circumstances will admit, he should do. Pennington differs considerably from Douglass, while he has much in common with him. His cast of thought is remarkably English. Were he to be heard without being seen, he would pass for a thorough English speaker of a very high order. His leading characteristic, however, is weight,—solidity of thought, clothed in appropriate language. There is no burst, no blaze, none of the vehemence which characterizes the highest order of eloquence; but it

is that which constitutes the basis of all real oratory,—judgment, sobriety, force of thought, conclusiveness of argument, aptness of illustration, which an English audience never fail to appreciate, and which, in truth, constitutes their favourite mode of address. In the speech of Pennington there is, moreover, a moving mixture of pathos, with an occasional stroke of pleasing humour.

But enough of negro orators and oratory. We must proceed to the interesting book before us; and passing over Chapter I., which turns upon the points of his birth, parentage, and early life, we shall extract the history of his flight:

THE FLIGHT.

It was the Sabbath; the holy day which God in his infinite wisdom gave for the rest of both man and beast. In the state of Maryland the slaves generally have the Sabbath, except in those districts where the evil weed, tobacco, is cultivated; and then, when it is the season for setting the plant, they are liable to be robbed of this only rest.

It was in the month of November, somewhat past the middle of the month. It was a bright day, and all was quiet. Most of the slaves were resting about their quarters; others had leave to visit their friends on other plantations, and were absent. The evening previous I had arranged my little bundle of clothing, and had secreted it at some distance from the house. I had spent most of the forenoon in my workshop, engaged in deep and solemn thought.

It is impossible for me now to recollect all the perplexing thoughts that passed through my mind during that forenoon; it was a day of heartaching to me. But I distinctly remember the two great difficulties that stood in the way of my flight: I had a father and mother whom I dearly loved; I had also six sisters and four brothers on the plantation. The question was, shall I hide my purpose from them? moreover, how will my flight affect them when I am gone? Will they not be suspected? Will not the whole family be sold off as a disaffected family, as is generally the case when one of its members flies? But a still more trying question was, how can I expect to succeed, I have no knowledge of distance or direction. I know that Pennsylvania is a free state; but I know not where its soil begins, or where that of Maryland ends? Indeed, at this time there was no safety in Pennsylvania, New Jersey, or New York, for a fugitive, except in lurking-places, or under the care of judicious friends, who could be intrusted not only with liberty, but also with life itself.

With such difficulties before my mind, the day had rapidly worn away; and it was just past noon. One of my perplexing questions I had settled—I had resolved to let no one into my secret; but the other difficulty was now to be met. It was to be met without the least knowledge of its magnitude, except by imagination. Yet of one thing there could be no mistake, that the consequences of a failure would be most serious. Within my recollection no one had attempted to escape from my master; but I had many cases in my mind's eye, of slaves of other planters who had failed, and who had been made examples of the most cruel treatment, by flogging and selling to the far South, where they were never to see their friends more. I was not without serious apprehension that such would be my fate. The bare possibility was impressively solemn; but the hour was now come, and the man must act and be free, or remain a slave for ever. How the im-

pression came to be upon my mind I cannot tell; but there was a strange and horrifying belief, that if I did not meet the crisis that day I should be self-doomed—that my ear would be nailed to the door-post for ever. The emotions of that moment I cannot fully depict. Hope, fear, dread, terror, love, sorrow, and deep melancholy were mingled in my mind together; my mental state was one of most painful distraction. When I looked at my numerous family—a beloved father and mother, eleven brothers and sisters, &c.; but when I looked at slavery as such; when I looked at it in its mildest form, with all its annoyances; and above all, when I remembered that one of the chief annoyances of slavery, in the most mild form, is the liability of being at any moment sold into the worst form; it seemed that no consideration, not even that of life itself, could tempt me to give up the thought of flight. And then, when I considered the difficulties of the way—the reward that would be offered—the human blood-hounds that would be set upon my track—the weariness—the hunger—the gloomy thought, of not only losing all one's friends in one day, but of having to seek and to make new friends in a strange world. But, as I have said, the hour was come, and the man must act, or for ever be a slave.

It was now two o'clock. I stepped into the quarter; there was a strange and melancholy silence mingled with the destitution that was apparent in every part of the house. The only morsel I could see in the shape of food was a piece of Indian flour bread, it might be half-a-pound in weight. This I placed in my pocket; and giving a last look at the aspect of the house, and at a few small children who were playing at the door, I sallied forth thoughtfully and melancholy, and after crossing the barn-yard, a few moments' walk brought me to a small cave, near the mouth of which lay a pile of stones, and into which I had deposited my clothes. From this my course lay through thick and heavy woods and back lands to — town, where my brother lived. This town was six miles distance. It was now near three o'clock; but my object was neither to be seen on the road, or to approach the town by daylight, as I was well-known there, and as any intelligence of my having been seen there would at once put the pursuers on my track. This first six miles of my flight, I not only travelled very slowly, therefore, so as to avoid carrying any daylight to this town; but during this walk another very perplexing question was agitating my mind. Shall I call on my brother as I pass through, and show him what I am about? My brother was older than I; we were much attached; I had been in the habit of looking to him for counsel.

I entered the town about dark, resolved, all things in view, not to show myself to my brother. Having passed through the town without being recognised, I now found myself under

cover of night, a solitary wanderer from home and friends; my only guide was the *north star*; by this I knew my general course northward, but at what point I should strike Penn., or when and where I should find a friend, I knew not. Another feeling now occupied my mind—I felt like a mariner who has gotten his ship outside of the harbour, and has spread his sails to the breeze. The cargo is on board, the ship is cleared, and the voyage I must make; besides, this being my first night, almost everything will depend upon my clearing the coast before the day dawns. In order to do this my flight must be rapid. I therefore set forth in sorrowful earnest, only now and then I was cheered by the *wild* hope, that I should somewhere and at some time be free.

The night was fine for the season, and I passed on with little interruption, for want of strength, until, about three o'clock in the morning, I began to feel the chilling effects of the dew.

At this moment gloom and melancholy again spread through my whole soul. The prospect of utter destitution which threatened me was more than I could bear, and my heart began to melt. What substance is there in a piece of dry Indian bread; what nourishment is there in it to warm the nerves of one already chilled to the heart? Will this afford a sufficient sustenance after the toil of the night? But while these thoughts were agitating my mind, the day dawned upon me, in the midst of an open extent of country, where the only shelter I could find, without risking my travel by daylight, was a corn shock, but a few hundred yards from the road, and here I must pass my first day out. The day was an unhappy one; my hiding-place was extremely precarious. I had to sit in a squatting position the whole day, without the least chance to rest. But, besides this, my scanty pittance did not afford me that nourishment which my hard night's travel needed. Night came again to my relief, and I sallied forth to pursue my journey. By this time not a crumb of my crust remained, and I was hungry and began to feel the desperation of distress.

As I travelled, I felt my strength failing and my spirits wavered; my mind was in a deep and melancholy dream. It was cloudy; I could not see my star, and had serious misgivings about my course.

In this way the night passed away, and just at the dawn of day I found a few sour apples, and took my shelter under the arch of a small bridge that crossed the road. Here I passed the second day in ambush.

This day would have been more pleasant than the previous; but the sour apples, and a draught of cold water, had produced anything but a favourable effect: indeed, I suffered most of the day with severe symptoms of cramp. The day passed away again without any further incident; and as I set out, at nightfall, I felt quite satisfied that I could not pass another twenty-four hours without nourishment. I made but little progress during the night, and often sat down, and slept frequently fifteen or twenty minutes. At the dawn of the third day, I continued my travel. As I had found my way to a public turnpike-road during the night, I came very early in the morning to a toll-gate, where the only person I saw was a lad, about twelve years of age. I inquired of him where the road led to. He informed me it led to Baltimore. I

asked him the distance. He said it was eighteen miles.

This intelligence was perfectly astounding to me. My master lived eighty miles from Baltimore. I was now sixty-two miles from home. That distance in the right direction would have placed me several miles across Mason and Dixon's line, but I was evidently yet in the state of Maryland.

I ventured to ask the lad at the gate another question: "Which is the best way to Philadelphia?" Said he: "You can take a road which turns off about half a mile below this, and goes to Gettsburgh; or you can go on to Baltimore, and take the packet."

I made no reply; but my thought was, that I was as near Baltimore, and Baltimore packets, as would answer my purpose.

In a few moments I came to the road to which the lad had referred, and felt some relief when I had gotten out of that great public highway, "The National Turnpike," which I found it to be.

When I had walked a mile on this road, and when it had now gotten to be about nine o'clock, I met a young man with a load of hay. He drew up his horses, and addressed me in a very kind tone, when the following dialogue took place between us:

"Are you travelling any distance, my friend?"

"I am on my way to Philadelphia."

"Are you free?"

"Yes, sir."

"I suppose, then, you are provided with free papers?"

"No, sir; I have no papers."

"Well, my friend, you should not travel on this road: you will be taken up before you have gone three miles. There are men living on this road who are constantly on the look-out for your people, and it is seldom that one escapes them who attempts to pass by day."

He then very kindly gave me advice where to turn off the road at a certain point, and how to find my way to a certain house, where I would meet with an old gentleman, who would further advise me whether I had better remain till night, or go on.

I left this interesting young man; and such was my surprise and chagrin at the thought of having so widely missed my way, and my alarm at being in such a dangerous position, that in ten minutes I had so far forgotten his directions, as to deem it unwise to attempt to follow them, lest I should miss my way, and get into evil hands.

I, however, left the road, and went into a small place of wood; but not finding a sufficient hiding-place, and it being a busy part of the day, when persons were at work about the fields, I thought I should excite less suspicion by keeping in the road; so I returned to the road; but the events of the next few moments proved that I committed a serious mistake.

I went about a mile, making in all two miles from the spot where I met my young friend, and about five miles from the toll-gate to which I have referred, and I found myself at the twenty-four miles stone from Baltimore. It was now about ten o'clock in the forenoon. My strength was greatly exhausted by reason of the want of suitable food; but the excitement that was then going on in my mind left me little time to think of my need of food. Under ordinary circumstances, as a traveller, I should have been

glad to see the "Tavern," which was near the mile-stone; but as the case stood with me, I deemed it a dangerous place to pass, much less to stop at. I was, therefore, passing it as quietly and as rapidly as possible, when from the lot just opposite the house, or sign-post, I heard a coarse stern voice cry, "Halloo!"

I turned my face to the left, the direction from which the voice came, and observed that it proceeded from a man who was digging potatoes. I answered him politely,—when the following occurred:

"Who do *you* belong to?"

"I am free, sir."

"Have you got papers?"

"No, sir."

"Well, you must stop here."

By this time he had got astride the fence, making his way into the road. I said,

"My business is onward, sir, and I do not wish to stop."

"I will see, then, if you don't stop, you black rascal."

He was now in the middle of the road, making after me in a brisk walk.

I saw that a crisis was at hand. I had no weapons of any kind, not even a pocket-knife. But I asked myself, shall I surrender without a struggle? The instinctive answer was, "No!" What will you do? continue to walk; if he runs after you, run; get him as far from the house as you can, then turn suddenly and smite him on the knee with a stone; that will render him, at least, unable to pursue you.

This was a desperate scheme, but I could think of no other; and my habits as a blacksmith had given my eye and hand such mechanical skill, that I felt quite sure that if I could only get a stone in my hand, and have time to wield it, I should not miss his knee-pan.

He began to breathe short. He was evidently vexed because I did not halt; and I felt more and more provoked at the idea of being thus pursued by a man to whom I had not done the least injury. I had just begun to glance my eye about for a stone to grasp, when he made a tiger-like leap at me. This, of course, brought us to running. At this moment he yelled out, "Jake Shouster!" and at the next moment the door of a small house standing to the left was opened, and out jumped a shoemaker, girded up in his leather apron, with his knife in hand. He sprang forward, and seized me by the collar, while the other seized my arms behind. I was now in the grasp of two men, either of whom were larger-bodied than myself, and one of whom was armed with a dangerous weapon.

Standing in the door of the shoemaker's shop was a third man, and in the potato lot I had passed was still a fourth man. Thus surrounded by superior physical force, the fortune of the day it seemed to me was gone.

My heart melted away; I sank resistlessly into the hands of my captors, who dragged me immediately into the tavern which was near.

* * * *

A DREARY NIGHT IN THE WOODS—CRITICAL SITUATION THE NEXT DAY.

Almost immediately on entering the wood, I not only found myself embosomed in the darkness of the night, but I also found myself entangled in a thick forest of undergrowth, which

had been quite thoroughly wetted by the afternoon rain.

I penetrated through the wood, thick and thin, and more or less wet, to the distance I should think of three miles. By this time my clothes were all thoroughly soaked through, and I felt once more a gloom and wretchedness, the recollection of which makes me shudder at this distant day. My young friends in this highly-favoured Christian country, surrounded with all the comforts of home and parental care, visited by pastors, and sabbath-school teachers, think of the dreary condition of the blacksmith boy in the dark wood that night; and then consider that thousands of his brethren have had to undergo much greater hardships in their flight from slavery.

I was now out of the hands of those who had so cruelly teased me during the day; but a number of fearful thoughts rushed into my mind to alarm me. It was dark and cloudy, so that I could not see the *north star*. How do I know what ravenous beasts are in this wood? How do I know what precipices may be within its bounds? I cannot rest in this wood to-morrow, for it will be searched by those men from whom I have escaped; but how shall I regain the road? How shall I know when I am on the right road again?

These are some of the thoughts that filled my mind with gloom and alarm.

At a venture I struck an angle northward in search of the road. After several hours of zigzag and laborious travel, dragging through briars, thorns, and running vines, I emerged from the wood, and found myself wading in marshy ground and over ditches.

I can form no correct idea of the distance I travelled; but I came to a road, I should think about three o'clock in the morning. It so happened that I came out near where there was a fork in the road of three prongs.

Now arose a serious query—which is the right prong for me? I was reminded by the circumstance of a superstitious proverb among the slaves, that "the left-hand turning was unlucky;" but as I had never been in the habit of placing faith in this or any similar superstition, I am not aware that it had the least weight upon my mind, as I had the same difficulty with reference to the right-hand turning. After a few moments parley with myself I took the central prong of the road, and pushed on with all my speed.

It had not cleared off, but a fresh wind had sprung up; it was chilly and searching. This, with my wet clothing, made me very uncomfortable: my nerves began to quiver before the searching wind. The barking of mastiffs, the crowing of fowls, and the distant rattling of market wagons, warned me that the day was approaching.

My British reader must remember that in the region where I was, we know nothing of the long hours of twilight you enjoy here. With us the day is measured more by the immediate presence of the sun, and the night by the prevalence of actual darkness.

The day dawned upon me when I was near a small house and barn, situate close to the road side. The barn was too near the road, and too small to afford secure shelter for the day; but as I cast my eye around by the dim light I could see no wood and no larger barn. It seemed to

be an open country to a wide extent. The sun was travelling so rapidly from his eastern chamber, that ten or fifteen minutes would spread broad daylight over my track. Whether *my* deed was evil *you* may judge, but I freely confess that I did *then* prefer darkness rather than light; I therefore took to the mow of the little barn at a great risk, as the events of the day will show. It so happened that the barn was filled with corn-fodder, newly cured and lately gotten in. You are aware that however quietly one may crawl into such a bed, he is compelled to make much more noise than if it were a featherbed, and also considerably more than if it were hay and straw. Besides inflicting upon my own excited imagination the belief that I made noise enough to be heard by the inmates of the house, who were likely to be rising at the time, I had the misfortune to attract the notice of a little house-dog, such as we call in that part of the world a "fice," on account of its being not only the smallest species of the canine race, but also because it is the most saucy, noisy, and teasing of all dogs. This little creature commenced a fierce barking. I had at once great fears that the mischievous little thing would betray me. I fully apprehended that as soon as the man of the house arose he would come and make search in the barn. It now being entirely daylight, it was too late to retreat from this shelter, even if I could have found another; I, therefore, bedded myself down into the fodder as best I could, and entered upon the annoyances of the day with the frail hope to sustain my mind.

It was Thursday morning; the clouds that had veiled the sky during the latter part of the previous day and the previous night were gone. It was not until about an hour after the sun rose that I heard any out-door movements about the house. As soon as I heard those movements I was satisfied there was but one man about the house, and that he was preparing to go some distance to work for the day. This was fortunate for me; the busy movements about the yard, and especially the active preparations in the house for breakfast, silenced my unwelcome little annoyer, the fice, until after the man had gone, when he commenced afresh, and continued with occasional intermissions through the day. He made regular sallies from the house to the barn, and after smelling about, would fly back to the house, barking furiously: thus he strove most skillfully throughout the entire day to raise an alarm. There seemed to be no one about the house but one or two small children and the mother, after the man was gone. About ten o'clock, my attention was gravely directed to another trial, how I could pass the day without food. The reader will remember it is Thursday, and the only regular meal I have taken since Sunday was yesterday, in the midst of great agitation, about four o'clock; that since that I have performed my arduous night's travel. At one moment I had nearly concluded to go and present myself at the door, and ask the woman of the house to have compassion, and give me food: but then I feared the consequences might be fatal, and I resolved to suffer the day out. The wind sprang up fresh and cool; the barn being small, and the crevices large, my wet clothes were dried by it, while it chilled me through and through.

I cannot now, with pen or tongue, give a cor-
VOL. VI.

rect idea of the feeling of wretchedness I experienced; every nerve in my system quivered, so that not a particle of my flesh was at rest. In this way I passed the day till about the middle of the afternoon, when there seemed to be an unusual stir about the public road, which passed close by the barn. Men seemed to be passing in parties on horseback, and talking anxiously. From a word which I now and then overheard, I had not a shadow of doubt that they were in search of me. One I heard say, "I ought to catch such a fellow; the only liberty he should have for one fortnight would be ten feet of rope." Another I heard say, "I reckon he is in that wood now." Another said, "Who would have thought the rascal was so 'cute?" All this while the little fice was mingling his voice with those of the horsemen and the noise of the horses' feet. I listened and trembled.

Just before the setting of the sun, the labouring man of the house returned, and commenced his evening duties about the house and barn; chopping wood, getting up his cow, feeding his pigs, &c., attended by the little brute, who continued barking at short intervals. He came several times into the barn below. While matters were passing thus, I heard the approach of horses again; and as they came up nearer, I was led to believe that all I had heard pass were returning in one party. They passed the barn and halted at the house, when I recognised the voice of my old captor; addressing the labourer, he asked, "Have you seen a runaway nigger pass here to-day?"

LABOURER.—"No, I have not been at home since early this morning. Where did he come from?"

CAPTOR.—"I caught him down below here yesterday morning. I had him all day, and just at night he fooled me and got away. A party of us have been after him all day: we have been up to the line, but can't hear or see anything of him. I heard this morning where he came from. He is a blacksmith, and a stiff reward is out for him,—two hundred dollars."

LAB.—"He is worth looking for."

CAP.—"I reckon so. If I get my clutches on him again, I'll mosey* him down to — before I eat or sleep."

Reader, you may, if you can, imagine what the state of my mind was at this moment. I shall make no attempt to describe it to you; to my great relief, however, the party rode off, and the labourer, after finishing his work, went into the house. Hope seemed now to dawn for me once more; darkness was rapidly approaching, but the moments of twilight seemed much longer than they did the evening before. At length the sable covering had spread itself over the earth. About eight o'clock I ventured to descend from the mow of the barn into the road. The little dog the while began a furious fit of barking; so much so, that I was sure that, with what his master had learned about me, he could not fail to believe I was about his premises. I quickly crossed the road and got into an open field opposite. After stepping lightly about two hundred yards I halted, and, on listening, I heard the door open. Feeling about on the ground, I picked up two stones, and, one in each hand, I made off as fast as I could, but I heard nothing more that indicated pursuit;

* An expression which signifies to drive in a hurry.

and after going some distance I discharged my incumbrance, as from the reduced state of my bodily strength I could not afford to carry ballast.

This incident had the effect to start me under great disadvantage to make a good night's journey, as it threw me at once off the road, and compelled me to encounter at once the tedious and laborious task of beating my way across marshy fields, and to drag through woods and thickets where there were no paths.

After several hours I found my way back to the road, but the hope of making anything like clever speed was out of the question. All I could do was to keep my legs in motion, and this I continued to do with the utmost difficulty. The latter part of the night I suffered extremely from cold. There came a heavy frost; I expected at every moment to fall on the road and perish. I came to a corn-field covered with heavy shocks of Indian corn that had been cut; I went into this and got an ear, and then crept into one of the shocks; eat as much of it as I could, and thought I would rest a little and start again, but weary nature could not sustain the operation of grinding hard corn for its own nourishment, and I sunk to sleep.

When I awoke the sun was shining around; I started with alarm, but it was too late to think of seeking any other shelter; I therefore nestled myself down, and concealed myself as best I could from the light of day. After recovering a little from my fright, I commenced again eating my whole corn. Grain by grain I worked away at it; when my jaws grew tired, as they often did, I would rest, and then begin afresh. Thus, although I began an early breakfast, I was nearly the whole of the forenoon before I had done.

Nothing of importance occurred during the day, until about the middle of the afternoon,

when I was thrown into a panic by the appearance of a party of gunners, who passed near me with their dogs. After shooting one or two birds, however, and passing within a few rods of my frail covering, they went on, and left me once more in hope. Friday night came without any other incident worth naming. As I sallied out, I felt evident benefit from the ears of corn I had nibbled away. My strength was considerably renewed; though I was far from being nourished, I felt that my life was at least safe from death by hunger. Thus encouraged, I set out with better speed than I had made since Sunday and Monday night. I had a presentiment, too, that I must be near free soil. I had not yet the least idea where I should find a home or a friend, still my spirits were so highly elated, that I took the whole of the road to myself; I ran, hopped, skipped, jumped, clapped my hands, and talked to myself. But to the old slaveholder I had left, I said, "Ah! ha! old fellow, I told you I'd fix you."

After an hour or two of such freaks of joy, a gloom would come over me in connection with these questions: "But where are you going? What are you going to do? What will you do with freedom without father, mother, sisters, and brothers? What will you say when you are asked where you were born? You know nothing of the world; how will you explain the fact of your ignorance?"

These questions made me feel deeply the magnitude of the difficulties yet before me.

Saturday morning dawned upon me; and although my strength seemed yet considerably fresh, I began to feel a hunger somewhat more destructive and pinching, if possible, than I had before. I resolved, at all risk, to continue my travel by daylight; and to ask information of the first person I met.

Such is a specimen of this entrancing narrative, and we trust it will induce thousands of our readers to procure the entire volume, which is published by Mr. Gilpin, at a mere trifle—much too cheap to accomplish the purpose for which, in part, or mainly, it has been published—the raising a fund to remove the pecuniary burdens which press on the Author's flock. Nothing short of the sale of 50,000 or 60,000 copies could be at all availing for this object; and although we should rejoice to hear of such a circulation, we have no idea that, under the circumstances, anything approaching to it can be realized. Had the writer reached England immediately on his escape, and issued his narrative under the auspices of the Anti-Slavery Society, with the patronage of some of our great public men, things might have taken a different turn. But now that he is a convert to Christianity, an educated man, a preacher of the Word, and the pastor of a church, it is just possible that romance may be lost in the midst of so much reality, and that the very things which ought to excite admiration may tend to abate it. While no means should be left untried to effect a circulation on the largest scale, yet the book should be dealt with merely as an introduction to the Author, that he may tell his own tale, and thus make a direct appeal for the aid he requires; and he will not, we are confident, appeal in vain. There is a power in his simple story to awake up the spirit of British philanthropy. He has but to ask, that he may receive the inconsiderable sum of which he stands in need.

But having said thus much for Mr. Pennington, a word for John Bull. As a general rule, we have no idea of men coming from America to beg for chapels. It is, on every ground, objectionable, and ought to be crushed in the bud. Any attempt to introduce such a system should be visited with the severest reprobation. Ordinarily, chapel cases should neither pass from Britain to America nor from America to Britain. Chapel cases carried from county to county are bad enough; from one nation to another they are still worse; but from the Old World to the New, or from

the New to the Old, they acquire a measure of enormity which cannot be described ! This is a traffic which, on both sides of the Atlantic, would, from the very nature of it, if started, fall mainly into the hands of idle vagabonds, dignified by the title, Reverend, and degrading the Gospel, under whose banner they professed to sail.

The case of Mr. Pennington is, therefore, not to be made a precedent, unless by those who can tell a similar tale and exhibit like pretensions ; and thus limited, there is no fear that we shall be overrun with Transatlantic applications. But, to speak frankly, we do not think that it redounds very much to the honour of the New York Presbyterians to have allowed such a man as Mr. Pennington to have crossed the Atlantic to raise a few hundreds of pounds. It was, in our view, wholly unworthy a people so numerous, so opulent, and, in matters of religion, so generous. With but a very moderate degree of zeal, and a very small measure of effort, they might have got the money for him, not in the State, but in the City of New York alone, and thus have saved the good man from the loss of time, the pains and perils of two voyages across the Atlantic, and all that is disagreeable in the nature of the undertaking. If we be told their conduct is the result of their prejudice against people of colour, that would only serve to enhance their degradation, and to sink them into guilt. Having wronged, they hate the negro, and hence they neglect the great duty of Christian charity. But seeing such is the fact, and seeing that Mr. Pennington is in our midst, let him obtain the desire of his heart, in the hope that a repetition of such visits will not again be necessary. We very cordially commend him and his Narrative to the kind consideration of our readers. Let them load him with English hospitality, fill his purse, and send him back as fast as possible to the land of his early bondage, of his matured freedom, and to the people to whose character and capabilities he does so much honour.

Essays, Extracts, and Correspondence.

THE DUTY OF AVOWING OUR OPINIONS AS NONCONFORMISTS.

IF ever there was a time when it was right or expedient to keep silence respecting our opinions as Nonconformists, that time has passed. Many who avow themselves the friends of religious freedom are but partially acquainted with the grounds on which we refuse to ally ourselves with a State-Church, whilst the advocates of national establishments of religion, and consequently of coercion and intolerance in one shape or another, are, in general, totally ignorant of the opinions we hold on questions connected with the polity and discipline of the house of God. Whatever, then, may be urged on the head of expediency by the timid, the indolent, or the time-serving, the duty of distinctly avowing our principles stands among the most imperative lessons of wisdom, candour, and decision. Silence is criminal when truth is known, and opportunities are presented for its avowal and defence.

Without adverting to those who still cleave to theories of religion established by civil authority, it is to be feared that many who have seceded from the "pomp and circumstance" of a State-Church are not sufficiently animated by that high confidence or spirit of manliness which

the conscious possession of truth should inspire. In too many instances they appear to surrender themselves to feelings of despondency, and to stifle the dictates of truth by yielding a spurious deference to principles and practices which, in their conscience, they cannot fail to condemn. If, however, as Nonconformists, we uniformly adopted our opinions, not on the ground of tradition or prejudice, but on that of conviction and patient investigation, they could neither be compromised nor concealed. If our principles, in all cases, were embraced in obedience to the authoritative dictates of settled conviction, the duty of avowing them and striving to extend the empire of their influence would be so distinctly recognized, that indifference, or the absence of a manly and enlightened enthusiasm on their behalf, would be deemed a mark of unquestioned ignorance or criminal forgetfulness. But principles and opinions are so frequently adopted, not because they are enforced by the authority of truth, and ratified by the verdict of conscience, but because they have been held by predecessors or superiors, are stamped with the impress of fashion or popular feeling, or may tend to secure the accom-

plishment of temporal purposes, that the force of conviction arising from a perception of their merits is unknown to multitudes, and, as a necessary consequence, they remain strangers to the duty of publicly and fearlessly avowing them.

Whilst, then, it is to be expected that not a few will temporize and conceal their sentiments, surely those who are the subjects of deep-seated and truthful convictions cannot keep silence at a time when the voice of misrepresentation and intolerance pronounces that to be the offspring of ignorance or schism which is felt to be identical with the great principles of revelation, and essential to the salvation of the world; when the development of events, and the bold avowal of doctrines in science, morals, and religion, at once new and startling, distinctly intimate the approach of a conflict between truth and error more fraught with momentous issues than any the world has hitherto witnessed. But if conscientious Nonconformists would avow their opinions with effect, and secure that place among their fellow-citizens which manliness uniformly commands, it is necessary that they should be ready to specify with distinctness, and defend with intelligence, the grounds on which they have seceded from a national system of religion. For it is perfectly natural that those who remain attached to the hierarchy of this country should be dissatisfied with all who dissent from it; and, when the temper is violent, the perception of truth imperfect, or the principles of integrity feeble, it is equally natural that, in vindication of themselves and the system to which their partiality still cleaves, they should endeavour to throw discredit on the motives by which Nonconformists are influenced, and cry down the honesty of their intentions as a body of religionists. Nor do many of the circumstances by which we are surrounded, and the arrogant claims set up by a portion of the Episcopal priesthood, permit us to doubt that, were we not shielded by the munitions of civil and religious liberty reared by the valour and uncompromising faithfulness of our Nonconformist forefathers, the fiery storm of pains and penalties would pour its fury upon us, "to blast and to burn." It is, therefore, of the utmost importance that Nonconformists should rightly understand the principles they have embraced, and should, on all fitting occasions, fearlessly avow and defend them.

The example of primitive Christians

and Nonconformist confessors, who contended unto blood for the "Faith once delivered to the saints," urges, with peculiar emphasis, the duty of keeping nothing back of the principles and opinions which we have embraced, as the result of patient examination and frequent prayer. The lessons indeed which are conveyed to us by their sufferings and sacrifices, when they dissented from the patronized and popular systems of Judæa, Greece, Rome, and England, and fearlessly urged their protest in the face of the combined irreligion and intolerance of the world, are such as the dullest may comprehend; and nothing but the spirit of criminal compromise, or guilty indifference, can misinterpret or evade. They went forth knowing that bonds, imprisonment, and death awaited them, determined, at the expense of all that early associations had consecrated, and humanity held dear, to do homage to the authority of conscience. Nor although centuries have passed away, and many systems of philosophy and religion have flourished and fallen since the martyr-spirit of apostles and early confessors avowed allegiance to conscientious convictions, does truth demand a less willing or a less fearless homage at the hands of its disciples and advocates. If, indeed, perfect civil and religious freedom is to be achieved in this and other lands,—if the gospel is to win those triumphs which are predicted in the page of prophecy, each conscientious dissident from national systems of religion, although patronized by the great, and sustained by the homage of the multitude, must at all hazards, and in the face of all opposition, avow his opinions. Had that silence been maintained, and that surrender of principle yielded, which the advocates of a State-Church have at all times demanded, what would have been the present position of England? Should we have been distinguished by the civil and religious freedom which is now enjoyed? Should we have been surrounded by the light which the press is diffusing among all classes? Would Christianity have been permitted to communicate its uncorrupted lessons to the people? Would the Scriptures have been accessible to the peasant as well as the prince? Would the schoolmaster have been sent on his important mission to almost every village and hamlet in the land? Would benevolence have devised a thousand expedients to counteract the cruelties of man, and mitigate the sufferings to which fallen humanity

is heir? Would our country have been throned as a queen, and hailed as the representation of liberty and progression among the nations of the earth? It involves neither the blindness of party-spirit, nor the rashness of unreasoning ignorance, to affirm that such things could not have been had conscientious Nonconformity hushed its voice in craven silence, and bowed in hypocritical homage at the shrine of the National Church. Nor can we be charged with uncharitableness, or a forgetfulness of the facts of history, in affirming that if those whose interests and prejudices have been, and still are, bound up with the maintenance of a State-Church—whether the hierophant of Egypt, the pontifex maximus of ancient Rome, the master of the thunders of the Vatican, the Brahmin of India, the prophet of Mecca, or the High-Churchman of England—had been permitted to arrest the progress of truth by chaining the tongues of its advocates, and preventing the germination of the blood of its martyrs, paganism, or spurious forms of Christianity, would have bound the spirits of all men, in all lands, in the ceremonies of death; despotism would have forged more galling fetters for the victims of oppression; and spiritual rapacity would have added a still deeper shade to the night of ignorance, that it might riot more securely amidst the plunder and sufferings of debased and perishing multitudes. Who slandered the character, and attempted to silence the voice of the great Teacher? Were they not the interested advocates of corruptions that had converted the temple of God into a den of thieves? Who persecuted the apostle of the Gentiles, and sought to seal his lips? Were they not the priests and silversmiths whose gains were involved in the maintenance of the established idolatry? Who strove to arrest the efforts and compass the destruction of Luther and his fellow-reformers? Were they not the pontiffs and ministers of a State-Church? Who subjected our forefathers to fine, mutilation, and death, if they ventured to avow their sentiments, or publish the gospel of peace? Were they not the spiritual guardians and consecrated advocates of a church established by law? Who opposed, and, if possible, would have arrested a Whitfield and a Wesley as they swept onward, like ministering angels, having the everlasting gospel to proclaim to their fellow-men? Were they not the state-priesthood of England? And who are the men that now oppose the march

of enlightened opinion, and would place upon Nonconformists a yoke more grievous than that which bowed their fathers to the ground? Are they not the arrogant defenders of baptismal regeneration, sacramental efficacy, apostolical succession, and exclusive priestly prerogative? Whilst then the events of the past, and the signs of the times that are now passing over us urge upon the Nonconformists the duty of avowing their sentiments, it is important that they should be animated by the bright hopes and prayerful spirit of one of the greatest of their forefathers, when he exclaimed, "Come, therefore, thou that hast the seven stars in thy right hand; thou hast sent out the spirit of prayer upon thy servants over all the land, and hast stirred up their vows as the sound of many waters round about thy throne. Every one can say that now certainly thou hast visited this land, and hast not forgotten the utmost corners of the earth. Oh perfect and accomplish thy glorious acts! When thou hast settled peace in the church, and righteous judgment in the kingdom, then shall thy saints address their voice of joy and triumph to thee, standing on the shore of that Red Sea into which our enemies had almost driven us. Come forth out of thy royal chambers, O Prince of all the kings of the earth! put on the visible robes of thy imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed to thee, for now the voice of thy bride calls thee, and all creatures sigh to be renewed."

SLAVERY IN TRAVANCORE.

THE continued existence of slavery in any part of British India is a fact which, we believe, is not generally known, or, at least, not distinctly recognised, by the Christian public of this country. Many will, doubtless, learn for the first time that, although years have passed away since the British Government declared the abolition of this evil throughout its Indian territories, there are still, in the province of Travancore, nearly 200,000 human beings, out of a population of little more than one million, held in miserable and debasing bondage; the victims of cruelty and injustice; deprived of all social and civil privileges; and completely shut up from the blessings of Christian instruction.

The following is a copy of a correspondence on this subject, between our Missionaries in Travancore, in conjunc-

tion with their brethren of the Church Missionary Society, and the British Resident at Quilon, and, through him, with his Highness the Rajah. Unhappily, the strong appeal of the Missionaries for the enfranchisement of the enslaved population has made but little impression on the Rajah, even with the honourable example before him of many of the princes of the allied and protected states; and since his faint promise of future amelioration cannot be viewed as of any value, it is evident that the prompt and decisive interference of the British Government has become indispensable, if the fair province of Travancore is to obtain deliverance from the curse of slavery and its concomitant evils:

To General Cullen, British Resident in Travancore, &c.

SIR,—We have the honour to forward to you a petition, designed for his Highness the Rajah, which we hope you will do us the favour to present, accompanied by your earnest recommendation in favour of its object.

Your long residence in Travancore has afforded you abundant opportunities of knowing the abject condition of the slaves; and we trust that the occasion of the Rajah's accession to the government will be viewed by you as a fitting season to press on his attention a measure which, if achieved, will distinguish your administration beyond that of all your predecessors, in their humane influence, exercised for the benefit of the people.

We have the honour, &c.

B. BAILEY,	JOHN ABBS,
C. MEAD,	JOHN HAWKSWORTH,
H. BAKER,	E. LEWIS,
C. MAULT,	JOHN CHAPMAN,
J. C. THOMPSON,	J. O. WHITEHOUSE,
JAMES RUSSELL,	H. BAKER, JUN.,
JOHN COX,	E. JOHNSON.

March 26, 1847.

The Petition of the British Missionaries in Travancore to his Highness the Rajah,

MAY IT PLEASE YOUR HIGHNESS,

We, the undersigned, Missionaries from Great Britain, engaged in promoting the welfare of your people, beg to offer our condolence to your Highness on the occasion of the death of his Highness the late Rajah, to offer our congratulations on your succeeding to the government of this fine country, and to express our hope that your Highness's government will become illustrious by reason of the numerous benefits conferred upon the people.

Your Highness's extensive intercourse with the people around, and consequent familiarity with their condition, beyond what usually falls under the observation of those in eminent situations, induces the hope that that acquaintance has given rise to wise and kind thoughts for the poor and oppressed among your subjects.

While we duly appreciate the benevolent efforts of his Highness the late Rajah, for the

improvement of the condition of the people, there is one large and interesting class, viz., the slave population, invaluable for its services in the cultivation of the country, and the chief producers of its food, who appear to have been left to give your Highness the opportunity of conferring a benefit, wider in its operation, and more beneficial in its character, than any which has yet been conferred on Travancore. For the emancipation of this class, we, though foreigners, beg to plead; sanguine that your Highness will rejoice at the opportunity of commencing your government with so great an act of humanity and kindness.

By the census of 1836 the population of Travancore was 1,280,668; of these there were—

Parrayar	.	.	.	38,625
Poolayar	.	.	.	80,598
Corawar	.	.	.	31,891
Pallar	.	.	.	2,750

In all . . . 164,865 slaves.

not to mention 16,226 Maley-Vaylar, and other hill tribes, many of them in a state of vassalage.

With the condition of the slaves we have had many opportunities of becoming acquainted; and have been distressed to find, that, although employed in the most laborious and unhealthy services, yet even when hardest wrought, their food is barely adequate to their sustenance, and their clothing miserably scanty, while their dwellings afford but little shelter from the moisture and cold surrounding them; and that, generally, no provision is made for their support when their labour is not required, or disease or age renders them unable to labour; that no medical aid is provided for them when ill; that they can be, and are, bought and sold as cattle; and that, in the heartless traffic, the husband and wife, the parent and child, can be rudely separated, and sold in different directions; that they are often subjected to very cruel treatment from their masters; and that, owing to their degradation, they are, in a great measure, deprived of the benefit of the law-courts, and entirely cut off from all access to their prince.

Of the above number we have no means of knowing how many are Circar slaves. Were not the degradation of all so complete, we should have solicited that a beginning might be made in the emancipation of these; but, remembering their extreme misery, and knowing that the British Government has abolished slavery throughout its territories, and recently extended this merciful arrangement to India, and that other states are imitating the example, we venture to hope that your Highness will pass a law in reference to the slave population of Travancore, similar to that passed by the Government of Bengal, and now in operation, with regard to slaves in the Honourable Company's territories, and thus perform an act of mercy to a numerous class of your subjects, which will make your name precious in Travancore for generations to come, as the deliverer of the oppressed.

We venture to submit to your Highness, that the history of slavery shows, that it is the most costly labour; that it degrades the owners as much as the slaves; and that its extinction greatly conduces to the wealth, intelligence, and social comfort of man, wherever it has been achieved. Wishing your Highness wisdom and energy to devise and execute measures which

may promote the social weal and the mental improvement of all your people,

We have the honour to be,
Your Highness's very obedient servants,
March 19, 1847. B. BAILEY, &c.

To the Rev. C. Mault, and the Members of the Church and London Missionary Societies, in Travancore.

REVEREND GENTLEMEN,—I have the honour to acknowledge the receipt of your letter of the 26th March last, with its inclosure, the address to his Highness the Rajah, on the subject of slavery in Travancore, which was duly submitted to his Highness; and I have now the pleasure to transmit to you a copy of a letter from the Acting Dewan, communicating his Highness the Rajah's sentiments on this important question.

I need scarcely add, that the subject of amelioration shall receive every support in my power. I have the honour to be,

Reverend Gentlemen,
Your most obedient servant,
(Signed) W. CULLEN, Resident.

*Resident's Office, on Circuit,
Quilon, 2nd June, 1847.*

Trevandrum, 1st June, 1847.

RESPECTED SIR,—With reference to an address from the Reverend Missionaries of Travancore to his Highness the Rajah, under date the 19th March last, which you were pleased to hand over to his Highness, I am directed to request you will be so good as to intimate to those gentlemen that his Highness fully appreciates the feelings which prompted that address; that his Highness cannot but feel deeply interested in the welfare of every class of his subjects, however low may be their condition; and his Highness will ever be disposed to ameliorate, as far as may be practicable, the condition of the class referred to by the reverend gentlemen, by the introduction, from time to time, of improved regulations for their treatment. Emancipation his Highness considers to be too important a question to be entered upon at present, especially as no such measure has yet been introduced even in the Honourable Company's territories; but the amelioration of the condition of the unfortunate classes of the population is a subject which will not fail to engage his Highness's future consideration.

I remain, &c.

(Signed) V. KRISTNO ROW.

General W. Cullen, &c.

(A true copy) W. CULLEN, Resident.

To General W. Cullen, British Resident, &c.

SIR,—We had the honour to receive yours of June 2nd, 1847, inclosing copy of letter from the Acting Dewan, on the subject of slavery in this country. We were distressed to find it stated, that "emancipation is considered too important a matter to be entered upon at present, especially as no such measure has yet been introduced into the Honourable Company's territories," when we had in our petition referred to the measure of the Governor-General, by which no man can claim the services of another

in the character of slave throughout the British-Indian territories.

We beg to forward another memorial for his Highness, annexing copy of the Governor-General's Order of December, 1847.* His Highness cannot fail, from it, to see in what way the British Government views slavery, or the reason assigned for not publishing before the world a list of the remaining states in alliance with the British Government, in which slavery, &c., still exist. It is classed with "infanticide and suttee," as "cruel practices—barbarous usages," renounced by princes but yesterday brought in contact with European civilization; while Travancore, one of our earliest connections, retains more slaves in proportion to its people, than probably any other state in India. We should blush to see it in the list of states resisting the progress of philanthropy; and hope your anxiety to co-operate with the distinguished Political Agents mentioned by the Governor-General, will secure your heartiest effort with his Highness for an emancipation both as prompt and effectual as it has been long delayed.

We have the honour, &c.

B. BAILEY, &c.

The Memorial of the British Missionaries in Travancore to his Highness the Rajah.

MAY IT PLEASE YOUR HIGHNESS,

We had the honour to receive from the British Resident, copy of a letter from the Acting Dewan, in reference to our petition of March 19th, 1847, respecting the slaves in Travancore. We again beg to introduce to your Highness's notice their condition, in which no change has taken place, while all around us the claims of humanity are being recognised. In the Honourable Company's territories no man has been allowed to claim the services of another as his slave for some years past; and we beg to annex the copy of a proclamation by the Governor-General of India, holding up, for the imitation of others, the praiseworthy conduct of the Maha Raja Golab Sing and other princes, in abolishing "suttee, infanticide, and slavery, as hateful to God and man." We still would cherish the hope that your Highness will not allow Travancore to remain long behind Lahore, and that one of the earliest allies of Britain will not be the last to feel her influence in the cause of humanity. Hoping that your Highness will not allow such a grievance any longer to weigh upon the helpless, nor let slip such a noble opportunity of being enrolled among the friends of men—of all men—we beg to remain, &c.

B. BAILEY, &c.

* This document contained the copy of a proclamation which had recently been issued by the Maharajah Golab Sing, forbidding the continuance of suttee, infanticide, and slavery throughout his dominions, on pain of confiscation and imprisonment. It also recited the names of twenty-three native princes and rulers who had previously suppressed these practices in their respective territories. The just and beneficent conduct of these princes, while strongly commended by the Governor-General, is also held up for the imitation of other States, in which these barbarous usages have not yet been abolished; and, in conclusion, an earnest hope is expressed of their speedy suppression throughout the whole of India.

AN ADDRESS DELIVERED TO THE STUDENTS OF THE LANCASHIRE INDEPENDENT COLLEGE,

At the Annual Meeting of the College, held on Thursday, June 14th, 1849.

BY JOHN KELLY.

MY DEAR YOUNG FRIENDS,—The duty has devolved on me, by the appointment of the Committee, to address you on the present occasion, and to offer such advice as may appear to me suitable and appropriate. As I am necessarily limited in time, I shall wave everything in the form of introduction, with the exception of one remark, viz.—that, instead of confining myself to the regular discussion of one particular topic, I prefer, though at the hazard of being somewhat desultory, throwing out several observations, bearing partly on your present position, and partly on your future prospects. I shall endeavour to express them in short statements, easily remembered; accompanied with such illustration as, by the Divine blessing, may prove profitable to you.

I. Let it be your first care *to attend to your piety*,—to preserve it in a sound and healthy condition, and to secure its growth. The necessity of this is obvious. You are now in a course of preparation for the ministry. For this work, piety, as you know, is indispensable. Your introduction into this Institution supposes the existence of this essential qualification. None of the persons having anything to do with the management of its concerns, would have ventured to give you the slightest encouragement, had they not obtained some reliable evidence that you were partakers of the grace of God: nor, I venture to affirm, would they sanction your continuance here a single hour, had they any reason to suspect the sincerity of your profession. An unconverted and ungodly ministry, however distinguished for talent and learning, they deprecate, as a most dreadful thing to those who in this state assume the office, and as the direst calamity to the church of God. It matters not what a man may be in other respects; if he is not a sincere and humble believer in Christ, he is manifestly unfit to put his hand to this work. We are desirous that each of you should entertain a deep conviction of this truth; that it should be ever present to your mind, and habitually influence you in your conduct. The main object of your residence here is, no doubt, mental training—the formation of habits of study and application, and the acquisition of knowledge bearing upon the pursuits of your future life. We are not insensible to the importance of these things: we desiderate an intelligent, and even a learned ministry: we believe that this is demanded by the very character of our times. But if, under this conviction, our churches have been careful to furnish you with facilities for the attainment of these qualifications, they are equally anxious that such advantages should consist with all that is favourable to your spirituality and growth in grace. They are not so concerned about the one as to be negligent or indifferent about the other. And they would deeply deplore, should the provision which they have made for the attainment of knowledge be found to interfere with your devotedness to God, and the consecration of your heart to his service.

Now you are not to forget that your spiritual condition very much depends on yourselves; that while there is nothing in your course of study which ought to prove a hindrance to personal religion, yet if you are insincere, if your hearts decline from God, you will have no difficulty in finding enough in your present pursuits to further, if not apparently to justify, your backsliding; that the best arrangements to promote your piety, the wisest measures of the Committee for that purpose, will be in vain, if you yourselves are slothful and careless. It behoves you, then, to understand that even here, or rather here above all, your piety must be your first concern; that you must have a vigilant eye on all that affects your true character; that you are never to think lightly of what is symptomatic of decline; that you must so manage your engagements as to take care that nothing shall disturb or curtail the time which ought to be set apart for private devotion; and that you ought to be especially suspicious whenever you discover any tendency to make your studies an apology for spiritual sloth, or the neglect of prayer. Seasons of special self-examination may be of great use in giving you an intelligent conception of your actual condition, and in leading you to detect the very first indications of what is wrong. How important to ask yourselves, solemnly and honestly, as under the eye of God, “Are the desires which first led me to think of the ministry becoming stronger within me? Do I daily feel, and with increasing depth of impression, my dependence on the atonement and grace of Christ for my personal salvation? Am I more consciously influenced by love to him? Am I seeking to please him in all that I do? Is sin more painfully felt as a burden? Do the workings of selfishness, or sensuality, or indulgence, give me more trouble than formerly?—are they mourned over, and strenuously resisted? Does my interest in the word of God for my own spiritual improvement suffer no abatement? Have I the same delight in prayer, and the same disposition to bring all that affects me to the throne of grace?” You will easily understand how these inquiries may be multiplied or varied in adaptation to the circumstances of each of you. And remember that the conclusions to which they legitimately lead determine what you are; and what you are as a Christian, in your individual capacity, in relation to God, is everything to you, and will decide what sort of man you are likely hereafter to prove as a minister. If you are not yourself forgiven and sanctified, and advancing in personal conformity to Christ, neither natural talents, nor learning, nor activity, will ever make you an able minister of the New Testament.

While sensible, then, that the vigour of your piety, and the steadiness of your growth in grace, depend mainly, under God, on your own fidelity and vigilance, you must not be insensible to the probable snares which your present pursuits may place in your path. You must seek to understand the forms which such temptations are likely to assume, that you may be prepared to encounter them. I mean not to attempt any enumeration of them, but only to furnish you with brief hints, which may serve to guide you to the sources of these evils, and put you on your guard against them.

It may happen, for instance, that the very eagerness with which you prosecute your studies

may prove dangerous to you. The desire to make the most of your present advantages, to acquire as large an amount of information as possible, and thus to make a creditable appearance as an instructor of others, is right; but it may become inordinate, and may exert an influence injurious to your highest interests. You may become dissatisfied with your progress in acquisition; you may feel that the difficulties in your way are greater than you anticipated; that it is no easy matter to keep pace with the demands which are made upon you: and in such circumstances you may be induced to encroach on the season which ought to be set apart for private devotion. Reading and prayer may come to be perfunctorily performed, and a blight and decay may begin to steal over your soul. You may at first be very uneasy, sensible that things are not going on well with you, and may try to reconcile yourself to this declension by persuading yourself that it is unavoidable, the necessary price you must pay for the acquisition of knowledge; and thus, to say the least, a state of spiritual feebleness will be superinduced, from which you will find it difficult to recover, and which will constitute an unhappy preparation for the commencement of your ministry. Be on your guard against this evil. It is a mistake to suppose that your attainments in knowledge must necessarily be secured at the expense of your spiritual interests, or that there is anything in your studies incompatible with true piety. If they come into competition at all, it can only be because you are mismanaging your time, or permitting yourself to trifle. And, at all events, if either must be sacrificed—while the very fact would seem to intimate that you are in the wrong place—it ought to be your literary pursuits to your piety, not your piety to your literary pursuits.

And further, it is just a possible case that the differences in temper and disposition existing amongst you may prove a snare to some of you. The existing varieties of temperament and constitutional character everywhere observable, are very obvious, and are intended, in the arrangements of infinite wisdom, to be subservient to important ends. When rightly regarded, they will prove a source of benefit to Christian character; still it is not impossible that they may be productive of injury. When parties are brought into so close a connection as you are, in a sort members of the same family, it is quite conceivable that, without great carefulness, these constitutional peculiarities may betray you into faults which can hardly fail to be hurtful. There are some, for instance, of a joyous disposition, possessing a continual flow of animal spirits, and whose danger may be in the direction of excessive levity. On the contrary, your temperament may be of a much more quiet and sober cast. Now, in such a case, there is a twofold evil, against which it becomes you to be on your guard. You must, on the one hand, carefully avoid forming an uncharitable judgment on your brother, just as if his peculiar temperament were inconsistent with true religion; and, on the other, permitting yourself to be drawn into an imitation of him in particulars which, however safe they may be for him, are full of danger to you—may hurt your conscience, and disturb your peace. You must learn to deal wisely with such things as they arise—preserving your mind from censoriousness, and your

character from injury. I know these are small matters; but, for that very reason, they demand the special attention of persons in your situation. From positive vices you may be less in danger; but despising these matters from their apparent insignificance, you may allow them, before you are aware, to inflict permanent injury on your piety. The continual irritation arising from a small fretting sore, may produce an amount of constitutional disturbance which in the end may prove fatal; and so it may happen that trifling moral blemishes may lead to the formation of habits in the character most disastrous in their influence on your peace and future usefulness.

Understand, then, the sources of your danger; and, in connection with this, bear in mind that your safety depends on observing the first beginnings of declension. Once permit the mischief to go on for a short time unchecked, and it may soon acquire a power over you to which your resistance will necessarily be feeble. It may effectually delude you, and may take from you the very disposition to contend against it. Your religion will become devoid of life, and all your services cold and formal. Should you ever be permitted to enter on the duties of the ministerial office, you will do so with a soul dead to all that is solemn in its responsibilities; and continuing thus, although there may be no deficiency in the decencies of professional decorum, and nothing offensive to excite the suspicion of others, you cannot be accepted of God, nor extensively useful to the souls of men. Your life will be a continuous lie, and your ministry will prove a failure. There is something awful in the very possibility of such a course; yet it is the sure result into which allowed declension must inevitably lead. From the hardening influence and deceitfulness of sin, you can only be protected by watchfulness against the commencement of the evil.

I would earnestly commend this subject to your prayerful consideration. Your own highest interests, as well as the welfare of the churches, demand this from you. What is pre-eminently required in order to an efficient and successful ministry, is ardent piety, thorough consecration to God. For myself, I must say I am far less anxious about the literary qualifications of the rising ministry, than about their devotedness to Christ. I am indifferent to neither; but if the choice lay between a truly holy ministry, with slender literary acquirements, and a very learned ministry of doubtful piety, there would be no room for a moment's hesitation. Give us the former by all means. I have no doubt that, looking at the proper end of the sacred office—the conversion of souls,—the slender attainments of the former would go much further, would tell more effectually, than the more perfect scholarship of the latter. Never forget this. Let it be your first concern to have your heart right with God. See that it is kept right, that love to Christ grows within you, and that self-denial is becoming easy and habitual with you. Be suspicious of everything that would throw obscurity over the evidence of your personal acceptance, or impair your spiritual sensitiveness. Flee every form of evil, and follow after holiness and peace.

II. Strive conscientiously to improve to the utmost the privileges which this Institution affords. The course of study pursued within these walls has been arranged with a view to

your future engagements; and the several branches are intended to have an influence, more or less direct, though in different ways, in securing the requisite adaptation to the work before you. This is the true state of the case; and your special purpose ought to be, not simply the acquisition of knowledge, but adequate mental training, in view of the particular employment to which you mean your life to be devoted. The instruction you receive is not to be estimated by its apparently direct bearing on that employment, as you understand it. Some branches there may be which, in your judgment, may very properly be dispensed with; their suitableness and necessity you may be at a loss to discern; and it is just possible that, feeling them irksome and disagreeable, you may be disposed to neglect them, or slur them over in a manner discreditable to yourself, and unsatisfactory to your instructors. Mistakes of this kind—for such they are wherever they exist—arise from a complete misapprehension of the design of such an educational course. A problem of Euclid may at first sight appear pretty wide apart from the proper end of the ministry—the salvation of souls. But if these studies teach you concentration of thought, enable you to estimate the force and validity of evidence, and train you to terseness and lucidity of statement, their value must be at once acknowledged. It is in truth incalculable. They will impart power to you as the instructors of others, qualifying you to deal efficiently with many questions which perplex the minds of men, and conferring the ability of stating truth with force and effect for their conviction. The proper business of education, intellectually considered, is not, it should be remembered, to load the mind with knowledge, to heap on successive additions of fact and statement, but to exercise the faculties, to create sound mental habits, and to give vigour, ease, and pliability to the powers we possess. And there are many things essential to this which can hardly be expected to be of direct utility in the after pursuits of life. The very fact that an individual feels impatient under that instruction, has little taste for it, and revolts from it, may be no bad evidence that it is precisely the discipline which he needs. It is likely to be some mental defect, which that discipline is intended to correct, that makes it so unpalatable; and its felt irksomeness may be more evidently evince its appropriateness in his particular case. It is greatly to be preferred that the mind, the instrument which is to use the materials of knowledge, should be in a vigorous and efficient condition, even with a comparatively small amount of acquired information, than that there should be a large accumulation of knowledge, with an irregular, feeble, and ill-trained mind, incapable of employing that knowledge aright. The continual pouring of knowledge into the mind is a very doubtful good, and, when made the great end of education, is certainly a mistake. It will probably prove useless—either passing away as soon as supplied, like water through a sieve, or existing in such confusion, like goods thrown at random, and piled up in careless haste, in a disorderly room, as never to be at hand when really wanted. To an uncultivated mind the greatest intellectual stores are comparatively useless; they prove an incumbrance, and not a help. The very inability to use them makes it poor in

the midst of wealth. But, on the other hand, a thoroughly disciplined mind may have a scanty fund of information; yet that information having been mastered and arranged, has been made its own, and can be employed with facility and efficiency. The limitation of his knowledge is to such a mind a small grievance, inasmuch as future acquisitions are comparatively easy, and, when made, will be wisely husbanded, and turned to good account.

These remarks are too obvious to be disputed. They may, however, by placing before you the proper end of your present studies, serve to evince the necessity of giving your earnest attention to everything which claims your regard while you are here. By doing justice to the instruction which you are receiving, you can alone secure the benefit which it is intended to impart. You must not think of being satisfied with a mere passable preparation, with getting over without positive discredit the engagements of the day. This is anything but reputable. You must aim at something much higher, at what will satisfy your understanding and your conscience. Endeavour thoroughly to master the principles of any language or science to which your attention is required. Never be contented till you have surmounted the difficulties which it may present to you. Labour to acquire by practice a ready facility in dealing with such subjects. The time of your residence within these walls is enough to lay the foundation of a respectable scholarship, sufficient to secure certain and steady progress in after-life. But diligence is necessary to this. If your present engagements are perfunctorily disposed of, you are likely to leave this Institution but little the better for its advantages. You will not be disposed to take much interest in classical reading; you may find it a task, and may in a short time lose what you have attained. Efficient scholarship, apart altogether from its important bearing on your professional pursuits, is at once a grace and a source of enjoyment. It may prove a happy relief amidst severer applications; it will supply many and varied illustrations to your teaching, and will greatly extend your sphere of usefulness as a minister of Christ. Be fired with a proper ambition to secure this. It is a result within your reach, but one, remember, to be secured only by an earnest and persevering improvement of your present advantages. This is your plain duty. Bring religious principle and an enlightened conscience to bear upon it; and to a proper discharge of it, be stimulated not merely by a regard to your own interests, but by a desire to secure the approval of God, and to attain the highest efficiency in that honourable service after which you aspire. To trifle would be disgraceful to you—a moral offence—a sin which must deprive you of self-respect, and awaken the disapproval of all who are capable of appreciating your position.

III. Be careful that *your theology is sound and scriptural*. Theology is properly a systematic arrangement of the truths of revelation. It will be accurate just in proportion as it is directly drawn from the Bible, and corresponds to its representations; and as it involves the substance of what you are to teach, so, next to your personal piety, there is nothing which ought to occupy more of your attention than the views of Divine truth which you are led to entertain. Be as strictly scriptural as possible. Guard

against the admission of curious speculations, or of false principles, whether coming under the garb of philosophy or religion. However innocent you may deem them, rely upon it their influence can hardly fail of being injurious. It has been the felicity of our denomination to be distinguished, throughout the whole period of its history, from its rise to the present day, by a correct and well-adjusted theology—the theology of Howe and Owen—as far removed from Pelagian laxity on the one hand, as from Antinomian folly on the other. It has undergone, comparatively, but little change. Occasionally, indeed, individuals have been found manifesting a tendency to extreme views; but they have been the exception; the great majority of our pastors have evinced a steady attachment to this good old Puritan theology, even in periods of coldness and decay as it regards religious principle. Long may this be our distinction. Be it yours “to stand in the ways, and see and ask for the old paths, where is the good way, and walk therein.” No reflecting mind need feel surprise should times of trial overtake us in this respect. There are not wanting symptoms of its approach. Errors, chiefly of foreign growth—the result of unrestrained speculation, or of a spurious philosophy, not a little arrogant in its tone—have become widely prevalent. And even where they have not been wholly adopted, they have produced a restless and sceptical dissatisfaction with acknowledged truths—a tendency to question first principles—and a false liberalism, ever ready to pay a misplaced and crouching homage to mere learning—which cannot be regarded without some apprehension. Nor are these evils confined to any particular denomination; they are to be found, more or less, everywhere. We may discern their indications in the mode in which the plenary inspiration of the Scriptures is treated, whereby the thing itself is all but directly denied, and a notion substituted in the place of it which confounds inspiration with what is common to ordinary Christian men, and reduces it to an unreal and impalpable dream; in the disposition to magnify the difficulties of the sacred narrative; in the sneering way in which the simplicity of the gospel is spoken of, as if it were a phrase devoid of meaning; in the thoughtlessness in which principles which, as it appears to me, lie at the foundation of all government, Divine and human, are sacrificed; and in the apologetical treatment of God’s message of mercy, as it regards men of learning, just as if unbelief in them were something different from unbelief in the less educated, and as if it behoved us to approach them with bated breath, lest we should offend their fastidiousness.

These are unmistakable symptoms. To the influence of this evil you must necessarily be exposed to some extent. What, then, is to be done? We possess no right to prohibit the perusal of these works; and even if we did, its enforcement would be impracticable. Besides, their examination, in certain circumstances, may be your duty. With all that is objectionable about them, these works are not without their value. Still less desire have we to prescribe foreign authors. No one at all acquainted with the subject can fail to acknowledge our obligations to German industry and ability, in what relates to criticism and antiquities principally. In the departments of dogmatic and practical

theology, they are, with very few exceptions, of little use. Their speculations and disquisitions, very learned as they may be, are remarkable chiefly as containing the resurrection of defunct heresies, and the reappearance, in a somewhat ponderous dress, of objections long since refuted. To me, I confess, many of these objections appear marvellously shallow, and deserve notice mainly on account of the skill with which they are dressed up, and the evidence they afford how readily very able men, when fascinated with a theory, may become the willing dupes of the veriest prejudices and the most contemptible sophistries. Nevertheless, it is not to be concealed that there is very much about these productions not a little captivating. They constitute a revolt from established theological opinion, and flatter the love of mental freedom natural to the young. On this account, it need excite no surprise that some are greatly taken with them, the more especially as the objections urged, frequently with great ingenuity and force, though easily refuted by those who have been long familiar with the subject, are often perplexing to those before whom they are for the first time placed, and who may be wholly unacquainted with the facts and considerations which serve to explain and obviate the difficulties felt. Taking this into consideration, it may be expected that these errors will obtain some currency. I am sanguine enough, however, to anticipate that, whatever be the present danger, the ultimate result, as it affects our denomination, will be highly beneficial, in testing, and more securely establishing, our theology. In the meantime, seeing that you must come in contact with these evils, it becomes you to be prepared for them. You must learn to deal wisely—to acquire the skill to extract from all that comes before you what is really useful, and carefully to avoid the admission of principles subversive of the truths most surely believed amongst us.

Your best preservative, let me remind you, will be found in a habitual and thorough familiarity with the word of God for devotional purposes; and next, and subordinate to this, a diligent study of our old Divinity. Many of these writers are singularly fertile and suggestive, not always in regard to the profound, but in regard to the practical and the useful. Their masculine sense and deep experience frequently enable them to throw a happy light on scriptural statements, to the establishment of their readers. A lively impression of sin and guilt, a growing acquaintance with your own hearts and with your spiritual necessities, and a simpler and steadier dependence on Christ, will operate powerfully to your confirmation in the truth. These attainments will lead you almost instinctively to detect and shun what is false in principle, and dangerous in tendency. Whatever affects the entrenchment of New Testament truth will be found to touch your safety and peace, and will at once induce you to regard such speculations with vigilant caution, and never to rest satisfied till their unsoundness is detected and exposed. Enriched with all spiritual wisdom, you will naturally prefer the massive theology of our English Protestantism, and will have no taste for mere speculation, nor be liable to be entangled with sophistry.

IV. Endeavour to form a correct estimate of the nature of the work prospectively before

you. As the ministry of the gospel is the employment to which your future life is intended to be devoted, so it must of necessity occupy much of your thoughts, and ought to be prepared for with prudent forethought. Indifference, or extravagant anticipations, alike indicate a practical unfitness for its duties. A sober and correct estimate in relation to it is of immense importance, were it only to preserve you from those mistakes into which it is hardly possible for you to fall without, perhaps, even serious injury to your usefulness. The object which you must be supposed to contemplate is capable of being accurately defined: it is the glory of God in the salvation of souls. And the means whereby that object can alone be secured is divinely prescribed, viz.—the preaching of Christ's gospel, in plain and direct terms, and in the spirit of affection and self-denying consecration to God. Now, if this be a correct view of the case, with an object of such unspeakable importance before you, it surely behoves you most carefully to avoid every habit or conception likely to interfere with your success in its attainment. There are several particulars, I am aware, to which this remark applies, to only a few of which, and in the briefest possible manner, I can at present advert.

1. Be on your guard against self-indulgence and self-importance.—They are sure to make you indolent, peevish, and easily offended; you will soon become dissatisfied with any situation in which you may be placed, and will acquire a restless and fretful disposition, destructive alike to your happiness and usefulness. I do not believe that any minister of the gospel is likely to succeed who is self-indulgent in his habits, or over-sensitive in his disposition. If you have any desire for success, look upon these things as evils to be mortified and subdued. Whatever may be the sphere to which the providence of God may direct you, enter upon it with the determination there to remain. Regard it as your home, your field of labour, which you are to cultivate, under responsibility to God; and spare no effort to do it justice. It may not be quite the place which you would prefer; still, if God has sent you there, reconcile your mind to it at once, and make it your steady and ceaseless aim to improve it. Should you, unhappily, commence your labours with the intention of making your present situation a mere stepping-stone to something better, you can hardly be expected to act efficiently; you will have little heart for your work; you may be tempted to throw yourself in the way of other churches, to coquet with them; and may in the end compromise your character, and forfeit general confidence. Consider the sphere which you may be called to occupy as your own—that in it you have a great work to do; and be resolved that, by God's help, you will do it. Look upon it not as a hardship, but as an honour, that you may have everything to accomplish—a church to raise from its very foundation—living stones to form from the roughest materials. Give yourselves heartily to the accomplishment of this; spare no labour or self-denial consistent with a fair regard to your health; and be prepared to sacrifice everything but principle and truth to your success. You may even be treated with rudeness, or neglect, or opposition. Let not these things disturb you; maintain a superiority over them; regard them as part of the cross which you must bear, after

the manner of your Master. Should you resent this usage, take fire at every slight which you may think you have received, and pine and fret for the absence of some trifling comfort which you may manage to do without, you cannot reasonably anticipate the blessing of Christ, or extensive usefulness. Without venturing to intimate that nothing can justify you in removing from a situation in which God has placed you, it should be your care to see that the path of duty is as plain in your removal as it was in your first acceptance of the charge. Beware lest any selfish motive influence you. The rule, with some rare exceptions, should be, that the new situation should seek the minister, and not the minister the situation. In short, let selfishness in all its forms be crucified; let the accomplishment of the work immediately before you be your simple aim; let it engage your heart so thoroughly, that neither inconvenience, nor self-denial, nor labour, will be able to discourage you. As a good soldier of Jesus Christ, be prepared to endure hardness; and I venture to say, that no man of ordinary qualifications can thus act, as a minister of Christ, without being successful.

2. In your preaching shun all affectation.—Be it your object to deliver your message plainly, distinctly, and earnestly. Peculiarities of style in different individuals must, of course, be expected; only let them be natural, and free from slavish imitations. There are seasons when this wretched fault becomes quite prevalent. It is amusing to observe how the manner of some popular and really powerful writer, no matter how *outré* and affected soever it may be, produces a host of imitators. His excellences, the things which constitute the source of his power, are rarely capable of being copied. It is his mode, and often his faults, that attract notice, and are slavishly followed. There is a good deal of this at the present time. A tendency to mouth emphatic words, to employ terms thought wonderfully expressive, sometimes in strange connections, and with considerable frequency, may have been noticed by any one moderately conversant with modern publications. It would be invidious to specify particular instances. Some of these individuals, one would almost be disposed to conclude, must estimate the weight and importance of a statement more by the terms employed, than by the thoughts which these terms are designed to express. You may sometimes find a wonderfully magnificent sentence, so far as sound is concerned, conveying the smallest possible quantum of sense. The surprise is excited that so small a matter should produce so loud a report—that strong and emphatic terms should be employed to announce the veriest truism. Now these are faults which you should carefully avoid, as not only calculated to make you ridiculous, but to interfere with your success. The apostle Paul was at great pains to avoid the wisdom of words in his ministry; he sought to deliver his message in the plainest and most direct manner. His example deserves your imitation. Endeavour to be clear rather than striking. Depend upon it that true eloquence consists chiefly in great and worthy thoughts, distinctly and plainly expressed. In the attempt to be splendid, the probability is that you will become confused and obscure. Your first care should be to have clear and accurate conceptions of what you mean to

teach, and then aim to express your conceptions in the simplest and most direct way. Take heed of being attracted by the marked peculiarities of popular writers; these will do you little good. For the purposes of the ministry, nothing is more valuable, nothing more to be coveted, than a natural and clear mode of expression, distinguished for racy and idiomatic Saxon.

3. Further, cherish a suitable conviction that the truth as it is in Jesus, faithfully preached, and rendered effectual by the Spirit of God, is the only means on which you must depend for success.—Nothing is more certain than that, if this fail, nothing else can by possibility succeed. Should the result which you aim at accomplishing be delayed, you must not be tempted to have recourse to other and doubtful expedients to secure it. The want of success ought to suggest the inquiry, whether you have been sufficiently faithful and explicit in your preaching; whether you have adequately improved the opportunities of dealing with the consciences of men in private which may have been furnished you; whether your heart has been thoroughly in unison with your work; or whether you have manifested that prayerful dependence on God to which his blessing is given. What is wrong in these respects requires immediate correction; and then your hope must be placed on the persevering and diligent application of the truth to the consciences of men. *The truth* is the grand instrument by which success is attained. To have recourse to architecture, or modes of worship, or musical performances, or anything external, to secure effects which the truth has not realized, is miserable and mistaken policy, which you ought carefully to eschew. I am no Goth. Though without any predilection for the florid and the gaudy, what is neat and orderly I admire. The absence of cleanliness and decency is certainly not promotive of religion. I am not insensible to the charm of sweet sounds. I can have no objections to the indulgence of a pure and unexpensive taste in our structures for worship; all these are right enough in their place. But when dependence comes to be placed on these things for success; when they are deemed essential to it; when the motive avowed in relation to them is the gaining men to the gospel, I cannot but feel some apprehension. These are evil indications. They reveal an undue attention to trifles—a disposition to exalt the accessories of worship, to the disparagement of its essentials. I have little faith in externals at any time, but when they become prominent they are positively and purely mischievous. Divine truth is the great source of our power—to teach it the main object of our office. We are instructors, not mediators. We sustain no priestly relation to the Christian people, whose servants we are. We pretend not to be persons without whose intervention no devotion can be lawfully presented to God. The apish Puseyism of Dissent is simply ridiculous, and dangerous only, as preparing for more decided errors. We are preachers; the object of our ministry is the edifying of the body of Christ in knowledge and holiness. We deprecate a blind and ignorant devotion—the devotion of mere feeling. We want that which is the proper fruit of an intelligent apprehension of the truth. To inculcate that truth is the great end for which our religious edifices are reared, and to which they ought to be adapted. Devotion is the legitimate

consequence of this instruction, and should be regulated and sustained by it; and in such exercises the pastor is on a level with the meanest of his flock. In this view of the case, all the circumstances of our worship should be determined. What is necessary to comfort and decency every congregation ought to have; what may gratify a sober and simple taste a wealthy congregation may have; but beyond this Christian principle interferes. Never forget this. Let the externals of worship be ever kept strictly subordinate, and let the truth be prominent and supreme. On it, and on the promised blessing accompanying it, let all your dependence be placed for success.

I am sensible that these remarks have extended beyond what is, perhaps, proper. You will receive them, however, as the expression of my interest in your welfare. I can have no higher wish than to see you, not only conducting yourselves creditably while in this Institution, but in your future career realizing all that the most sanguine hopes of your friends could anticipate. May the Lord preserve you from every temptation, and keep you unto his heavenly kingdom. May he make you able ministers of the New Testament, and successful in winning souls to Christ; and, after a long course of usefulness on earth, may you reap an eternal reward in heaven.

CONGREGATIONAL STATISTICS.

Report of a Sub-Committee, on the Importance and the Means of Obtaining Statistics, to the Committee of the — Association of Independent Ministers and Churches.

YOUR Sub-Committee considered that the duty devolved upon them was, *first*, to judge whether the obtaining of statistics respecting the several churches in this Association is desirable; and, *secondly*, if desirable, to recommend some plan and form for the purpose. To the first question their reply is unanimously and emphatically in the affirmative; and accordingly they are prepared with a series of questions as the form they recommend. Before they proceed to the form and their explanations of it, they would offer a few suggestions in illustration of the value of obtaining the statistics proposed.

1. It will be of advantage to the *individual churches*.—Let it be supposed that the information sought by these inquiries is not gathered in a church: then there is no distinct apprehension of its actual condition; no safe estimate of its operations and their results; nothing but a guess, or surmise, or a vague impression, about the manner and measure in which responsibility is felt, duty understood, and service performed. Is not such a position like that of the tradesman who keeps no book, and never takes stock, and has, therefore, no certain knowledge whether he is solvent or bankrupt, on the way to wealth or ruin? Again, do not reasoning and experience show that men are much more disposed, in view of their religious state, to hope than to fear, to flatter than to reprove, to cry "Peace" than to "write bitter things?" But suppose (as is sometimes the case) the statistics gathered by the pastor and the deacons; should they be communicated to the church? Your Sub-Committee suggest this by heading their series of questions, "Report from the Independent Church at —," It is much to be lamented that there is often

little practical *Congregationalism* in our churches. We are professedly not only Independents—self-governed, but Congregational Independents—governed not by a few in a church, but the individual and independent church governed by the church. For instance, should not every church have an annual statement made to it, by its officers, of increase or decrease, receipts and expenditure, profit and loss? Would not this tend to excite greater interest in church-meetings, give more realization of church privileges, correct errors, abuses, negligences, and stimulate officers and churches in the performance of their respective duties? Would there not be in such report occasion for much profitable exercise—rebuke or encouragement, materials for praise or motives to humiliation? Is it not, in fact, due to the church, as a matter of justice? How would shareholders in any joint undertaking feel, were they not presented by its directors with a balance-sheet every year?

2. But the Sub-Committee recommend the transmission of the Report supposed to the Association, and it is easy to show that such transmission will be of advantage to the churches as associated.—The design of the Association is two-fold: to promote fellowship among the churches associated, and to combine the energies and resources of the churches which can be spared from their own individual and local operations in the evangelization of the districts near them. Both ends will be served by the course recommended. Fellowship will be promoted—there will be a plain proof of mutual confidence, than which nothing is more indicative and productive of friendship; different plans succeeding or failing will supply the wisdom of experience, and thus point to success or warn of danger; sympathy or congratulation will be provoked; and as the report of an individual church to itself will produce in itself humiliation or gratitude, so the combined report of the aggregate churches to themselves, as such, may be expected to be to the whole more or less the means of exciting like devotional feeling. And why should there be dread of rivalry? Is not something of the kind almost necessary to our exerting our utmost energies? Are we not bound to “consider one another, to provoke unto love and to good works?” If it be profitable for individual Christians to confess their faults one to another, why not for churches? Again, it will promote the work of evangelization. The word of the Lord is to sound forth from the associated churches to the regions round about. These regions should be known, the amount of machinery at work carefully ascertained, the efficiency of particular forms of agency which may have been tested understood; and it is evident that only as we gather up facts and results from each church can we form a just estimate of what is being done by the churches as a whole in the district they occupy, and by inference learn what remains to be done and how it may be done.

3. The proposal of the Committee includes a further publication of the statistics; the remark must therefore be made that such publication will be of advantage to *Congregational Christianity*.—It is presumed by your Committee that such statistics, when compared with the lessening of the pecuniary resources of this district and the increase in number and strength of the opposing forces, will not present an unfavourable report to the public. If they prove to be right

in this view of the case, the advantage to Congregational Christianity is obvious. But even if the hope expressed be disappointed, it is worthy of consideration whether the adversaries of Congregational Christianity have not an estimate of its efficiency far below the actual truth, and whether, therefore, the publication proposed would not compel them to abandon such estimate. Our position in — may be bad; but is it not better, much better, than our enemies suppose, and will not our possession of these statistics enable us to show this to them? Let it be remembered that with men generally, and especially with the men just alluded to, the first question in such matters is not, Does the cause *deserve* success? but, Is it *successful*? the value of the principles not being examined in themselves, but only in their results. They choose to forget that truth has hitherto always been with the few, and makes its way to power only by long-continued and severe contest. The common cry is, then, “Produce your facts; show us that your principles work well.” Let us, by adding our data to the general fund, do our share in answering, “Here are facts; think of the crushing influences amid which our principles are at work, and say whether they have not worked well.” In addition to these considerations, it may be remarked, that just as the returns from the associated churches would, according to their character, benefit the Association, so the returns from the Associations to the Congregational Union would bring advantage to the whole Congregational body. How much is there now of mere guessing in the current opinions and appeals of our leading writers! If these unfavourable surmises are sound, let the stern fact be proved, and corresponding action resolved upon; if incorrect, they cannot be too soon hushed, for already such emphatic complaints and lamentations have done serious mischief.

Upon the whole, then, the Sub-Committee beg to recommend that every church in the Association should, once a year, receive a report of its state and operations; that such report be transmitted to the Committee of the Association; that of these several reports a summary be made by the Committee, to be published, in the first instance, to the associated churches, and then communicated to the Congregational Union, for insertion in the “Year-Book.”

The following is the form for obtaining statistics which the Sub-Committee unite in recommending to the Association. The principal bones of the skeleton are taken from a paper on the subject before us which was read at the Autumnal Meeting of the Congregational Union at Plymouth, in the year 1846.

— ASSOCIATION.

Report from the Independent Church at —, for the Year ending the last Sunday in Sept., 18—.

I. HISTORICAL AND SPIRITUAL STATISTICS.

Church, when formed.

Names of Pastors, and Dates of Settlement and Death, or Removal.

Present Pastor, and Date of Settlement.

Names of Deacons.

Number of Members.

Names of Members who have become Ministers.

Chapel, when built, and cost.

Number of Sitzings.

Attendance (excluding Sunday-school) on last

Sunday in September; the largest congregation of the day.
 Amount of Debt.
 Number of Village Stations.
 Number of Sittings.
 Attendance (as above).
 Number of Lay Preachers.
 Miscellaneous Facts.

II. EDUCATIONAL STATISTICS.

Bible Classes—Males. Females. Total.
 Inquirers' Classes—, " "
 School-room, when built, and cost.
 Sabbath-school—Boys. Girls. Total.
 " Male Teachers. Female Teachers. Total.
 Village Sabbath-school—Boys. Girls. Total.
 " Male Teachers. Female Teachers. Total.
 Day-school—Boys. Girls. Total.
 British School—, " "
 Congregational Library—Number of Volumes.
 Sabbath-school " "
 Miscellaneous Facts.

III. FINANCIAL STATISTICS.

Total collected by Seat-rents, Quarterly Collections, and other contributions for the same purpose.
 By Sacramental Collections.
 " Endowments.
 For Debt or Extra Expenses.
 " Sabbath-school.
 " Day "
 " British "
 " Village Stations.
 " Association.
 " Sick Visiting Society.
 " Loan Tract "
 " — College.
 " Congregational Union.
 " British Missions.
 " Bible Society.
 " Tract "
 " Sailors' "
 " Jews' "
 Various.

IV. SUPPLEMENTARY QUESTIONS.

Chapel—its Tenure, whether freehold, or for what period.
 whether vested in Trustees.
 Date of original Trust-deed.
 Date of Enrolment (see Old English on outside of Deed).
 The Trusts or Provisions as to Tenets prescribed.
 Minister, by whom chosen, how removed.
 Power to mortgage, is there any?
 Full Number of Trustees, what is?
 Present Number of Trustees.
 Where are the Chapel-deeds deposited, and in whose custody?
 Remarks.

This form, it will be seen, comprises four series of questions. Each series is intended for a separate person in the church reporting. The 1st is for the Minister; the 2nd for the Superintendent of the Sabbath-school; the 3rd for the Senior Deacon, or acting Treasurer of the Diaconate; and the 4th for any legal or other competent friend that can be enlisted. The design of the Committee, in thus apportioning the questions, is not only to lessen the demand upon the mini-

ster's time by dividing the labour, but also to interest in the object other parties holding influential positions in the church. It must, however, be borne in mind that the statistics, when obtained by the several individuals, are to be first presented to the church concerned, and communicated by the church, as its report, to the Association.

The array of questions may, even with this explanation, appear formidable; it should, therefore, be understood that the series now proposed is not intended for permanent use. A large number of questions need not be repeated; *e.g.* the entire series of Supplementary Questions, and all that part of the first group which is historical. It is obviously desirable that historical data should be preserved, and it is very likely that even the few which the proposed inquiries would collect would much increase the interest of the churches in each other. If the facts sought are already in hand, it will be easy to transmit them to the Association; if not, the Sub-Committee will feel gratified if their suggestion should prove the occasion of securing for each church some historical reminiscences which, perhaps, if not immediately gathered, will be for ever lost.

Anticipating the suggestion that it would be better to *begin* our statistical operations with a short series of questions, your Sub-Committee have also prepared a shorter series of questions, which they now lay before you:

SHORTER SERIES.

1. Number of Members.
2. Attendance at Chapel (as before).
3. " at Village Stations.
4. Number of Lay Preachers.
5. " of Children in Sunday-school.
6. " of Teachers.
7. " of Children in Day-schools.
8. Total collected by Seat-rents and Quarterly Collections.
9. Collected for Village Stations.
10. " Association.
11. " British Missions.
12. " London Missionary Society.

There is one other point in the statistical form to which the attention of the Committee is invited: the manner in which the attendance at the several chapels shall be calculated. Three plans have been examined: the first is that of the Government, in their inquiries in Wales, adding one-third to the total number present; the second was adopted by the Association in a former effort of a like kind—exclude Sunday-school children, and double the number of the rest in attendance. The proposal of the Sub-Committee is, you perceive, that the return made should be of the actual number present in the best congregation of some fixed day, exclusive of Sunday-school children. This plan comprises three items: it was thought safer to have only the actual number present returned, as mistakes might occur in some instances were any calculations involving fractions required; and it is of great importance to remove every likely or possible occasion of fallacy upon a point which has been frequently so inaccurately presented. Sunday-school children are to be excluded, because their number is returned under the Educational Statistics. Some one day is proposed for the calculation throughout the Association, on two accounts: what is thus definitely fixed

is more likely to be done, as is proved by the working of the October Collection for British Missions; and again, the fixing of a particular day for general adoption will put all the churches of the district in like circumstances, favourable or otherwise, such as weather, epidemic, &c. The last Sunday in September is recommended, as perhaps our autumnal congregations are, upon the whole, the best; and further, by thus making the Autumnal Meeting the period for considering the statistics, we shall secure more time for the special subject, increase the inducements to attend it, and have our summary ready for the forthcoming "Year-Book." It is proposed, therefore, that the year reported end on the last Sabbath in September, and that before the first Sunday in October the statistics for the year so ending be with the Secretary of the Association.

Two questions, it will be perceived, are now before the Committee: Shall an effort be made to obtain Congregational statistics? and shall the form for obtaining statistics recommended by their Sub-Committee be the means adopted?

The Sub-Committee would, in conclusion, say with much confidence and emphasis, "Consider of it, take advice, and speak your minds."

After some discussion, the following Resolution (in substance) was moved, seconded, and carried:

"That the form for statistical inquiries recommended by the Sub-Committee on Statistics be referred to the several churches of the Association, for their consideration; and that their respective judgments upon it be reported to the ministers and delegates at the Autumnal Meeting of the Association."

AN ADDRESS TO MOTHERS AND DAUGHTERS, ON THE DAY OF HUMILIATION AND PRAYER FOR THE REMOVAL OF THE CHOLERA.

MOTHERS!—I need not say that I invited you to this service, not from any idea that you, as mothers, are at all more perilled by the pestilence than myself, or than they are who conduct the public business of life. I invited you to meet me for prayer, at this hour of the day, because it is more convenient to you than either the early or the late meeting of the congregation; and because I could not well say, in a promiscuous audience, all that is in my heart towards you and your children. If, therefore, I have singled you out from the relative circle, it is chiefly in order to remind you that the Saviour specially named and pitied nursing mothers, when he foretold the siege of Jerusalem, and commanded that the Christians should "flee to the mountains" the moment a pause came in the Roman army.

Such an opportunity of escape the Saviour pledged to his friends. He foresaw, however, that the pause would be but short, and that their flight would be hurried, toilsome, and hazardous, even in the case of his youngest and strongest friends; how much so, then, for the aged and infirm! There was, however, another class—nursing mothers, and wives about to be mothers; and when he thought of them fleeing to the mountains, his heart bled for them, and his lips bewailed their maternal woes! He named

no other class as needing much sympathy; and, that they might get much from their husbands, and from such of their own sex as were unmarried, he poured all the tenderness of his own nature into that touching lamentation: "Woe unto them that are with child, and to them that give suck in those days!" Matt. xxiv. 19. Here the "woe!" is used in sympathy, and not in any threatening sense; or, as when we say, "Woe is me for them!" Accordingly, it was chiefly on their account that he commanded all who had to flee, to pray that their flight might "not be in the winter, neither on the sabbath-day," ver. 20, because, at either time, its perils would be aggravated. For had it fallen on the sabbath, the Jews would have insulted, if not persecuted also, the Christians, for setting out on a long journey then; and had it been in winter, the cold might have killed the babes, and the fatigue been too much for the mothers.

I bring out this fact thus distinctly because, now that life is in such peril, one class of men, who have none of the Saviour's sympathies, ridicule prayer for life, as an absurdity, as well as a useless thing; and another class, who have, on some subjects, somewhat of the Spirit of Christ, yet deny or doubt the lawfulness of prayer for life itself, even although they themselves pray for their "daily bread"—a thing which, if granted to prayer, includes both life to need it, and health enough to enjoy it, in some degree! so also, indeed, does almost every blessing we can ask for, however *spiritual* it may be, if any practical use is to be made of it. Thus it is that the distinctions some persons draw between spiritual and temporal blessings, as objects of prayer, are not only more *nice* than wise, but, also, at utter variance with the teaching of both Christ and the apostles. He, as we have seen, threw upon prayer both the season and the day when flight from Jerusalem would be least perilous to life. So also, when he described all the horrors of the approaching destruction of Jerusalem, by famine, pestilence, and the sword, he commanded all Christians, not only to "watch," but also to "pray always, that they might be accounted worthy to *escape* all these things," Luke xxi. 36.

Now, Jesus Christ is "the same" in our "day" that he was on the "yesterday" of the Hebrew Christians; and, therefore, what was both duty and privilege then, is so still, and will be so for ever! Nor is this all. What he felt for mothers and children then, he feels now. So far, therefore, as you are concerned, the only real question to be settled is, what *kind* of mothers will he count "*worthy to escape*," at their crisis of danger and fear?—for now mothers, as well as fathers, are falling fast and thick all over the land! There is, therefore, no security from sudden death in the parental relationship itself. It, indeed, is no security even in the healthiest season, nor at any period of conjugal life.

Such being the solemn fact always, and now the solemn feeling of every considerate mother, the Saviour's emphatic words, "accounted worthy to escape," are, at first sight, rather *startling* than cheering or encouraging! I dare not wonder at this, for many mothers need to be startled. All mothers who care and do but little for the spiritual and eternal welfare of their children, need to be awakened to the worth of their children's souls. I am not of opinion, however, that the *first* thoughts or feelings of a godly mother, on

hearing the words, "worthy to escape," are all as *wise* as they are weighty and sad. The word "worthy" may be taken in a too rigid sense by the humble, and strained beyond the Saviour's real meaning, now that we are so closely confronted with vivid visions of death and eternity! Whilst, therefore, I would be the last to lessen or soften your general sense of unworthiness, as to either temporal or eternal life, but would, indeed, rather strengthen than weaken it, yet I dare not countenance a sense of unworthiness that would lead to despair. For who is worthy of either heaven or long life? Highly, however, as I think of the first Christian mothers—and I do verily think that "the FATHERS of the Church" (as the ecclesiastical saints are called) did less for *spiritual* religion than these "holy women of old"—yet, except in the endurance of extreme hardship, and in daring martyrdom, I do not think that they were, upon the whole, very far above the average of maternal piety now, where there is real piety. I see no valid reason, therefore, for leaving godly mothers to write all the "bitter things" against themselves which their now deepened sense of unworthiness suggests to them. I feel it to be only right to look at them as I do at the real *ministers* of the gospel now. And where, I ask, is the minister, however affectionate or faithful he has been in preaching the gospel, who would dare to count himself worthy to escape the cholera? Ah, even the best of them are the first now to fall back, humbly and self-condemned, upon the worthiness of the Lamb slain, and the chief to cry, with tears, as they look at his "precious blood," "Deliver me from blood-guiltiness!" Yes, indeed, the present awful visitation has unveiled to them how much more they ought and might have done to "win souls!" It is not likely, however, that He who walketh in the midst of "the golden candlesticks," and holdeth "the stars" of the church in his right hand, will greatly thin the ranks of those who preach "the ministry of reconciliation" in a *reconciling* spirit. Some of them may be allowed to fall victims to the plague, in order to alarm hirelings and the heartless, and in order to call out to be "baptized for the dead" a host of faithful men. For unless his church be worse in his own sight now than she seems, judging from the work he has just cut out for her all over the world, the vast majority of her *working* friends are likely to be "accounted worthy to escape," especially if they set themselves to do more and better than formerly.

Godly mothers! I thus work out from both the letter and spirit of Christianity, as it is destined to bless the world, a general principle, that spreads the shadow of its wings as much over you as over any section of the church of Christ. I no more wink at your unworthiness than I do at my own: I do not think that either of us *deserve* to be spared. I feel sure that I am not worthy. I do not, however, despair; for that could only unfit me to do better. I say, therefore, to you, look at your children, as the flock committed to your charge, by "the great Shepherd" of both the sheep and the lambs; and determine to "bring them up in the nurture and admonition of the Lord" himself: for you have no other rule of either education or discipline in the New Testament, to guide you at home, but just this one; and it throws you, direct and exclusively, upon what Christ himself would teach your children, were he present in

your house to instruct and admonish them. This fact, as you know, I have long and often brought under the notice of our family congregation.

But it will now be asked, what should mothers think at this crisis who have hitherto done little or nothing for the souls of their children, nor cared much for their own souls even? Now, however many of such careless mothers may escape, it will not be, certainly, because they are "*worthy to escape*" the present danger. For if mothers who have done most to train up "a godly seed" for Christ *feel* that they are unworthy to be spared, those who have taken a lively interest *only* in the worldly welfare, and fashionable accomplishments, and secular education of their children, ought not to think themselves very safe, however warmly they love, and however hard they labour for their families. I say this without qualifying it at all; I say it, however, not in order to discourage "women who are at *ease* in Zion." No, indeed: God has now broken up the ease of such mothers; and as he is reproving them in thunder, by their national judgment, it would ill become any minister to treat or to think their case desperate or hopeless at all; for whoever will now "turn" at God's reproof will find his ancient oracle true: "Behold, I will pour out my Spirit upon you!" As, therefore, his reproof at this time is both louder and sharper than ever we heard it before, I cannot but think that it will *tell* powerfully upon negligent parents—fathers as well as mothers,—and thus turn their "hearts unto their children, and their children's hearts unto them." This was one of the salutary effects of John's rousing ministry in the wilderness. It created a rush of all ranks, to "flee from the wrath to come." And the fear of that wrath is now deep and wide spread. As, therefore, his ministry, threatening and thundering as it was, still pointed to Christ, as "the Lamb of God, that taketh away the sin of the world," I feel no difficulty in pointing any mother or father now to the blood that cleanseth from all sin, if they wish to be *cleansed* from their paternal as well as from their personal sins.

And now, "*MAIDENS!*" "*Daughters of Zion!*" I am not less concerned for your safety at this crisis; for you are all identified here, more or less, with work for the good of the neighbourhood and the world, in which He who hath "the keys of death" is deeply interested. I take this as a token for good to yourselves and this sanctuary. True, *one* of your fellow-labourers, E. M., has fallen, although endeared by many virtues, and distinguished by usefulness. But still, only one in our circle has been thus removed as yet; and of her eternal gain, by death, no one who knew her has even the shadow of a doubt. Her class in the Sunday-schools cannot think of heaven now without thinking of her. Oh, copy, so far as you are teachers, her lovely example and sweet spirit! Be faithful in that work, and the great Shepherd, who loves the lambs of his flock, will give you too the crown of life. Keep up, also, your missionary spirit now. It has attached many of you to each other as mutual friends, and worked well for both China and India. These friendships will sweeten life to you, and these labours soften the aspect of death itself. Nor will you die whilst Christ has work for you to do, if it be done well, from warm love to him.

PASTOR.

Ecclesiastical Architecture.

MR. TRIMEN'S WORK ON CHURCH AND CHAPEL ARCHITECTURE.

MR. TRIMEN, the Architect, has just published a Work on the subject of Ecclesiastical Architecture,* which cannot fail to excite very general interest. It is replete with important practical information on the subject of which it treats, and occupies ground, as to some matters, not taken up by any of his predecessors. Part First is devoted to Church Architecture in Italy and in Britain, which opens up a wide and interesting field of inquiry and observation. Part Second discusses Chapel Architecture, entering at large into its history, present state, and prospects. Part Third comprises a very copious dissertation on the Architecture of the Hebrew Church, the Temple, and the Synagogue. There is, subjoined to the Work, a voluminous and valuable Appendix, including a mass of important information about Architects and Styles of Architecture, and their durations, with more than a thousand specimens of moulding, in all styles. The Work is full of matter, calculated to instruct and to be useful. One thing only, in our opinion, is wanted to perfect it,—a set of plates, representing buildings, illustrative of the various Styles, in actual outline, of which we have none. This would have been of great importance to the public, and, on issuing the second edition, it is worthy the consideration of Mr. Trimen. For the want of this, the Work will fall greatly short of the popularity which must otherwise have attended it, and, indeed, this is the only drawback to our cordial and unmixed praise. The Mouldings are exceedingly numerous, but intelligible only to the Profession; whereas a dozen plates of edifices, in the various styles, would have been comprehensible by the public. The Writer enters deeply into matters of Nonconformist Architecture, and displays an unusual acquaintance with the several religious bodies, and their movements, of past and present times, which it must have required no inconsiderable pains to obtain. Of course, we are principally interested in what he designates Chapel Architecture, and all the more, as he enables us completely to settle one important point,—that of the comparative expense of the tasteful and the rude. On this very important point, the Architect has recorded the following facts:

* "Church and Chapel Architecture, from the Earliest Period to the Present Time." Longman.

COST OF CHAPELS.

Chapels built with any amount of decoration or ornament, and especially in the Gothic or perpendicular styles, have generally been considered more expensive than those erected in other styles. Experience, however, has proved otherwise; and the movement in favour of such buildings seems to intimate that the popular opinion inclines to the expressed sentiments of the profession.

A general accusation against architects is, that they exceed the estimates furnished previously to the commencement of the building. The Grecians punished him who exceeded the cost of any work he had undertaken, by compelling him to make good the difference from his own resources; but they conferred upon the architect a liberal reward, if the work were finished within the stipulated cost.

It cannot be denied, that estimates made in a loose and hasty manner, and without the proper data, have frequently caused the projectors considerable anxiety, if not years of encumbrances and bitter regret. No persons will feel the truth of this remark more than those trustees of chapels, who have built under promising appearances, but, by increased outlay, have been plunged into difficulties, which for years have crippled their efforts in other charities, limited the remuneration of the pastor, and threatened the welfare of the whole church.

That the fact of true and correct estimates being furnished with a design, has frequently caused its rejection, and the substitution of one of inferior merit, must be admitted. But if, on the other hand, parties ask, and expect to receive an off-hand estimate of the cost of any building, instead of a carefully-considered and well-digested inquiry into the quantities required, they can scarcely feel themselves aggrieved, if, ultimately, they find to their sorrow that the estimate has been exceeded, and the cost increased considerably beyond their intention.

In the following cases, it will be found that the estimates considerably exceeded the actual cost; yet, considering the styles in which these works were executed, the expense will appear in a very favourable light, when compared with other less adorned structures.

The Wesleyan chapel, at Guildford, was erected in 1843, in the early English style. It was built of Bargate stone, well wrought with Bath stone dressings. The dimensions are—length, 58 ft.; width, 36 ft., in the clear. It is a strong and substantial edifice, having a projecting centre entrance, and three lofty-pointed windows, with quartrefoil in the pediment. There are also side entrances, with cloisters, which communicate with the minister's residence, and preparations for school-rooms under the entire area. The cost of the chapel and schools was £1,230; of the house and cloisters, £520.

This chapel is an example of Gothic, which, by competent judges, will be esteemed far superior to any which has since been erected among the Wesleysans.

At Leatherhead, an Independent chapel was built in 1844, in the late perpendicular style. The materials were red brick, with Bath stone-

dressings. Dimensions—length, 44 ft.; breadth, 32 ft., in the clear. It has a large Winchester window over the entrance, and the front elevation is surmounted with a bell-turret and clock. The whole of the interior is stained, in imitation of old oak. It will accommodate 338 persons; and the final cost, including fences and all expenses, amounted to £625, or £1 16s. 11d. per sitting.

In the same year, a Wesleyan chapel was erected at Landport, in the Italian style. It is built of good, sound red brick and Caen stone; is 57 ft. long, by 43 ft. broad; and will afford accommodation for 955 persons. The contract included three stories of large school and classrooms behind, and amounted to £2,115; the extras to £45 16s. 2d.: making the total cost £2,160 16s. 2d. The expense of gas-fittings for the chapel was £61; and for the school-rooms, £23. The estimate, with these additions, included the cost of fences and all expenses, and amounted to about £1 11s. 3d. per sitting. It should, however, be observed, that this amount of extras arose from the circumstance, that the site of the chapel was formerly part of the Arundel canal; but the gravel with which the old canal was filled in, being taken up, and one-ninth of unslacked lime added, and this composition again thrown into the trenches, there was formed a remarkably solid platform upon which this most substantial chapel was then erected.

The Wesleyan chapel, at Blackheath, is a plain Italian edifice, with open roof, 40 ft. by 26 ft. 6 in., and cost, with the vestry, £400. There being no galleries, it is well lighted by chandeliers suspended from the ceiling. It was built at the sole cost of the late Thomas Allen, Esq.

A design, in the Tudor style, was offered for a chapel to be erected at Battersea, in 1845; the dimensions of which were 47 ft. by 35 ft., with receding communion, vestry, and preparations for school-rooms under the whole of the building. The contract was taken for £1,077, but never carried into effect. The "cautious projector," thinking that a considerable saving might be effected, abandoned this beautiful design, which possessed more real architectural merits than any Gothic chapel in the county of Middlesex up to the present period, (A.D. 1849). A building in the warehouse style, and of smaller dimensions, designed by the contractor, was therefore substituted for the former beautiful design, the final cost of which exceeded £800.

For the chapel at Epsom, erected in 1846, in the Italian style, the architect's estimate was £750, and the contract £679, which, with extras, £8 8s. 6d., made the total cost £687 8s. 6d., including fences and all other expenses. It is 50 ft. by 31 ft. 6 in., and was formerly occupied by Dr. Harris, author of "Mammon," and now of Cheshunt.

The Richmond-road chapel, at Hackney, in the Grecian-Corinthian style, with a receding portico, was opened in 1846. Its dimensions are 69 ft. by 49 ft. 6 in.; height 35 ft. 6 in., and 29 ft. 6 in., besides portico, gallery, towers, and communion, and will accommodate 1,057 persons.

There are vestry, lecture, and class-rooms, 11 ft. high in the clear, under the whole, the contract for which amounted to 3,434*l*.

This chapel exhibits, perhaps, all the recommendations of a plain Grecian building, and may safely be referred to as an example of the

best that can be done in this style of chapel architecture.

The Corinthian chapel, at Cambridge, opened in the present year, is built of white brick, with the whole of the columns, antæ, and entablature of projecting portico, with all the cornices and dressings of Ketting stone. The lofty interior has the ceiling opened between the queen posts, thus giving 8 ft. additional height; the whole being divided into panels. The receding communion with antæ, the whole height, are surmounted with Corinthian capitals, in white and gold. Capitals, of similar decoration, crown the pillars supporting the gallery. The architect's original estimate was £2,200 without gas, and the contract amounted to £2,100, and no extras, including vestry, and preparations for school-rooms under the whole surface of the chapel. In this case, the trustees calculated on extras to the amount of several hundred pounds, but were assured that, on their introducing into the agreement an article insuring their non-interference during the progress of the works, not one shilling extra should be incurred.

Good faith was maintained by all parties,—the result was successful and happy. Not a shilling was claimed by the contractors for extras.

The Wesleyan chapel, at Great Grimsby was erected in 1846, in the Italian style. Instead of any remarks, perhaps it will be well to give a detailed account of the dimensions.

	ft.	in.
Length in clear of the walls	71	8
Width ditto	53	0
Walls 2 ft. thick.		
Height from floor of aisles to ceiling	33	0
Ditto central part of chapel between queen posts of trusses	42	3
Space allowed for each sitting on plan—		
	ft.	in.
In Pews	2	6 by 1
Free seats	2	4 by 1
Children ditto	1	9 by 1
Number of sittings—		
In Pews		905
" Free seats		443
" Children ditto		210

Total accommodation in chapel 1,558.

Cost of the chapel as per contract, including fences;—2,65*l*. 9s. 5d., or an average sum of 1*l*. 9s. 1d. per sitting.

SCHOOL-ROOM, CLASS-ROOMS, AND MINISTER'S VESTRY.

Two school-rooms, each in the clear—

	ft.	in.
In length	59	6
" width	20	9
" height	13	0

Five class-rooms, each 13 ft. by 10 ft. 6 in. and 9 ft. 9 in. high.

One minister's vestry 11 ft. by 7 ft. and 9 ft. 9 in. high.

Cost of the above erections complete, as per contract, including privies, 390*l*.

MINISTER'S HOUSE.

The house contains on the ground-floor—

	ft.	in.	ft.	in.
One parlour	15	6 by	14	6
One ditto	12	0 by	9	9
	2	1	2	

	ft.	in.	ft.	in.
Kitchen . . .	15	0	by	9 6
Scullery . . .	9	6	by	7 9
Larder . . .	5	9	by	3 3

(Height of rooms on this floor 9ft. 6in.)

On the first floor—

	ft.	in.	ft.	in.
One bed-room .	15	6	by	14 6
One ditto . .	12	0	by	9 9
Study . . .	15	0	by	9 6

(Height 8ft. 6in.)

On the second floor—

	ft.	in.	ft.	in.
Bed-room . .	15	6	by	14 6
Ditto . . .	12	0	by	9 9
Ditto . . .	15	0	by	9 6

(Height 7ft. 6in.)

Cost of the house as per contract 500l.

The above works, executed in a good substantial manner, with red brick fronts, white brick rustic quoins, stone portico and dressings, cornices, &c., for the following amounts, viz:—

£ s. d.

For the chapel . .	2,441	17	8	or 17. 11s. 4d.
„ school . . .	355	18	10	[per sitting.
„ minister's house	538	18	6	

Total . £3,336 10 0

The chapel, class-rooms, and one school-room, lighted with gas complete, at an additional cost of 69l.

Now, it strikes us, that, in the estimation of every man of sense, these facts and figures completely settle the question. Even for chapels of the largest class, we should deem the last estimate something like a model. Never, perhaps, was a greater amount of tasteful building,—and commodious as tasteful,—erected for so small a sum; and the best wish we can cherish is, that this system of chapels, ministers' houses and schools, might universally prevail. We cannot close without presenting a few more facts from another most interesting chapter:

WINDOWS.

Light has generally been introduced to excess into chapels, and has been found oppressive alike to the eye and to the mind. To remedy this evil, the architects of the fourteenth century employed stained glass, which sheds a mellowed light over the sacred edifice. Where this is too expensive, the green or church glass is most appropriate, and less costly. The kind most befitting Grecian edifices is plate glass.

Whether the old quarries, which were universally $5\frac{1}{2}$ inches by $3\frac{3}{4}$ inches, and the larger ones 6 inches by $4\frac{1}{2}$ inches, lead included in both cases, would have been used by Gothic architects had they, as we have, glass of any dimensions at a cheap rate, is a matter admitting of considerable doubt. For the Norman style, the square will be found the most suitable form.

PEWS.

Open benches are preferable to pews, as they prevent obstruction and disturbance from the opening and shutting of doors.

Pews are objectionable on many grounds.

They are contrary to the original ideas impressed on man in relation to the house and worship of God. That house is the house of prayer for all nations. No distinctions founded upon pecuniary considerations ought to be admitted there, while the practice of showing favour to the rich in His assemblies is expressly condemned by apostolic authority. They give rise to ideas of exclusiveness, and separation between the rich and the poor, which is exceedingly detrimental to both classes, and ought least of all to be found in the house of God. The practice of pewing churches causes the want of punctuality, from the knowledge that, however late a person may arrive, still his seat will remain unoccupied. Architecturally, they are objectionable, as causing dry-rot, and preventing ventilation; and in large chapels they add materially to the expense.

But, if the prevailing practice must still be upheld, the backs of pews should incline a little, like an ordinary chair; thus affording greater comfort in sitting than when made perpendicular.

The veneering at the top should be rounded, without any projection at the edge. They should also be wide enough to admit of kneeling without inconvenience; and be furnished with kneeling-boards, so arranged as not to interfere with the proper performance of that act of worship.

GAS-LIGHT.

Gas will very soon become far more economical as a means of artificial illumination than it has hitherto been. Meters should always be used; but a branch pipe should invariably be furnished, forming a loop supply, so that by no accident the chapel shall at any time be in darkness. Lead pipes should be discarded; for, by accidental pressure, or by a mischievous act, an escape may occur, and, as in the late melancholy accident at the Glasgow theatre, be attended with lamentable results. The pipes should never be built into the wall, or sunk beneath the plaster. They should always be of easy access to the workmen, either by moveable boards, or in the floor boards, or risers of the steps. In all cases, where practicable, standards rising from the backs of the pews should be avoided, to prevent vibration to the burners and glasses. Chandeliers may, in many cases, be suspended from the ceiling with great effect, and without inconvenience; and where it is found practicable, lights in the pulpit should be dispensed with.

HEATING.

On the subject of church and chapel architecture, nothing is more important than the method of heating, on account of the interests concerned, and the consequences attendant on either a deficiency of warmth, or of external air.

We have not yet attained, either by experiment or by practice, that point of satisfaction which would justify the laying down of any specific rules: we prefer, therefore, to offer such suggestions, of a general character, as may assist further inquiry and experiment.

It is desirable that the process for warming and ventilating a building should be decided upon before the foundations are laid, not merely on account of economy, but as an act of justice due to the skill and responsibility of the party employed.

Fire-places in the wall are to be avoided,

since, while they throw out too much heat in a circumscribed locality, three-fourths of that which is thus generated, escapes, without producing any effect upon the building; they cause, on the contrary, an immense draught of air at the remote parts of the edifice.

Whether the agent used be steam, hot water, or warm air, it is necessary to introduce the external air to the pipes, channels, or chambers, with power to exclude it at pleasure, and to continue the action on the internal air; say, at midnight on Saturday, in severe weather. It often occurs that, through mismanagement, a church is in a much better condition to receive a congregation at eleven o'clock on Monday than at the same hour on the previous day; and the reason is simply because the brickwork and masonry of the air-flues has been giving back the heat absorbed on the Sunday. With proper management, few fires require continuance after the morning service. External air, thus admitted, supplies respiration, and checks draughts from doors and windows. But care is necessary to provide that the night air does not enter before the fire is rekindled on the Sabbath morning, which may be done by excluding it at the last attendance of the stoker on the Saturday night.

The glass in the clerestory walls of the building should be double, even though the space thus hermetically sealed does not exceed one inch in width. The effect of standing below the east window in a crowded church, from the descent of air condensed by the frost outside, is similar to a fall of cold water upon the head. A like effect has been felt from the clerestory windows, and has led to complaints of insufficient warmth from those seated immediately below, when others, not many feet distant, have complained of the church being over-heated.

By leaving the vestry door open during the process of heating, the cold and condensed air in the lower area of the church or chapel will pass up the vestry chimney; the external air, warmed, will enter more freely through the ventilators or gratings, and the average temperature throughout be more nearly equalised.

It is, further, desirable to set open the pew doors, for the same purpose, until the congregation assembles.

It is desirable, also, that lobbies be so constructed, that the outer doors should close before the inner ones are opened. Where this is impracticable, a boy, properly instructed, should be placed at each door, until Divine service commences.

Refinement in domestic arrangements, apart from other considerations, calls for corresponding attention in public worship.

VENTILATION.

It may be safely assumed, that no general or satisfactory process of ventilation in warm weather has yet obtained established sanction. The difficulty is, to obtain a just medium between an inefficient and a too powerful agency, and to equalise the effect throughout all parts of the edifice.

"*In medio tutissima via est,*" was the maxim of an ancient poet; but where is this happy medium to be found? Probably in making so good a use of the space between the ceiling and the roof, that the exit of foul air and the entrance of pure shall be effected through the ceiling, for which

the ornaments usually introduced afford, to a great extent, untried facilities.

Fresh air carried up from the basement by flues in the wall and the ceiling, in conjunction with other similar apertures combined into one air-flue, and carried to the apex of the tower or spire, would, probably, accomplish as much ventilation as would be amply sufficient. This effect, once attained, would be comparatively imperceptible, and would thus realise the test of a celebrated surgeon, of the perfect cure of a dyspeptic patient, viz.—"that he had at length become unconscious, by any tangible sensation, that he had any stomach at all."

One process for admission of fresh air in summer is, by the air flues of the warming apparatus, to which is sometimes added the use of a blowing machine. Where the latter is had recourse to, it is decidedly preferable that it should be used in the roof, to extract air from the building, rather than to throw cool air into it. In such cases, a few orifices, so connected as to serve for extraction, will suffice, and those reserved for the admission of air may be multiplied with advantage; but care should be taken that the supply of fresh air is acquired, as before shown, from the ground level or basement.

In the height of summer, windows are opened with supposed impunity; but as they are opened as near as may be to the ceiling, and, when open, generally range in point of elevation with the neighbouring chimneys, the air so admitted is, in large towns, almost invariably impregnated with smoke.

Fresh air, admitted by ventilators in the pavement, being of greater specific gravity than the aggregate volume of air within the building, forms, for a considerable time, the lower stratum; and hence it occurs, particularly when forced in by a blowing machine, that occupants of the ground-floor, as barristers in courts of law, complain of an almost icy coldness of the feet, while the head is overpowered with heat. An instance of this occurred at a recent sitting of the Central Criminal Court, when the presiding Judge peremptorily ordered, "that the experiments in ventilating should at once cease, and himself and the bar be left without the annoyance of a constant succession of cold air making its way to their feet."

The remedy for such an evil is, to introduce pure air from *below*, by the walls, through the ceiling; or, if preferred, through finely-perforated zinc plates, masked by suitable ornaments, and in as great a number as the style of architecture will admit. By its own specific gravity, air thus obtained and admitted, will fall gently to the floor, and aid in preserving a cool head and warm feet. When inhaled once, it will not be inhaled a second time by the same, or any other individual present. From the rarefaction it acquires from the lungs, it will rise rapidly, and pass off by the channels provided for that purpose. It rarely happens that perfect ventilation is obtained, that is, ample in point of sufficiency and imperceptible in regard to sensation. In a few solitary instances it has occurred that a pest-house has, by scientific treatment, been converted into a sort of elysium, with, perhaps, one unfortunate result—that the absence of the usual ground of complaint has involved a forgetfulness of the malady.

Great progress can scarcely be expected in the branches of science now cursorily touched upon

until men of science shall be stimulated, by due encouragement, to give effect to the suggestions of experience, founded on experiments. The grand result will be attained by giving fair play to nature; by simply aiding her powers, and taking care not to embarrass her movements by complicated and expensive machinery.

BELLS AND BELTRIES.

The use of a bell, to announce the commencement of Divine service, has been customary in churches for many centuries; and it is important that one, at least, should always be rung for a certain time before every service. They are, also, now being used in Dissenting chapels; and it is a matter for consideration, whether their general adoption would not secure that great desideratum, a more regular attendance on public worship. Did all services commence at the same time, this would be advantageous; but when some commence half an hour or an hour earlier than others, considerable annoyance is caused to those who assemble first, by the tinkling of the bells of neighbouring edifices.

Our readers must not laugh at this affair of bells; it is far from insignificant, and it were exceedingly desirable that every Dissenting place of worship, both in town and country, had its bell. This matter, not unimportant in itself, possesses a superior importance in its relation to the Establishment, as tending much to divest it of one of its principal peculiarities, and to reduce its dimensions in the popular eye. We have reason to know, that few things galled the clergy more than the sound of a Dissenting bell. Charles James, of London, himself, was so awakened, by a case of this description, that he peremptorily required the proprietor of a certain chapel within his diocese to take down his bell; to which the excellent gentleman coolly replied, "It cost me too much to put it up. I'll think twice before I take it down." It stands and tolls to the present hour.

HORBURY CHAPEL, NOTTING HILL.

It was but the other day we chronicled the event of laying the foundation-stone of this new edifice, and now we have to announce the services connected with its opening. It will be long and pleasantly remembered by all whose privilege it was to share in the joys of the occasion. The morning of the day was somewhat cloudy, and threatened rain; nevertheless, the audience crowded the edifice in every part. According to announcement, the preachers were, the Rev. Dr. Harris, in the morning, and in the evening the Rev. J. Stoughton,—gentlemen whose names render it superfluous to

add a word on the appropriateness and power of the discourses. We therefore at once proceed to other matters. To us, who did not reach the place till the house was packed, and the services far advanced, the scene was singularly beautiful and remarkably imposing,—unlike anything of the sort that it was ever our lot to witness. It may be worth while to devote a few words to the description of the building:

The style of the building is Gothic, of the transition period from the early English to the decorated.

The walls are faced outside with Kentish rag-stone. The doors and window-jambs, tracery to window-heads, and all the moulded work, are executed in Caen stone.

The dimensions of the building are as follows, viz.:

Outside length, 89 feet; width, 45 feet 8 inches; ditto across the transepts, 72 feet; height in front to apex of gable, 61 feet; towers, 75 feet to the top of finial.

Inside length, 83 feet 3 inches; width, 42 feet 8 inches; ditto across transepts, 69 feet; height from the floor to the ridge of the roof, 58 feet.

The principal timbers of the roofs are exposed to view, are stained and varnished, the truss being constructed without tie-beams, but with arched braces instead; and the sides of roof being plastered and tinted, produce a light and airy effect.

The back-end of the chapel is terminated by a recess, having a large window, the head of which is of rich design, and the whole is filled in with stained glass by Mr. Ward; the pattern, which is purely architectural, is in perfect keeping with the style of the building.

The gas fittings consist of three handsome chandeliers, designed expressly for the place by the architect, and executed by Mr. Rothwell, Cleveland-street, and which light the whole building most effectively.

The building provides accommodation for 650 persons.

Architect, Mr. Tarring, Charles-street, Middlesex Hospital; builders, Messrs. Piper, Bishops-gate-street.

Such, then, is the edifice, and, we doubt not, several questions will suggest themselves to our readers, on which it may be expected we shall offer an opinion; and this we shall do with all frankness.

It will, perhaps, be in the remembrance of many of our readers, that some months back, when speaking on the general subject of Chapel Building, we declared ourselves strongly in favour of an improved style; at the same time guarding against needless ornament and culpable expenditure, clearly defining the principles on which we considered that it ought to proceed. Any man who has travelled extensively throughout England and Scotland, will bear us out

when we say, that there has been, as a rule, a most deplorable want of everything like taste; and, not seldom, of everything like common sense, in the erection of chapels. Not to speak of locality—the great points of light, heat, and ventilation, have, to all appearance, been beneath notice. Multitudes of them have more the aspect of granaries, or workshops, or warehouses, than houses of prayer. The appearance was repulsive in the extreme, and comfort was out of the question. We simply state the fact, without expressing, or even implying, censure on our revered ancestors, for whose conduct, in this respect, we find an ample apology in their circumstances. Often few, long in danger, seldom wealthy,—they were compelled to put up with small things, and glad to get them. Nor must the general taste of society be forgotten. What was performed in the main, was all that was required. Within the last fifty years, however, such has been the growth of the nation in wealth, in taste, and in intelligence, that the whole face of the country has been changed; and in nothing is that change more remarkable than in matters appertaining to its architecture. Of this the Metropolis supplies a most impressive illustration. Let those of our readers who remember old London Bridge, demolished some twenty years ago, compare it with the London Bridge of the present hour, and its magnificent approaches, on both sides of the Thames; and, in the difference, they will have a fair index to the entire architectural advancement of the nation. Again: let any observant man devote a week, in some fine month of summer, to make a tour of the City of London, from East to West, and from South to North, and then to preambulate the suburbs in a diameter of some ten miles, which will give him thirty miles circumference; and let him make a close observation of what he sees on every side, comparing the old with the new, and say whether the difference and the improvement be not immense—incredible. Let the same individual go deliberately through the City, and mark, too, the chief cases in which old buildings have given place to new; such as the Royal Exchange, the Post-office, and the two Houses of Parliament; and see by what sort of structures they have been replaced. These are but samples of facts which indicate the introduction of a system not yet, by any means, fully developed. The im-

provement thus begun may go on for ages. With growing wealth, taste, and numbers, it may go on for ever.

This state of things, then, involves great practical questions in reference to the character of edifices for religious use among the Nonconformists of this country. The English Church is falling cordially in with what may be called the spirit of the age; indeed, she has but a slight deviation to make. With wealth and taste she has always built well. It was the only thing she did well! Yet in her Chapels-of-Ease, she almost everywhere made nearly as much a mess of the matter as did her poor Nonconformist neighbour. She has now, however, in every sort of ecclesiastical building,—whether Parochial, for Districts, or Chapels-of-Ease,—changed her course: there is, on all sides, taste, grace, and elegance. Of Roman Catholicism we need say nothing. She is not merely walking side by side with her harlot daughter, the Church of England, but with stately step she sometimes proceeds in advance of her. Conference Methodism, too, has at length awoke, and no longer satisfied with the “Preaching House” of other times, if it just kept out wind and water, aspires to elegance and comfort; and has already reared a number of highly commodious, beautiful, and attractive chapels. *Chapels*, we say, for she is not yet so far bereft of her senses as to designate a mass of brick and mortar a *Church*! She has left that to a few among a community of whom better things might have been expected.

Thus, then, Dissent Proper—that is, the Independents and Baptists—are placed in a new position; and it now behoves them to consider whether they will do graceful homage to the spirit of the times, or continue to walk in the old path, regardless of consequences, cynically sacrificing the end to the means. These bodies, heretofore, with here and there an honourable exception, have been grievously wanting in this matter. They have tolerably succeeded in keeping quiet their own bosoms, by stamping their very deficiency with the impress of conscience. Never is the cause of reform so desperate as when men are absurd upon principle. When error of any sort succeeds to fix itself in the conscience or the creed of a people, it bids fair to enjoy a lengthened immunity. When the Romish orders came to identify rags and dirt, idleness and beggary, with piety, it was a mark of their progress downwards and back-

wards. It was not to be wondered if such men were found crushed to the earth with voluntary humility, and ramparted on every side to the heavens, by a system of will-worship. He who gave utterance to the adage, that "Cleanliness is next to godliness," did great service to the cause of true religion. Filth and grace are an ill-matched pair, which no bonds can long keep together.

Our concern at present is with the Metropolis of England; and the doctrine we lay down is, that an immense augmentation is now necessary in the means of public instruction in the Gospel of Mercy; and that the edifices to be employed for this purpose should be erected upon a given principle. Two classes of chapels are wanted:—First, a number of very large edifices, in proper localities, of the simplest character, but still comfortable, with adequate provision for light, heat, and ventilation—where the sittings should be free. Such place should, at first, be raised by Voluntary subscription, opened free of debt, and then supported by periodical contributions from the attendants. Such should be merely great Preaching Stations, without any church organization or administration of Gospel ordinances, and managed by a Committee composed of the several Nonconformist communities in the city that contributed to its erection.

But this is not the class of edifices with which at present we are concerned. We speak of suburban meeting-houses for the accommodation of suburban families of opulence, which, to an extent never known before, have, for a number of years, been leaving the City for a residence in the outskirts; and thus taking the first step towards a complete severance between themselves and Nonconformity, by leaving the city-fellowships with which they and their fathers stood connected. Thus, in many cases, they are first half-day bearers, till, with cooling regard, and growing infirmities, even that ceases, while they but too often decline in piety, and, together with their families, sink into the church, and very largely into the world. The evils of such a system are too obvious to require specification. This class of people, from their intelligence, talents, opulence, and social position, are of great importance to the cause of God; so that for their own sake, the sake of their families, and for the general interests of true religion, both home and foreign, it is of the highest moment that their case should be met—

that they should be prompted and aided to carry the Gospel, with its institutions, with them, and be induced to diffuse the grace of God on every side. In this way, what appears, at first, to be an evil, might be turned into an incalculable good. Edifices, therefore, are wanted for the suburbs; and such edifices must be in keeping with the rank and circumstances of the suburban population. Where all is taste, elegance, and comfort, in relation to the dwellings of man, there must be some regard had to those elements in the erection of the houses of God.

But this is only one view of the subject. The object should not be merely to provide for suburban Dissenters, but for the suburban population generally, whose spiritual good should be the primary concern in the enterprise. Christian men have talked too much of St. Giles's, and certain other localities in London, as being mines of heathenism; but the innumerable mansions and cottages which surround and adorn the metropolis are in a condition not less heathen, and far less excusable than the people of St. Giles's. Unless you shall select lords and ladies of title, it is in vain you talk of Home Missions for the inhabitants of the twelve-roomed mansions, with their liveried servants and all the appurtenances of elevated life. These outskirt chapels ought to be viewed as so many Mission Institutions. If that most important class of metropolitan society is to be met, it can only be in this way; it is neither wise nor just to call such a course either one of pride or worldly wisdom, since it is an element of the wisdom that is necessary to win these souls. There is no sin in mere taste, legitimately exercised; and as to the additional outlay which is needful, it is much less than at first sight might be supposed; but if it were greater, it is needful, and will pay itself. Let the metropolitan suburban population be brought fully under the influence of the Gospel, and, in the end, millions sterling will be redeemed to the cause of humanity and religion, which are now wantonly wasted in thoughtless folly. The Gospel will still be offensive enough to such classes, in its essential character, after all has been done that can be done, instrumentally, to accommodate their taste, habits, and feelings. We do not contend for any particular style of architecture, but for elegance and comfort. At the same time, we confess to a liking

to somewhat of the Early English. The difference of the cost is not great, and the effect is very considerable. We never were more sensible of this than when approaching Horbury Chapel, and gazing at its aspect, and comparing it with that of Claremont Chapel, Islington; Tunbridge Chapel, New-road; or Paddington Chapel,—all erected by the late excellent Mr. Wilson. Our readers will, we believe, give us credit for a considerable share of sternness and regard for things old and puritanic, and believe that we are not very likely to be carried away either very fast or very far by mere novelties, especially if connected with any serious expense. It may, therefore, be presumed, that that which compelled our admiration is likely to compel that of most sober people; and we have no hesitation in declaring for the new style, or, rather, for the appropriation of the old, where pecuniary means admit, and circumstances of population require. We do, of course, distinguish between the use and the abuse, but as things have heretofore obtained, Nonconformists are a far way off from the latter. The sense and piety of our people will generally furnish a sufficient guarantee against all excess in that direction, while, in most cases, straitened means will contribute to propriety. The objections to edifices after the fashion of Horbury Chapel will mainly rest upon two points,—its assumed deviation into the channel of Churchism, and its lavish expenditure. With all our abhorrence of Churchmanship, the former objection has not the weight of a feather with us. Let us first settle the intrinsic merits of the thing itself; if it is tasteful, beautiful, and attractive to people of a certain class, we shall not reject it simply because it seem to coalesce with the Church, and, indeed, with the Papacy itself. It is not the church buildings that are the subject of our aversion; on the contrary, we have

ever admired them,—at least, the better portions of them; and we think it were exceedingly to be wished that we had everywhere a like amount of like structures for the propagation of the truth and the exhibition of true Christian fellowship. Nothing would more subserve our purpose, and more alarm Churchmen. We are most partial to towers, turrets, and steeples, of moderate dimensions, and hail the day when every Nonconformist meeting-house will have its own belfry and its own bell. There is much of this in Scotland, and it is all but universal in America.

With respect to Mr. Wilson's chapels, an advance of 25 per cent. upon the outlay, in the hands of competent architects, would have produced commodious, beautiful, and attractive edifices, which would have done honour to the community to which he belonged, and have powerfully tended to recommend that Gospel they were reared to propagate. This is putting the matter at the highest; for it will be seen, from the work of Mr. Trimen, that, under proper management, it involves no increased outlay whatever.

The work of Architectural Reform is begun, and we trust it will go on. The best wish we can entertain for our city, and for that community with which we stand connected, is, the speedy erection of, at least, fifty such edifices as that of Horbury Chapel, which, externally and internally, is all that true taste, however refined, can require. But we must not omit to refer to certain unseen excellences,—provisions for heat and for ventilation. We descended into the lower regions for the express purpose of examining this apparatus; and could not but admire its great simplicity and its thorough efficiency. This is a matter which, till lately, was wholly neglected, and, indeed, not even understood by the bulk of worshipping assemblies.

Review and Criticism.

Essays in Ecclesiastical Biography. By SIR JAMES STEPHEN. Two Volumes. Longman. [SECOND NOTICE.]

It will hardly be expected, that we should attempt to review the *Reviewers*. It may suffice only to intimate the fact, that these *Essays*, which, through a lengthened period, excited an attention

so general, and created an admiration so great,—while the public knew not whence they proceeded,—are now published in a separate form, which will enable those who prized the contents of

the Articles, as they successively appeared, to possess them in this embodied shape. The dissertations were so unlike, in tone, spirit, and subject, to the articles which had generally characterised the *Edinburgh Review*, that their appearance excited no ordinary interest, and awakened even something like grateful astonishment on the part of multitudes of the wise and good. It was known that the *Review* had passed from the hands of the brilliant Jeffry,—it was not known into what other hands it had fallen; but these articles led to the conviction that the successor of the great original Critic must be a man who, at least, paid the homage of a high respect to Evangelical religion, if not himself a participant of its blessings. The appearance of Sir James Stephen was an era in the history of that celebrated Journal. His writings tended to conciliate many who had been deeply and justly offended by its earlier displays of rancour and aversion to matters of Evangelical religion, especially the notorious articles of Sidney Smith, in an early Number, on “Methodism and Missions,” articles which reflect indelible disgrace on the head of the gifted man who unhappily penned them, and which contributed more than a little to injure the best of causes both at home and in the Colonies. We would not, however at this distant period of half a century, visit too severely the sins of that day and its Writers, most of whom have passed into eternity, and appeared at the final audit. We accept, in good part, such articles as those which constitute the magnificent Volumes before us, and trust that the same candour and generosity which admitted these glorious effusions, will still continue to distinguish the *Review*. Of the merits of these volumes nothing need be said. They indicate intellectual gifts of no ordinary stature, immense resources, a prodigious power of abstraction and speculation, fine-toned feeling, a profound respect for the authority of Inspiration, a mind emancipated from all that is narrow, selfish, and sectarian, large as the globe, and comprehensive of the whole human family. The writer, very properly, kept in mind that he was writing in a Journal of Politics, Science, and Literature, not of theology, and therefore he kept in abeyance the peculiarities of the Gospel which would have very suitably appeared in divers portions of his splendid and potent lucubrations.

But, to prevent all mistake upon this subject, he has, considerably and wisely, appended to the second volume, a copious epilogue, in which he declares himself more fully on the subject of Evangelical religion, and in which also he has propounded several points which have led some to question his orthodoxy. But with these it is no part of our business to deal.

The subjects selected by Sir James are all worthy of him, and the Journal, in which he was to appear. They partake very largely of a biographical and religious character. He opens with Hildebrande, one of the mightiest of men who lived and acted in one of the most interesting historical periods. In Saint Francis of Assisi, he found a congenial theme; but, in introducing the Founders of Jesuitism, he entered deeper waters, where he could swim with comfort. Perhaps no article of this volume displays greater power than that on Martin Luther. The Critic finds a theme to his taste, and in the main he does admirable justice to the great man in question, and upon the whole forms a correct estimate of the historical merits of D'Aubigné. The French Benedictines are candidly dealt with, and the Port-Royalists have found a Rhadamanthine Judge. Such are the topics that occupy Volume I.; but, to our taste, the interest is greatly enhanced in Volume II., which opens with Richard Baxter, in an admirable article, to which we know nothing superior, of its class, in our language. So enlightened, so penetrating, so comprehensive, so just, and so generous—it is a masterly model of philosophical biography. Then the Evangelical Succession, an article framed on the Life and Times of George Whitefield, is a grand production, which will be read ages hence with admiration. The article on Wilberforce, the Clapham Sect, the Historian of Enthusiasm, are of the same class, and, together, exhibit an embodiment of Moral Philosophy, in relation to such matters, such as, even in the *Edinburgh*, we shall not soon see its like again. Each article is a considerable volume in itself. We have to thank the great Writer for this imperial contribution to the best order of Literature; and also to rejoice in the honour which has been awarded to him in calling him to the Chair of History in the first British University. Long life to Sir James Stephen! and capability for the exercise of those splendid powers with which God has gifted

him; and the proper use of the multifarious and all-grasping studies in which his soul delights. There was great need of such a man to occupy such a place. He is superior to the highest of his predecessors; and we have no doubt he will reflect a lustre upon that chair which will shine to a late posterity.

Our space will only allow us to make the following extracts:

LOYOLA'S OUTSET.

Seven hours were daily given to prayer, during which he remained silent and motionless as a statue. His week-day diet was bread and water, to which, on Sundays, he added a condiment of herbs and ground ashes boiled together. Next to his skin he wore alternately an iron chain, a horse-hair cloth, and a sash of prickly briars. Three times each day he laid the scourge resolutely on his naked back. The bare earth was his bed. He became one of the fraternity of beggars who frequented the hospital of Manreza; exaggerated in his own person whatever was most revolting in their habits and appearance; revelled in filth; and rendered to the sick, and especially to such as were afflicted with ulcers, services of which it is impossible to read the account without a strong disposition to sickness.

PICTURE OF VERSATILITY.

We have partly seen how Ignatius proposed to convert men into Jesuits by a course of solitary devotional exercises; and we are not wholly unable to explain the method by which he rendered his own personal intercourse with them conducive to the same end. On the contemplative and the timid, he imposed severe exercises of active virtue. To the gay and ardent, he appealed in a spirit still more buoyant than their own. He presented himself neck deep in a pool of frozen water, to teach an otherwise obdurate debauchee how to subdue the appetites of the flesh. To a hard-hearted

priest he made a general confession of his own sins, with such agonies of remorse and shame as to break up, by force of sympathy, the fountains of penitence in the bosom of the confessor. He engaged at billiards with a joyous lover of the game, on condition that whichever of the two might be defeated, should serve his antagonist during the following month in whatever manner the conqueror should prescribe; and the victorious saint consigned his adversary to the performance of the four weeks of the Spiritual Exercises. He encouraged and shared the wildest ascetic extravagancies of his disciples. His countenance was as haggard, his self-flagellations as cruel, and his couch and diet as sordid as the rest. When he saw them faint with the extremity of their sufferings, he would assume the prophetic character, and promote, by predicting, their recovery. Rodriguez, one of the gentlest and most patient of them, fled for relief to a solitary hermitage; but found his retreat obstructed by a man whom he described as of terrible aspect and gigantic stature, armed with a naked sword, and breathing menaces.

GROUND OF IMMORTALITY.

The slave of his own appetites, in bondage to conventional laws, his spirit emasculated by the indulgences, or corroded by the cares of life, hardly daring to act, to speak, or to think for himself, man—gregarious and idolatrous man—worships the world in which he lives, adopts its maxims, and treads its beaten paths. To rouse him from his lethargy, and to give a new current to his thoughts, heroes appear from time to time on the verge of his horizon, and hero-worship, Pagan or Christian, withdraws him for a while from still baser idolatry. To contemplate the motives and the career of such men, may teach much which well deserves the knowing; but nothing more clearly than this—that no one can have shrines erected to his memory in the hearts of men of distant generations, unless his own heart was an altar on which daily sacrifices of fervent devotion, and magnanimous self-denial, were offered to the only true object of human worship.

Religious Intelligence.

INDEPENDENCY IN LANCASHIRE.

THIS Imperial County still holds on its mighty march in the improvement of its religious instrumentalities. It is quite refreshing, from time to time, to hear of the purposes and performances of the Congregational Churches there; and the occasional record may tend to promote the zeal of other portions of the Country.

NEW INDEPENDENT CHAPEL AT BLACKPOOL.

THE opening and dedication of this house took place on Thursday, Sept. 13, and the event was observed by a large attendance of the inhabitants and visitors of that favourite watering-place. The style is early decorated English. There is a four-light geometrical window, terminating in three foliated circles, in the west front, over the entrance. At the north-west corner there is a staircase turret, octagonal in plan, and 65 feet in height; this communicates

with the gallery on the west side, and is connected with a deeply-recessed porch on the north side, forming the second and principal entrances to the chapel, through a spacious vestibule. The angles of the porch are supported by canopied buttresses, from which a lofty gable springs, breaking into the main roof. The side of the edifice is divided into six bays by bold buttresses, tabling off from under a moulded and enriched parapet. In each bay is a three-light tracied window. The appearance of the building in the interior is very effective, from the roof being open. The principal, or trusses, seven in

number, are in three arches, springing from light columns and side corbels, and are connected together by longitudinal wing-bearers. At the east end is a wheel-window of six lights over an arched recess, suitable for an organ gallery. The pulpit and communion, which are raised two steps, are enclosed by a continued arcade of trefoil arches. The west gallery is similarly arcaded: it is supported on brackets projecting from a deviated screen across the entire width of the building: the seats are open benches, with moulded elbows. The internal dimensions of the chapel are 77 feet by 40; and 46 feet in height from the floor to the ridge of the roof. The contractor for the building was Mr. Hollins, of Manchester; and for the carpentry-work, Mr. Bramwell, of Sheffield.

The chapel, on the morning of Thursday, was crowded to excess, and many were unable to gain admittance. After an appropriate dedicatory service, the Rev. Dr. Raffles, of Liverpool, preached; and when he preaches, it is superfluous to say it was truthful and eloquent. He closed by saying that gorgeous structures, pompous ceremonials, magnificent architecture, change of decorated vestments, were appeals to the feelings, and were repugnant to the proper worship of God, which should be characterized by simplicity and purity. They belonged to a system which had passed away, and any return to them was a retrograde movement. Their form of church government, the Doctor alluded to, defending it as scriptural; and though its precise form might not be found alluded to in the New Testament, yet they found the principles there, and sufficient to protect them from fatal mistake and error. He exhorted his congregation to cultivate the spirit of love so often inculcated by the Saviour in his discourses; "love one another," "bear one another's burdens," and texts of similar purport. He briefly referred to the inconsistency of human authority, with its pains and penalties, being exercised in matters of religion; and then congratulated the congregation on the erection of so beautiful a temple, towards which he requested their contributions. The chapel had cost 2,875*l.*; towards this sum 2,725*l.* had been raised,—so that only 150*l.* was required to free the chapel from debt. The collection amounted to 45*l.*

After the service, a company numbering upwards of 150, comprising a large portion of the principal friends of the locality, sat down to dinner.

At the conclusion of the dinner,

T. ECCLES, Esq., of Lower Darwen, the Chairman, said it was not yet six months since he had the honour of laying the foundation-stone of the beautiful edifice in which they had attended service that morning. For the erection of this chapel—for getting in the subscriptions, and for pushing on the architect and builder, they were principally indebted to one gentleman, who would, no doubt, address a few words to them. That he might do this, he would suggest that they drink his health—the better health of Mr. Dilworth.—(Cheers.)

MR. DILWORTH said he was deeply grateful for their kindness. He was sure every heart would respond with his in giving gratitude to Almighty God for permitting them to carry on thus far so successfully their new building. He was proud of meeting such a company, for he scarcely saw a person in the room whom he did

not recognise as having his name in his remarkable book of autographs (the subscription-book); and he had in that book subscriptions all the way from sixpence to hundreds of pounds. They were principally the larger donors whom he saw present, and many of them had certainly been most liberal. He felt exceedingly thankful at the result of his exertions, and felt it as a high honour conferred upon their cause by God that day. He had in this work been much assisted by a considerable number of his brethren in Manchester, and by a few warm-hearted friends elsewhere. A great portion of the funds had come in that direction. He found an inventory of merchants who had contributed 800*l.*; he felt cheered by such facts as these. He was sure that Blackpool would henceforward feel her sensibilities awakened. He had looked about the chapel, and there was adjoining it a nice plot of land which would do for a school and house, which could be had for 130*l.* or 150*l.*, and he had found two gentlemen who would be of a party of six to buy it. (Cheers.) He hoped it might be got. Mr. D. then recited *seriatim* acts of great liberality connected with the chapel, which had been performed by Mr. Crossley, of Halifax, Mr. Mills, of Bradford, Messrs. Holland Brothers, of Slatehouse, near Bingley, Mr. J. Oliphant, of Manchester, Mr. Eccles Shorrock, of Darwen, and some others.

The Rev. Dr. RAFFLES said the old proverb was, "Live and learn." He had learned something that day—that his friend, Mr. Dilworth, was an eloquent man. Occasions made orators and great men; and this occasion had made Mr. Dilworth an orator. They were indebted to this occasion for having brought him out so prominently as a servant and member of the church of God. He wished there were many like him among those who had equal power, equal time, and equal wealth. Mr. Dilworth had managed this job so well, that he was sure he would find some other good work to do; and having built that chapel, should the debt be paid that night, he doubted not he would set about building another to-morrow morning. (Laughter and cheers.) He had that faculty about him that was never tiring in doing good. He had been most persevering in the work.

The Rev. Dr. HALLEY said it was a principle of the late Thomas Wilson, that they should always have good chapels at watering-places. He had a notion that Church-people would frequent chapels at watering-places when they would not do so elsewhere: hence he raised those neat chapels at Tunbridge Wells and Dover, and he did not know how many other fashionable places. Many persons dated the commencement of serious thoughts from visiting their chapels at watering-places. Oh, how he would have been delighted to have seen this chapel! It was a building that did their architect (Mr. Walters, of Manchester) great credit, as did all his chapels, including his own, in Manchester, and the new one in Over Darwen. On the occasion of laying the foundation-stone they had a smaller meeting; but he remembered a much smaller one. It was one over which Mr. Dilworth had done him the honour to request him to preside. It consisted of about half a dozen; and they had resolved that something ought to be done at Blackpool. They saw what energy could do. Many of their friends had acted nobly. Among others, their respected

Chairman had had his heart in the work. He had laboured zealously; he had given generously; he had collected laboriously. (Cheers.) He had not travelled so much as Mr. Dilworth, but he must not be overlooked. They owed him much for his contribution. He had been a few days at his house, and then he had been employed in begging for this chapel. Let others take encouragement from him. In places like these, chapels were speedily built and paid for, and people freely came to worship God according to their conscience, "none daring to make them afraid." There were many places in this county where such a chapel would be useful. Lancashire was the first county in point of population, and in importance was second to none. He hoped the County Union would be well supported in their erection of chapels where wanted.

The Rev. R. SLATE said he had been much gratified at seeing so splendid a chapel erected; but his thoughts had recurred to his own place of worship, and he could not but wish that his friends would raise such a chapel for him in Grimshaw-street. The erection of such chapels conduced to the honour of God. He lamented that some of their friends worshipped in chapels inferior to the houses in which they lived. He hoped and trusted that, in some of the provincial towns chapels would be erected more in accordance with the places in which they were situated, and the times in which they lived.

The company then dispersed, and met in the room shortly afterwards, and took tea. At half-past five the chapel was again crowded, and a sermon was preached by the Rev. James Parsons, of York, from the first chapter of the second Epistle to the Thessalonians, 7th verse: "When the Lord Jesus shall be revealed from heaven with his mighty angels." The Rev.

gentleman delivered a brilliant discourse, on the two comings of Christ; his life on earth, his crucifixion, and the means of salvation thereby opened to sinners. The collection was upwards of £30.

The Rev. Dr. HALLEY preached on the following Sabbath, when £75 were collected.

The Doctor, at the close of the evening service, stated, that the whole of the expenses, including land, chapel, &c., had been raised, amounting nearly to £3,000. A statement which was received by the congregation with gratitude and joy.

NEW INDEPENDENT CHAPEL.

A NEAT and commodious place of worship was opened at Blackford Bridge, near Bury, Lancashire, on the 2nd of September. The Revs. W. Stowell, B.A., of Manchester, and A. Howson, of Haslingdon, conducted the opening services. A devoted Christian friend has given his time and substance to secure the above object, in the midst of a large and needy population.

POULTON-LE-FYLDE, LANCASHIRE.

THE Independent chapel in this town, which has been closed for many years, in consequence of the bulk of the congregation removing to Blackpool, was re-opened, under auspicious circumstances, on the 6th of September, by the Rev. J. Spence, M.A., of Preston. The chapel was crowded, many Christian friends from neighbouring churches manifesting their interest in the proceedings of the day. The Rev. R. Slate, of Preston, R. Best, Kirkham, — Armitage, of Elswick, and F. Guenett, of Fleetwood, also took part in the service.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

ELEVENTH AUTUMNAL MEETING OF THE UNION.

THIS important occasion is now near at hand. On Monday, the 8th of this month, the brethren of the Union will assemble at SHEFFIELD, to open their proceedings with prayer, in the evening of that day, and to occupy the three following days with the consideration of various important subjects, in select conference, or in public meetings. Ten interesting and successful Autumnal Assemblies have been held—a consideration awakening both hope and fear: hope, that the same blessing and means hitherto successful will still produce like results; fear, lest expectation and confidence, so naturally raised, should meet with even any degree of disappointment. It will not be easy, but it is desirable, not only to equal, but to surpass, the well-remembered pleasures of former similar occasions.

BROTHERLY LOVE should be exercised and

enlarged at these meetings. The Congregational brotherhood has hitherto been much blessed with internal love and peace. Equal among themselves, there has never been any room for domination of many churches or pastors over one, of the stronger over the weak. Among them fellowship and honour have ever been founded on character: influence can be acquired only by ability and excellence, and will be certainly lost as soon as it is abused. Thus innumerable causes of jealousy and dissension are unknown, where none need fear, and where none can overbear. Long may this peaceful and affectionate equality remain unimpaired! The Assemblies of the Union are open and free conferences of equals. No one is there to surrender his own rights, or to invade those of others; but all are there to seek the common good, to promote the general peace. There is no greater means of usefulness, no stronger bond of concord, in any Christian community, than the cherished mutual love of its members; nor can any means for promoting this charity be more effectual than harmonious fellowship—the warm glow of many minds kindling each other—the vigorous expression of sentiments that awaken a

response in every bosom—the united consecration of all to great objects—the united supplication of all for Divine succour. Amidst such communion at Sheffield, may the peaceful love of all the members of the Union increase and abound more and more!

A DEVOUT SPIRIT is exceedingly to be desired at Sheffield. This will hallow all. Where the spirit of prayer, and the grace of supplication abound, no good thing can be long or greatly wanting. It is before God that his servants grow wise and strong, united and devoted. In his presence sought and felt, human infirmity yields to heavenly grace and Christian virtue. At his throne, those feeble in earthly resources, and few in comparative numbers, grow strong in their perceived connection with his cause, truth, and honour. No religious community, no philanthropic enterprises, no organized associations for benevolent objects, can flourish apart from prayer. In its absence, strength and spirit will evaporate, success will not be given. If the meetings at Sheffield be distinguished above their predecessors, as surpassing them in the spirit of prayer, theirs will be a blessed and memorable distinction. If the brethren intending to resort thither purpose beforehand in their hearts an endeavour to carry thither, by God's help, each his portion of this spirit, then these many-kindled coals, thus brought together, will produce a heavenly glow exceeding far in the united flame the mere added aggregate of all the separate portions. Prayer is now greatly needed, for a blessing is greatly needed. How do we need prayer to water the preached word, that multitudes may be converted!—to revive the graces, zeal, and energies of ministers, that they may preach with tenfold energy and wisdom!—to rescue the churches from invading worldliness and formality!—to enlarge the resources, the operations, and the usefulness of all our religious Societies! How happy if many brethren are moved to say, "I will go and join in the proceedings at Sheffield, and, in God's help, I will go in the spirit of prayer!"

A PUBLIC SPIRIT is much to be coveted in the meetings of the Union—a spirit of care, zeal, and service for public interests—an enlarged way of thinking which will embrace the general good—a readiness, when just occasions require it, to sacrifice personal and narrow objects for those of a wider scope. There is reason to fear a decline in this generous temper. Whether it arise from change in general taste, or from disappointment at the small apparent results of the expensive efforts already made, so it is that ardour for public service seems to decline. Younger brethren are not found giving themselves to this line of thought and action. Public favour for it appears to diminish. Possibly, public activities may have been excessive or misdirected. They may have encroached on time and energy due to each man's immediate scene of duty. Let this be by all means avoided and corrected. But we live in an age and a nation, in a juncture of the affairs of the world and the church, wherein large views and large efforts are loudly called for. Missions, education, liberty, and social advancement, are noble objects. Labour for them will cultivate high virtues and high intelligence. In our period of ease and safety they furnish the appropriate calls for energy and sacrifice, without which we shall grow selfish, indolent, and carnal. And

even if the affairs of the world and the church, on a broad scale, did not demand our care, and open their wide field for our exertions, there are within our own denomination urgent calls for public spirit—that the strong should help the weak—that chapel extension should be vigorously advanced—that Sunday and daily schools should be multiplied, but still more improved than multiplied—that the rising ministry should be selected and trained with holy wisdom and care—that our literature and preaching should be brought to tell more powerfully on the public mind. These, and various other public objects, demand public discussion; they call for the thought and prayer of assemblies gathered for "this very thing," intended to furnish both utterance and audience for all interested therein.

Therefore CONGREGATIONAL FELLOWSHIP will be sought at Sheffield. For this the Union was formed,—for this it exists. Its practical utility as a Union is found primarily in its meetings. Through them it acts on the mind—on the hearts of the denomination. Nothing can equal for practical effect that which influences thought and feeling. All else will follow. Thought will embody itself in plans, feeling will work itself into action. The effects of a Union-meeting are certain, whether manifest or not, in the preaching of pastors, in the support of societies, in the maintenance of opinions, and in the consciousness of a public federation and interest. All these will be influenced and advanced by the proceedings of a company of brethren all of one heart and of one mind respecting them. Isolated independence, separate discharge of duty, and care for particular charge are indeed necessary. It is to help, not to hinder these, that occasional fellowship on a large scale is sought. Brethren come forth from the scenes of their several interests and duties; they return to them with their independence unimpaired, and with their zeal augmented; but they have learned to feel stronger by the recognised fact that multitudes are in their distinct positions doing the same work, and encountering the same difficulties, and they feel joined in a fellowship of common sentiments, mutual sympathy, and combined efforts.

The following are the services and proceedings prepared to engage the attention of the assembled brethren in the various meetings of this Eleventh Autumnal Assembly of the Union.

MONDAY EVENING, 8th October.—Preliminary Meeting for Prayer.

TUESDAY, 9th October.—Morning Conference. Financial statements; Letter to the Churches to be read by Dr. Halley, on "The Duties and Difficulties of the Congregational Churches considered with reference to the Aspect of the Present Times."—EVENING of same day, Annual Sermon before the Union, by Dr. Vaughan.

WEDNESDAY, 10th October.—Morning Conference. Appeal to the Churches for an adequate support of their pastors; Further consideration of efforts for the religious good of the Working Classes, and for Improvement of Sabbath-schools.—EVENING of same day, Public Meeting in aid of British Missions.

THURSDAY, 11th October.—Morning Conference devoted to free discussion on the religious state of the Denomination, with prayer for the Churches.—EVENING of same day, Public Meeting for promoting the cause of General Education on Religious and Voluntary Principles.

Is it presumptuous or unbecoming to offer a respectful appeal to all who may be present amidst these proceedings, and more especially to all who may be engaged in conducting them, for their best efforts, their best thoughts, their best care for the success of the important interests thus entrusted to them? There are few occasions more favourable for usefulness than an opportunity of addressing a public meeting; most favourable of all for usefulness when many ministers are present. What an occasion is then presented for influencing those who, in their turn, influence each probably still greater numbers! What an occasion for implanting sentiments and kindling emotions in those who are leaders of the people! How valuable in this view are meetings of this Union! How many ministers and deacons they assemble! Into how many families do they introduce as guests those who will exert a happy influence! And how strong a sense of duty should rest on the mind of every visitor at Sheffield to take a blessing to the home that receives him, to gain a blessing for his own mind, to contribute his part to the love, light, peace, and power of every public service, and to carry home with him that same blessing with compound interest for his own flock and friends! May these meetings prove a blessed day for Sheffield.

HOME MISSIONARY SOCIETY.

Extracts from a Home Missionary's Journal: illustrating his work, its necessity, and progress.

A MESSENGER came to my house requesting an immediate visit to J— C—, who has been a member of the little church here for several years, and who now lies on her dying bed, as is believed, about three miles and a half distant. I went to J— C—'s within half an hour, and found her much weaker than when I last saw her. After many kind inquiries concerning others, she said: "Well, sir, I will now comfort you: lose sight of all those who, since you have come to this dark neighbourhood, have died in the Lord. How many do you think that was, sir?" "I believe nearly eighty cases." "Well, sir, if you had not one of those to think of, nor any of the present members to be your joy; if you had not one *but me*," (she spoke this with much emotion)—"it was worth all *your* labours, and all the *expenses* of the Society to send you here, to be the means of leading my wretched soul to Jesus. Don't you believe this, sir?" I, of course, assented, for she had got the arithmetic of the question in her favour. I remained at the bedside of this poor, afflicted, but intelligent, Christian woman for nearly two hours; and after conversing, reading, and praying with her, my own soul was filled with joy to see how fast she was ripening for the cloudless land. Her joy in the prospect of death; her patient and calm resignation; her anxiety for the spread of the gospel; her accurate views of the religion of Christ; her gratitude for my instructions; her loving words to all her fellow-members; all this would have lifted up any man's heart. "Are you happy, then, J—," I asked, "in looking forward to your removal into Jesus's presence?" "Yes, sir, I am; I am as happy as any one can be on earth: my hope is in Jesus; and while you live here, sir, *never despair* of any soul while you remember my case. Where

could you find a more hardened, careless one than I was, and yet, sir, God carried your words home to my heart. Oh, sir, tell all the gentlemen," (she meant the Directors,) "who sent you here, that God will bless them for it. I wish they were all here to see me. This morning, sir, I was going over the dark, rainy nights that my poor husband went with you to —, and —, and —. Oh, sir, what a change was in him! I have been told how well the dear children went on," (in allusion to a lately-held public examination of the school here.) "And don't you remember dear Mr. and Mrs. T—; how good it was of them to come and see our poor neighbourhood, and to give away so many books, &c. Oh, do, sir, tell him," (meaning Mr. T—,) "to go on; and I hope all the good people will be blessed very much in doing good." Her husband, by a second marriage, who is a member, now entered her room; and she said further: "He is very attentive to me, sir; I feel at leaving him, but I long to be with Jesus, and in his glory." My feelings were quite overpowered; but I experienced the full measure of that declaration, "He that watereth shall be watered also himself." To do good is, indeed, to get good. What a gracious arrangement of Divine government this is! May we all go on diligently, faithfully, patiently, and joyfully, in every good work. Amen.

The Directors would have little else to do than to listen to tales of sad or wicked conduct, were I to narrate even the outline of what I hear of and know. The shops of hearers are not entered; the formerly-received little assistances of the gentry are withheld; the paupers who get parish relief are treated harshly; the servants who live in ungodly families are persecuted; tradesmen lose their late employers; and all this, with divers other trials, meet us at every turn, and raise up their guilty efforts to hinder us from evangelizing this land. Oh, it is grievous beyond endurance to see the influence of State-churchism in our villages and locality! Verily, it is a duty which we cannot too diligently engage in to seek its overthrow. Few things try my patience more than to hear of little acts of hostility to free conscience which are often coming under my review. The Puseyite rectors and curates—and they form the almost entire number of those in our parishes—are quite in ecstasies at their Lord Bishop's overthrow of Mr. Gorham. Doubtless it is no small triumph to the popish party; and earnestly do I hope that the Evangelicals will give the world a proof of their love to truth, and consistency of conduct, in proclaiming it. May the disruption soon come!

I have large expectations from the wide diffusion of good, substantially good, books; and therefore do all in my power to promote the circulation of volumes and periodicals of an approved character. I have lived long enough here to see the seed of this description sown in former years bring forth very approved fruit. It is most pleasing to witness the anxiety to read which is manifested, especially when compared with the mental sluggishness which was painfully witnessed in former years. I think that there are about thirty of my own books lent out at this moment; and I need not tell the Directors what is likely to result in coming years, both to the present readers, and to those whose minds will be formed by them, of this

love of good books. I have several young men and women who are pursuing commendable studies; and I feel persuaded, that the time and attention given to them will be far from being thrown away. I may not live to see even its immediate fruit—of course I shall not to see its remote,—but we must plant the acorn, although the oak may not stand up in its might for many years to come.

Our day-school here has suffered most severely from the new National (rather baptismal-regeneration) school. The rector is doing all in his power to induce children to go to his; and the bribes, Government grants to pupil-teachers, &c., tell with great power on the poor, especially those who have no care respecting the *quality* of the instruction given. Yet we are far from being discouraged; and both of our teachers—worthy members of the church—are loving and active in their duties. The greatest difficulty we have to contend with in this matter, is the payment of the teachers. We give them £40 per annum, and the receipts of the scholars—a poor pittance; but the £40 is with immense difficulty raised, and several who lately aided in it have either left the neighbourhood or died.

We held the anniversary of our Sabbath-school not long since, and the progress of the children was most pleasing. The elder ones had been instructed to prove by Scripture eighteen important doctrines; and without having either Bible or paper in their hands, they quoted distinctly, and with much comfort to my mind, within a few of *eleven hundred* texts of God's Word for the object intended. A great many of their parents could not quote one text in this way. *For every portion quoted the child named chapter and verse.* There can be no doubt of the great importance of filling the minds of children with God's Word; and of teaching them, that "to the law and to the testimony" everything is to be brought. I hope that by another examination we shall have a gallery here, which is sometimes much needed, and would be a decided good to our chapel.

We are about enclosing as a burying-ground the *quarter of an acre* of ground adjoining the chapel, which was a gift made some time ago; unseen difficulties had delayed arrangements. We have now burial-ground to all our four chapels, which is a most desirable thing. In consequence of the distance of the chapels (from seven to nine miles) attendance at interments takes much time; but, generally speaking, no services conducted on the station are more profitable to hearers, and they are always numerously attended. The fact that we have burial-grounds is greatly delighted in by the people, whose comfort and peace is thereby not a little promoted.

There are hundreds of unrenewed persons around me; and many of them I can approach in no other way than by sending them a note asking their perusal of some work, such as "Erromanga," Quinton's Prize Essay, &c., &c. In many cases my books have been kindly received, while in others they have been immediately returned unread. I mourn over the fact, that many hearers have listened to the gospel for twelve years, and while others but lately brought to hear have become Christians, those former have remained indifferent and unconverted. This, I am aware, is nothing new, but it is painful to my mind. We had lately two

worthy young men added to the Lord and to us in this place, and they are walking most pleasingly, and, I hope, profitably to others: "I have no greater joy than to hear that my children walk in truth."

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

Financial Statement and Appeal for the Current Year.

THE Colonial Missionary Society has many friends, many enlightened friends, who feel strong convictions that it is the wisdom and duty of the Congregational Churches to be prompt, vigorous, and liberal, in efforts to introduce the gospel, on their own principles, into the British Colonies,—*now*, in this period of active emigration, in this beginning of those new communities, when they are receiving their character and their institutions. Let such ponder the wants of this interesting Society and its difficulties. Last year its whole income from all sources, and for all objects, special as well as ordinary, amounted to £3,455 4s. 9d.: but deduct from this gross sum £504 13s. 7d. for special objects—viz., the Toronto College, the Halifax Chapel, and a *colporteur* at Quebec; also, £518 8s. 2d. in legacies, not, of course, likely to be equalled this year! £192 drawn from friends at Adelaide, to aid in sending forth Messrs. Strongman and Pinkstone; and £107 0s. 11d. balance in favour of the Society from the preceding year; and there will remain as income contributed by the churches of this country only £2,133 2s. 1d. Yet the Society is under actual engagements for the support of ministers in the Colonies, and for unavoidable expenses of management, on account of the current year, to the amount of more than £2,800; that is, full £700 more than the contributed income of last year! The alarm is therefore sounded now. It will be too late in May next. Then, if no previous effort be made, debt will have been contracted, and difficulties and embarrassments incurred. Yet the Committee is shrinking from enterprise. Taught by experience, it perceives that the Society must send forth from this country only the ministers qualified for, and required by, the very principal stations. There such brethren will obtain support; for all other stations ministers educated in the colonies will be best qualified. Those sent from England are unavoidably too chargeable; and their maintenance, in very undue proportion, will be cast on home funds. Hence the Toronto College to supply ministers for all Canada; and the attempt to establish a college in Liverpool, Nova Scotia, for that province and New Brunswick. It will also be a happy day when, in some one of the Australian Colonies, a like institution can be formed. The emigration of ministers is an anxious question. A Missionary Society cannot become a Ministerial Emigration Society. Those whom it sends out must be supported by its funds. Ministers meditating emigration on their own resources must be cautious. There are not stations in the Colonies, except in the very chief cities, which can provide ministerial support. If a brother can depend on his own industry or property, that is enough; otherwise serious risk is incurred.

Theology.

THE PRAYER OF JABEZ.

"And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested," 1 CHRON. iv. 9, 10.

THERE are two sorts of nobility—the natural, and the acquired: God bestows the one, and monarchs the other. In the one case, it is not at all necessarily connected with character; in the other, character is the very essence of it. God's nobles are the good, the wise, and the holy; the nobles that kings make are often wicked men—the very worst of their species. Such men, although called noble, are not so; as there can be no real honour where there is no real worth. Great estates or great offices do not make men personally great; but goodness, although in rags, is greatness. Piety is honour—holiness, nobility. Birth of God is brotherhood to Christ, who is the King and Head of the nobles of heaven. His subjects are his brothers; they are all kings and priests: and he is of these kings the King—of these priests the Priest. Jabez was one of God's honourables; he was "more honourable than his brethren." It is not to be inferred thence that they were dishonourable, but that, in this point, they were inferior. The chapter from which our text is taken contains an account of the various positions of his descendants. Some are mentioned as men skilled in the arts and the trades of life; some as eminent in the capacity of gardeners and husbandmen; others gave themselves to the rearing of sheep and cattle; some attained to great distinction in matters of authority and government, and hence they are designated "princes." But none was like Jabez; he excelled them all. In looking a little more closely into the subject, we shall first consider the

PRAYER OF JABEZ.

He called on the God of Israel—the God of all the sons of Jacob; and the substance of his call was that he might be "blessed indeed." On this point he is earnest almost to agony; "Bless me indeed." It was with him almost a thing of life and death. He could not be happy, he could scarcely live, without attaining his object. "Bless me, O my Father; bless me indeed!" was the language of this child of the Highest. But what does he mean? what does he want? He wants happiness. This matter is finely explained by the Apostle, when, addressing an assembly of his fellow-countrymen, he said, "God, having raised up his Son Jesus from the dead, hath sent him to bless you, by turning every one of you from his iniquities." Certain things were necessary to make Jabez happy; and these things could be done for him only by God. In order to understand this matter in its relation to the Gospel, we must look at his prayer in a two-fold light. First, that of his temporal circumstances:

TEMPORAL BLESSINGS.

He first asks that his "coast might be enlarged." What does he mean by this phrase? We shall see. Let it be remembered that the land of Canaan was given to the children of Israel when it was a wilderness, but in the end it became full of people; and that they might possess it, it was needful to clear it of the vast population that tilled its soil, and had covered it with towns and cities. This was a serious matter, involving much difficulty and great danger. Although the Canaanites were wicked, they were strong for war—so strong

that, had the Israelites been left to themselves, to carry on a war upon natural principles, they would soon have been destroyed by an overwhelming preponderance of military might, which was as a thousand to one on the part of the original inhabitants of the land. But the Lord had promised that he would fight for them. The battle was his, not theirs. There was no sword and there was no bow that could give them the victory, lest they should boast and forget their God. They were indeed required to war, but it was under circumstances which would only compel them the more fully to understand that it was not by might nor by power, but by the hand of the Lord, that they were to conquer. Jabez fully comprehended this, and hence his remarkable prayer, that "the hand of the Lord might be with him." He felt that everything would depend upon this; that with this a little one would chase a thousand, and a small one a strong nation; that without it, the whole host would flee while none pursued. He well knew that although he was powerless against the people, the people were powerful against him; and therefore he prays for the protection of his God—"Keep me from evil:" that is, shield me from danger; hide me as in the hollow of thy hand; be my shield and buckler. Wounds, defeat, or discomfiture would cost him grief, from which he desired to be preserved. He felt anxious to possess all the territory that his father's God had given him, and to the Giver he looked for the blessing; thus viewing it as a favour throughout—an act of unmerited goodness. Such is the primary bearing of the subject; we must now look at it in its typical aspects. In its relation to the New Testament, it shadowed forth

SPIRITUAL BLESSING.

We are to remember that Canaan was a type of heaven. Every tribe of the Israelites, and of that tribe every family, had its allotted portion of land, and they had obtained partial although not the full possession of their several estates: in order to this, they must use force, for without force the inhabitants would not and could not be expected to remove. The timid and the slothful bore the presence of the Canaanite in the land, rather than resort to violent means to get him out, although God had commanded them to "go up and possess the land," which, with his help, they were well able to do. Jabez determined to obey, and enjoy entire possession of all that belonged to him. He was not satisfied with what he had possessed, and in this he beautifully exemplifies the nature of true grace; for the man who has most is least satisfied, and most longs for more; the more he has, the more he would have. He who says he has enough proves that he has none. To have the spiritual "coast enlarged," is just to "grow in grace, and in the knowledge of the Lord Jesus;" it is to strain after "the fulness of the stature of a perfect man in Christ;" to "be filled with the fulness of God." Now, in accomplishing this, a heavy war is to be waged, enemies of great power are to be overcome; while to this war the strongest saint is wholly unequal, and for these enemies he is not a match; but all needful power is promised, and they are assured of victory over all foes, whatever their number or their strength. God himself has promised to "enlarge their coasts;" he "works in them, both to will and to do of his good pleasure." All that constitutes the kingdom of God within them, in perfect integrity, is theirs. But the danger is great to every spiritual warrior. He is exposed to evil, and if it come upon him, it will prove a source of bitter grief; and should he neglect "the shield of faith," when the "fiery darts of the Wicked One" are showered upon him, they will assuredly strike and pierce him, and the wound will be productive of great sorrow. Sin never fails to bring misery; and the more of sin, the greater the distress. To grieve the Spirit of God is assuredly not the way to obtain spiritual comfort. To the true Christian there is no grief comparable to that

which springs from grieving a holy and compassionate God and Father. We therefore need the Lord's hand to be with us. All our good works he works in us; "we are his workmanship, we are his husbandry;" from first to last, the work of salvation is his. Jabez is a fine typical example of a saint hungering and thirsting after righteousness; "forgetting the things that are behind, and pressing on to those which are before;" desiring to be perfected in love, and "filled with all the fulness of God." So much, then, for the prayer of Jabez; let us next consider the

GIFT OF GOD.

"God granted that which he requested."—The request was the measure of the grant; he got all that he sought. The fact simply is stated, without the particulars. Nothing more was necessary to serve as an example to the people of God in after times, and to encourage them to the earnest exercise of believing prayer. He asked and he received, and his joy was full. The inference we draw from this fact, then, is, that the prayer of Jabez is an example of a prayer that possesses qualities which must distinguish all acceptable supplication. The prayer of Jabez was

Wise.—The prayer of folly is never heard, but in judgment. There are certain rules to be observed which render prayer in all cases wise and safe, and such apply to the prayer of Jabez. That prayer is always correct which runs in the channel of the Divine command. It is always right and safe to pray for grace to make us what we are commanded to be, and to enable us to do what we are enjoined to perform. All doubt is here excluded. There is no peradventure, and there need be no hesitation. Again; it is always safe and wise to pray for the performance of absolute promises, and the fulfilment of absolute prophecies, which issue in the Divine glory and the establishment of the kingdom of Christ. It is always wise and safe to pray for the fulfilment of conditional promises, when, to the best of our ability, we have fulfilled the conditions. In all such cases we walk in the light, and mistake is impossible; but there are many things, and some of them of great importance, too, where we cannot order our speech by reason of darkness. The danger in that case is not small, and then we must beware of too pertinaciously pressing any special petition. Our wisdom, in such cases, is to cast ourselves on the care of our heavenly Father, waiting for more light, and for the manifestation of his pleasure from his providence:

"Still lift for good the supplicating voice,
But leave to Heaven the measure and the choice."

There are few saints now in heaven, and fewer upon the earth, who would not have been ruined a thousand times, had their requests been uniformly granted them; but the Father of mercies, the God of all consolation, pities the errors of his children, and withholds from them that which they desire, granting only such requests as comport with their real welfare. But it is further to be inferred that the request of Jabez was

Sincere.—Wherever prayer is concerned, everything turns upon this. Insincerity mars all. "If," said the best of inspired men, "I regard iniquity in my heart, the Lord will not hear me." And to the same effect he speaks, "Hear my prayer, that proceedeth not out of feigned lips." In thus speaking of sincerity, we refer to the desire of what is sought, as opposed to the absence of all such desire, and the utterance of unfelt language. To ask without desiring is to mock God, and so most grievously to offend the Most High. From this sin may God preserve the reader! This is a very meet subject of frequent and solemn self-examination. It is a certain index to the real state of grace in the soul. Nothing can atone for the lack of such; but sincerity

of desire always implies sincerity of faith in the promises as well as in the truth of the Gospel. Let us, then, look at

Faith.—Faith, in the Gospel acceptance, is to be understood as simply the belief of the truth as it is in Christ; but in the present case, belief in the particular promise, desire of the specified object, is what we speak of. The truth of the promise is, in other words, the truth of God; and to believe in the promise is just to believe in Him who made it. The Saviour himself places immense stress upon this point: "All things are possible to him that believeth." Let us hear James (chap. i. ver. 6): "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive anything of the Lord." But a man may have real faith in the Gospel without this strong desire to have his "coast enlarged;" nevertheless, that faith must, of necessity, be weak, as from strong faith will ever flow strong desire. Faith in the Gospel is ever essential to faith in the promises, and strong faith to strong desire. Let us now turn to the lessons to be derived from Jabez's prayer; and these are three:

LESSONS.

1. *Be as Jabez was.*—It is the duty of every reader to be as Jabez, who was pardoned his sins, and accepted of his God. The privileges of adoption do not belong to unpardoned men. He who is unpardoned remains under the full weight of all the guilt of a broken law. To be under guilt on that ground is to be under wrath, and exposed to the curse! Such was not the condition of Jabez. A man so situated has no access to God; the prayer of such a man is an abomination to him. One prayer alone is permitted to such men; but it is the very prayer on which depends their welfare through eternity. That prayer is, "God be merciful to me a sinner!" He who presents that prayer, in good earnest, is sure of being heard; and then all the promises become his, and to him they will "all be Yea and all Amen in Christ."

But where this pardon is there is also reconciliation. The enmity natural to the human soul is slain by the love that shines in the Gospel of mercy. "The carnal mind is enmity against God," and the notion of enmity is at utter variance with the privilege of prayer and filial access to God. We cannot conceive of a relentless and rancorous foe as having the privilege of the members of the Divine family; nor, indeed, does it stand to reason that such a foe can be a suppliant, unless a penitent, and calling for the pardon of his guilt. The idea is preposterous. Pride and hate recoil from prayer! It is not till men are humbled and reconciled that they can be even induced to call upon God for anything. They would rather starve than come to "a feast of fat things," prepared by Sovereign Mercy.

But whosoever is thus pardoned and reconciled is in Christ the Lord, and Christ is in him, the peace of his soul, and the hope of glory. And in Christ he has the Spirit of Christ, who becomes the spirit of adoption and the spring of supplication—the well of water, through which he is refreshed, and strengthened, and purified, and comforted. This is to be as Jabez was: the inference, therefore, is obvious. Every such man is a penitent for sin; he has exercised repentance towards God; he has seen and felt himself to be a sinner, and as such exposed to the wrath of God through eternity! The result of this is, he has confessed his sin and forsaken it, and fled to God for mercy, which he has sought solely through the blood and for the sake of Jesus Christ, whom he now views as "the end of the law for righteousness." He is, moreover, so humble, that he is willing to be indebted, through eternity, to the mercy of God. He is now "a new creature," and he seeks new ends by new means. The love of God is shed abroad in his soul, and the

spirit of adoption rules within him. This is to be as Jabez was. Let every reader, child or parent, young or old, reach this, and he will be as Jabez was, and be in a position,

2. *To do as Jabez did*; to ask and receive.—If such was the privilege of Old Testament saints, much more is it that of those who live under the New Testament dispensation, from which the plan of mercy is fully developed,—and the great Intercessor has taken his place on the Father's right hand, where he ever lives to carry on his work on behalf of his saints. This matter, there is reason to fear, is not so deeply impressed on the hearts of his people as it ought to be; it is indeed very difficult to bring the believer up to the level of his privileges. I would, therefore, impress most deeply on the reader's heart the words of the Apostle: "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "In everything?" Yes; "in everything!" His care is limited only by your wants; it comprises the sum total of your concerns. The very hairs of your head are numbered! How long will it be till Christians learn that the matter of prayer comprehends everything in time, as well as everything in eternity—that it is for both worlds? From the morn of life's day till its close, every child of God has the privilege of going to his heavenly Father on every subject that affects his welfare. The pious youth at school is to mix prayer with all his labours, and his success will be in proportion to his supplication. Prayer extends to every position connected with man and man's affairs. The poor apprentice-boy has often trials that draw tears; but he has access to God, who will wipe them from his cheek. A father and a mother may be far, far away; but the Lord is ever nigh! Let him repair thither for comfort, and he will not fail to find it. The journeyman, too, is not without his troubles—wrongs, disappointments, afflictions, in connection with the possession of work, as well as the want of it. Obedience to conscience always supplies enough of trial; but no trouble comes for Christ's sake, but Christ sends along with it an antidote. The Christian master, also, is not without a master's afflictions; although no longer menial, he has become the subject of burdens which menials never know. He has enough, oftentimes, to grieve and to disturb his peace; sometimes, almost to break his heart. These are serious times for tradesmen; and never was the prayer of Jabez more appropriate to them than at the present moment. But the care of God and the privilege of prayer extend to everything: support under burdens and direction in perplexities are quite as much within the scope of prayer as the Supper of the Lord or the most sacred things are appertaining to personal prospects for eternity; and, with proper submission, it is as much permitted to the Christian tradesman to pray for the "enlargement of his coasts," that is, prosperity in his business, as to pray for the forgiveness of his sins, or the perfection of his graces—for preservation till death, and for an entrance into glory.

Pity it is that believers are so slow to learn the greatness of the Divine love and the extent of the Divine providence! Business and religion are as intimately connected as soul and body. Religion should, indeed, be the soul of business; business the handmaid of religion. Were the spirit of prayer to prevail as much as it ought in things temporal, how it would augment the spirit of devotion! How it would multiply errands to the Father's footstool! Then, the more care, the more prayer. But in a low state of personal piety it is the very reverse: as care increases, prayer diminishes. This ought not so to be. This, then, is a very severe, and consequently satisfactory test of the real hold that the invisible has upon men.

Reader! have you a grace to strengthen? Pray! A duty to perform? Pray! A friend to serve? Pray! A foe to subdue? Pray! A cross to bear? Pray! All these are proper themes for prayer and supplication.

Growth in knowledge, growth in grace, usefulness in the cause of God, all are undoubtedly proper themes for prayer; but not more so than buying and selling, and performing the most secular duties of Christian citizenship. Well, to be as Jabez was, and to do as Jabez did, will be,

3. *As Jabez, to obtain your requests.*—Enjoyment is not simply a privilege—it is a duty. I love to view it in that light. It is to honour the Father of mercies and the God of all comfort. How lovely, how glorious he appears in the royal act of commanding his offspring TO BE HAPPY! You remember the words of the Apostle: “Rejoice in the Lord always; and again I say, Rejoice!” Behold the command to be joyful! “Rejoice evermore!” “Pray without ceasing!” It is not less a duty to rejoice than it is a duty to pray. Let the pilgrims to Zion, then, toil on, pray on, labour on, till they all appear in glory before Him!

Reader! what sayest thou to these things? Seest thou not reason for regret, shame, and astonishment, that, so circumstanced, thou couldest so have lived, since the hour which witnessed thy transfer from “darkness to light, and from the power of Satan unto God?” Alas! what have you lost that you might have enjoyed! and, through your loss, what has been lost to the kingdom of your Lord! Profit, then, by your folly for the time to come, and let the words of the Lord Jesus be deeply, indelibly engraven on your heart: “HITHERTO HAVE YE ASKED NOTHING IN MY NAME; ASK, AND YE SHALL RECEIVE, THAT YOUR JOY MAY BE FULL.” J. C.

CANONS OF PRAYER.

REV. DR. POOR, the veteran missionary, from India, being present at the recent meeting of the General Association of Maine, U.S., was requested, at the closing exercises of the afternoon, to speak on the subject of prayer. In the course of these exercises he remarked:

“Much has been said on the duty of prayer. It is not my purpose to repeat what has already been so well said; but I would turn to a few canons of Scripture regarding this duty. It is evident that all the provision needed for the supply of our wants has been made by our heavenly Father. Christ Jesus has made full atonement for our sins, and purchased the gift of the Holy Spirit. All things are ready—the provision is ample; and yet it is true that nothing of importance is bestowed but in answer to prayer. What, then, are some of the things to be regarded as among the conditions of prevailing prayer?

“1st Canon: ‘If I regard iniquity in my heart, the Lord will not hear me.’

“How, my dear brethren, do we sustain this test? I ask not now in reference to the past; what is done cannot be recalled. Shall it be faithfully applied and conscientiously regarded in time to come?

“2. ‘When ye stand praying, if ye have aught against any, forgive.’

“3. ‘When thou bringest thy gift to

the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, go thy way, and first be reconciled to thy brother, and then come and offer thy gift.’

“4. ‘If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.’

“5. ‘Ask in faith.’ ‘All things whatsoever ye shall ask in prayer, believing, ye shall receive.’ ‘He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him.’”

All these canons he applied successively, proposing the same test questions, after the oriental manner, in reference to each, adding suggestions and searching remarks, as further elucidation or deeper impression required.

He moreover remarked, that “on examining both the Old Testament and the New, he was led to infer that there is little or no prayer except where there is a pressure. Abraham felt this pressure when he interceded so earnestly for his kinsman in Sodom. Jacob felt it, when he tarried behind all night, and wrestled with the angel. The danger which threatened his beloved Rachel and his children pressed heavily on his spirit, and he would not give over till he had prevailed with God. Moses felt it when

assaulted by the hosts of Amalek, and on other emergencies. So the distressed father, whose son was a lunatic and sore vexed: 'Lord, if thou canst do anything, have compassion upon us, and help us!' So the Syrophenician woman: 'Have mercy on me, O Lord, thou Son of David; for my daughter is grievously vexed with a devil.' So it was with the martyrs.

"Habitual prayer, conformed to these Scriptural canons, is connected with a state of heart ready for every work and every sacrifice to which God may call us. Read the first four chapters of the Acts, and notice the characteristics by which those early disciples were distinguished. They consecrated themselves to God; they were filled with love and joy. They devoted their property to God; those having land sold it, and laid down the price of it at the apostles' feet. Give up yourselves, my brethren, to God; give up your sons and daughters, the fairest and the brightest of them, those who most resemble your Master, to his work—in the Home field. Ay, I have your own authority, the frequent avowals made here this day, that this world, all of it, is the Home Missionary field. It is not for Herschel that we want them; not in Jupiter, Saturn, Mars, Venus; but in this our own Earth, this our field, our own world;" and with many like exhortations did he press his counsels and appeals, from Scriptural motives, with a judgment, tact, and pious fervour which none but a hard heart could wholly resist.

INVISIBLE INFLUENCES.

How fearfully does the pestilence which is among us rebuke in its working that miserable philosophy, which measures the power of an influence by its visibility! There has been no summer for many years more beautiful than the present. Without excessive heat, it has been only calmly and genially cool. Without any violent or protracted storms, the showers have fallen in copious abundance, to freshen the air and to quicken the earth. Even the electric state of the atmosphere, so far as instruments or observation can discern, has been normal, or, at least, unchanged. And yet the pestilence has steadily hovered over us, has darted ever and anon its hand into our circles, and has carried already its thousands to the grave.

At this very hour, while we are writing,

the freshness of morning is on the earth. The dew-laden grass in the open plat before our window is shining with the drops that have not yet been drawn into the clouds upon the lines of the sunshine. The birds are caroling as gaily as if they had just awaked to life and song; and the insects in the grass are filling the air with their dry and continuous but not unpleasing murmur. And yet at this hour there are those in this city, and in our own vicinity, who are bending in anguish over the rapidly-wasting frame which an invisible Power has clasped and is drawing into the grave; and which no love, or anxious effort, or medical skill can raise to health. There are those, not among the poor, or the vicious, or the neglected merely, but among the temperate, and the vigorous, and the comfort-enjoying, who are feeling in their own frames those dartings of pain, those significant sensations of oppression or of laxation, which show that a principle of disease is round about them, is beginning even to affect their systems. They cannot see it or feel it, except in its effects. It has no visible retinue, armed for destruction. In the expressive language of the Scripture, "it walketh in darkness." It is on the right hand, and yet we see it not; on the left hand too, but when we search we cannot find it. In its viewless but terrible might it may enter our families, it may enter our frames; and we shall not know it till it begins to destroy.

Who will say, then, that an influence in the spiritual world may not be silent and yet be deadly? Who will say that companionship with the evil, whose forgetfulness of God and their practical infidelity is masked, it may be, by "honour" and generosity, may not leave a poison in the soul that shall affect it for ever? Who will say that the attractive book, which covers its false and licentious doctrines with a decorated rhetoric—that the fascinating preacher, who urges the beauty of morality and the nobleness of humanity, but is careful to disavow the authority of the Bible, or the claims of God's law, or the redemption by Christ—that the skilful conversationalist, who talks flippantly of "the pious," their follies and whims,—may not all, in their silent influence, deprave, and corrupt, and destroy the soul? If even physical influences may be so subtle and invisible, and yet so mighty for destruction,—who shall say that "wrong and wicked lewdness," tha

visible and flagrant impiety, is all that can be hurtful in the spiritual world—that the error from truth, or the silent half-hidden ungodliness of character, may not shed influences from it that shall be widely fatal?

A MOTHER'S INFLUENCE.

THE interesting incident which we subjoin, is from the Rev. Sydney Dyer's Address on a Mother's Influence. It will be read with interest:

"While engaged in distributing tracts among the shipping in the harbour of New York, I visited a ship recently from Greenock, Scotland, in the fore-castle of which I met a very aged Scotch sailor, who manifested a disposition to repel every advance—declining my tracts, and replying angrily to my questions. Feeling that one so near his end stood much in need of having his attention turned to the subject of religion, I felt unwilling to leave him without having tried every avenue to his feelings. Knowing how proverbial Scotch mothers are for their attention to the early instruction of their children, I asked him if he had not once a mother who taught him to say his prayers and read the Bible? The question seemed for a few moments completely to stun him; he stopped short, remained perfectly motionless, except the deep heaving of his bosom, and the convulsive quiver of his lips; and then throwing up his hands, exclaimed, amid a shower of tears, 'My mother! my sainted mother!' As soon as he could sufficiently compose himself, he made me sit down upon his locker, and then, with a trembling voice and deep emotion, related to me how, in his infancy, his mother used daily to teach him the Creed, the Catechism, and the Lord's Prayer, and then would kneel down and pray with him, often wetting his little cheeks with her tears. But her death, when he was quite young, left him alone in the world, and since that time he had followed the sea, and a life of sin. He had raised a family, but God had taken them, and he was now alone in the world. 'But,' said he, 'the bitterest hour I ever saw, was the one in which my mother died; and, though I have lived fourscore years in sin, I still have faith to believe that my mother's prayers will be heard and answered in my behalf.' Whether this was ever the case I know not, as I saw him no more; but the incident most forcibly illustrates the enduring nature of a mo-

ther's influence, and its certain rewards. This scene so deeply impressed my mind, that I penned the following lines, which, with your pardon, I will repeat:

My life has been a life of tears,
And bow'd is now my trembling form
Beneath the weight of fourscore years,
All spent amid life's darkening storm;
But o'er the cheek no tears can glide,
Like those I shed when mother died!
I then was young, and roam'd all day,
Out o'er the fields among the flowers,
With step so light, and heart so gay,
The butterfly I chased for hours;
But thus again, though oft I've tried,
I ne'er can feel since mother died!
They call'd me to the room of death,
Where on the couch my mother lay,
And told me that her sainted breath
Had left for heav'n the lifeless clay.
Oh! then I shed, while at her side,
Such burning tears, when mother died!
I've seen my friends and children die;
Have been a homeless wanderer left,
And on the bare cold ground would lie,
Of every ray of comfort left!
Still, darkest far in sorrow's tide,
Are tears I shed when mother died!

"Mother, you hold the golden chain of your child's destiny. Your influence may link it firmly to the throne of the Eternal, or fasten it to the ponderous bolts in the cavern of endless despair! See, then, that you 'look well to the ways of your household;' let your 'lips keep knowledge;' let your works praise you; and your children will not 'forsake the law of their mother;' and God will 'give thee the fruit of thy hands;' for thy 'children will rise up and call thee blessed!'"

INFLUENCE AFTER DEATH.

As an instance of the posthumous power of religious instruction given to the press, take the following fact. It is said that a book-pedlar sold a little volume to an impenitent young man whom he met as he travelled through the villages and country towns of England. The young man read the volume; and it resulted, along with other agencies of the same nature, in the conversion of his soul. He subsequently became one of the most successful preachers of evangelical religion which his times produced. He stood up like an iron pillar against the tide of false doctrine and iniquity, which was then rolling in upon England. He wrote a vast many religious works; and an eminent man of those times remarks, that "his controversial writings could not be refuted, nor his practical ones improved." Some of his

treatises of the latter description have been translated into scores of languages, and gone through numberless editions. Wherever they circulate they carry with them an immense influence in favour of the cause of God; perhaps there is not a day passes but that multitudes of Christians are edified, and scores of the impenitent converted, by the perusal of those volumes, or by the efforts of those who were converted by reading them in former years. The intelligent reader need scarcely be told that the young man who was led to repentance by the work which the pedlar sold him, was none other than Richard Baxter, author of "A Call to the Unconverted," and "The Saint's Rest."

VALUE OF TEARS.

"I have seen thy tears," Isa. xxxviii. 5.

God has seen you weep over the failure of your worldly plans, and the disappointment of your worldly hopes. He has seen you weep under the visitings of affliction—when the voice of a beloved child has been hushed for ever, or when your house has been left desolate by the departure of the companion of your youth. Has he seen you weep over your sins?—over your lost condition?—over the sentence of condemnation passed against you? Has he seen you weep over the misery caused by sin in others?—over the desolations of Zion?—over the majesty of God insulted, and the blood of Christ trampled under foot?

For these your tears should fall. God loves to see the tear of penitence, and of sympathy with his cause. A tear thus shed is more acceptable to him than the costliest pearl. It will not be unnoticed or forgotten.

Happy is he who has felt and mourned over the bitterness of sin—whose warmest affections and deepest sympathies are devoted to the cause of God! Reader! have you so mourned?

SCRIPTURE ILLUSTRATION.

"King David made a league with them before the Lord," 2 SAM. v. 3.

It is important not to let this escape our attention, as it shows that the Hebrew monarchs were by no means absolute, in the strongest sense of the term; but that there were certain conditions which they pledged themselves to observe. These leagues and covenants, which we find newly-elected kings entering into with the people, formed what would in our days be called a constitution. The terms of these covenants are not expressed; but a careful study of the historical books will enable the reader to discover several very important privileges of royalty as well as restrictions on the royal power. The covenant probably stated the rights of the king on the one hand, and those of the people on the other. This is not the only instance of such a covenant. On the election of Saul, Samuel wrote "the manner of the kingdom" in a book, and laid it up before the Lord; and this book probably stated the rights and limitations of the kingly power, and formed the basis on which the Hebrew government was established. The covenant was not renewed at the commencement of every fresh reign, as probably every succeeding king was considered, without any formal stipulation, to stand on the same ground as his predecessors. Hence, we only read of such covenants in the cases of Saul, the first king; of David, the founder of a new dynasty; and of Joash (2 Kings xi. 17), who succeeded after an usurpation. It seems, however, that the people retained the right of proposing, at the commencement of a new reign, even in the ordinary course of succession, such further stipulations as their experience under former reigns suggested; and the refusal of Rehoboam to listen to any such proposal gave occasion for ten of the tribes to secede from their allegiance to the house of David, and establish a new and independent kingdom.

Lessons by the Way; or, Things to Think On.

THE SCHOOL-HOUSE AND MEETING-HOUSE.

WHILE General Jackson was President of the United States, and General Cass Secretary of War, they visited a portion of New England together. In riding over that highly-cultivated country, General Jackson was much pleased with the appearance of the people, and expressed his gratification to his companion.

"What fine manly countenances these men carry!" exclaimed the President. "How robust and vigorous they are! and what a spirit of enterprise and perseverance they manifest! Why, with an army of such men, I would undertake to face the world."

"Do you know the cause of these characteristics that you prize so highly?" rejoined the veteran Secretary.

"What is it?" asked the old hero.

"Do you see the steeple of that meeting-house yonder on the hill?"

"Yes," replied the President.

"And that low school-house near it?"

"I see them both," said General Jackson.

"Well," answered General Cass, himself a native of the Granite State, "here is where New England men are made. The instructions they receive in the school-house and meeting-house give them the pre-eminence over others which you have so justly described."

As it regards England, Dr. Vaughan testifies that he considers the moral influence of the Sunday-school instruction as of more value than all other kind of instruction put together; and the *Edinburgh Review*, in a recent article, points to the religious element as the only possible security and hope of this mighty empire.

THE EVERY-DAY LIFE OF LORD BACON.

DURING meditation he often had music in another room, by which his fancy was enlivened. He had many little whims and peculiarities, some of which may excite a smile: for instance, in the spring he would go out for a drive in his open coach whilst it rained, to receive (in the quaint language of Aubrey) "the benefit of irrigation," which, he was wont to say, was very wholesome, "because of the nitre in the air and the universal spirit of the world." He had extraordinary notions respecting the virtue of nitre, and conceived it to be of inestimable value in the preservation of health. So great was his faith, that he swallowed three grains of that drug, either alone or with saffron, in warm broth, every morning, during thirty years! He seemed to have been very fond of quacking himself: once a week he took a dose of the "water of Mithridate," diluted with strawberry-water. Once a month, at least, he made a point of swallowing a grain and a half of "castor" in his broth and breakfast for two successive days; and every sixth and seventh day he drank an infusion of rhubarb in white wine and beer immediately before his dinner. He made it a point to take air in some high and open place every morning, the third hour after sunrise; and, if possible, he selected a spot where he could enjoy the perfume of musk, roses, and sweet violets. Besides thus breathing the pure air of nature, he was fumigated with the smoke of lign-aloes, with dried bays and rosemary, adding once a week a little tobacco. On leaving his bed, he was anointed all over with oil of almonds, mingled with salt and saffron, and this was followed by gentle friction. He was rather a hearty feeder, and, when young, preferred game and poultry; but, in after life, gave the choice to butchers' meat which had been well beaten before roasted. At every meal his table was strewn with flowers and sweet herbs. Half an hour before supper he took a cup of wine or ale, hot or spiced, and once during supper wine in which gold had been quenched. The first draught which he drank at dinner and supper was always hot, and on retiring to bed he ate a piece of bread steeped in a mixture of wine, syrup of roses, and amber, and washed it down with a cup of ale to compose his spirits and send him to sleep. In the spring he was fond of a glass of spiced pomegranate wine early in the morning, and greatly enjoyed water-cresses. These little points may be unimportant

in themselves, but they assist us in drawing a mental portrait of the man.—*Bentley's Miscellany*.

TACT AND ENERGY OF CROMWELL.

It may be safely averred that the foreign policy of England has been rendered more successful by the genius of individuals than by the efforts of the nation at large, for Englishmen take little interest in foreign politics. Two men stand out from among all others in proof of this remark—Cromwell and Chatham. Cromwell was first feared and mistrusted, but in the end courted and respected, by all the Powers of Europe. No monarch or minister that ever lived obtained for this nation so many advantages at so small a sacrifice. He knew the secrets of every Court. He knew the strong and the weak points of every monarch, minister, potentate, and kingdom of his time. He penetrated into their most hidden designs, and was aware of their most secret and private negotiations. His agents knew everything, heard of everything, were prepared for everything. But these men were chosen for their fitness, and because they were known to possess qualities likely to command success. The exiled Monarch had his agents at every Court, but these were triumphantly vanquished by the address and talents of the agents of the Protector. Blake, who had not entered the naval service till he was past fifty, scoured the seas, and performed the diplomacy of his country, not merely on the wide waters and narrow seas, but in every port where a British ship could enter. He obtained as great a mastery over the King of Portugal as his master obtained over Mazarin. For it is not questioned by any historian that the strong and robust mind of the Protector obtained that ascendancy which ability and vigour are ever sure to command when matched against mere policy and cunning. The timid and fawning Cardinal submitted to all indignities at the hands of the imperious and imperial Protector; a great man, born not with the rank, but with the stamp of empire upon him.—*British Quarterly Review*.

DR. PALEY.

CONVERSING one day with Lord Brougham, Sir T. Buxton mentioned the case of Paley, who, it is stated, on his death-bed, condemned his "Moral Philosophy," and declared his preference of the "*Horæ Paulinæ*" above all his other works. This led Brougham to speak of both of these works: "Did you ever hear that King George III. was requested by Mr. Pitt to make Paley a bishop? The king refused, and taking down the 'Moral Philosophy' from the shelf, he showed Pitt the passage in which he justifies subscription to Articles not fully credited, on the ground of expediency. 'This,' said the king, 'is my reason for not making him a bishop.'" Lord Grey overheard the Chancellor's story, and confirmed it; "but," added the Chancellor, "I believe the true reason why George III. refused to make Paley a bishop, was, that he had compared the divine right of kings to the divine right of constables! It was always believed that the king took offence at Paley's celebrated comparison of political society to a supposed flock of pigeons in a field; that instead of each feeding himself, ninety-nine of them would gather all they got into a heap for one, and that the weakest and perhaps worst of the flock. He is said

always to have spoken of him as 'Pigeon Paley.'"

AGED POETS.

At the Queen's ball recently, who should be present but Poet Laureate, William Wordsworth, from the Lakes. Poetry must truly be a healthy occupation. It was never considered very fattening, but the vital and divine spirit must be strong in the tuneful tribe. Here is Wordsworth, aged seventy-nine, travelling from Westmoreland, and joining in Court gaieties, besides writing sonnets. There is Samuel Rogers, aged seventy-seven, running about to routs and picture-sales. James Montgomery, at Sheffield, in his seventy-seventh year, is still intent on poetry and benevolence; and Thomas Moore the Little, who lately entered upon seventy, sings his Irish melodies with as much gusto as ever, sips his pint of claret, and now and then indites honeyed verses on rosy lips, blue eyes, and "all that sort of thing." Joanna Baillie, bordering on fourscore, still graces her retreat at Hampstead. One of the early Lakers, Thomas de Quincey, after encountering many reverses in seventy years, and after eating more opium than would kill a company of grenadiers, dreams and writes classic dreams somewhere about "Auld Reekie," joined occasionally by Professor Wilson, who is getting lazy, though only sixty-one.

WHO IS OLD?

A WISE man will never rust out. As long as he can move and breathe, he will be doing something for himself, his neighbour, or for posterity. Almost to the last hour of his life, Washington was at work. So were Franklin and Young, and Howard and Newton. The vigour of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the day-labourer in science, art, or benevolence; but he only who suffers his energies to waste away, and the springs of life to become motionless; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. "Is he old?" should not be put; but, "Is he active? Can he breathe freely, and move with agility?" There are scores of gray-headed men we should prefer, in any important enterprise, to those young gentlemen who fear and tremble at approaching shadows, and turn pale at a lion in their path, at a harsh word or a frown.

FRANKLIN'S RESTING-PLACE.

IN one corner of the burying-ground best known as Christ Churchyard, Philadelphia, repose the remains of the philosopher Franklin. On entering the yard from Arch-street, attention will unavoidably be directed to his humble tomb by a well-trodden path, which leads from the gate to the marble slab which bears the simple inscription, which will at once strike the beholder with wonder, viz., "Benjamin and Deborah Franklin." With wonder, I say, because we are accustomed to see the stones covering the tenements of great men inscribed with eulogiums; but the one we are now beholding has nothing but the words above quoted, and the year in which it was placed there.

GENIUS.

THE prerogatives of this title are fixed with precision, and the ceremonies of the coronation

are the same now as they were under the dynasty of Mount Olympus. The modern process is something after this fashion: a man called a biographer is sent after the genius, with all the machinery invented for the operation. As soon as the candidate for immortality has ceased to climb, the biographer—or rather, biotapher—sets to work might and main. He knows his task, and performs it too. He strikes into the base of the eminence, and digs away every footprint of his hero's ascent. He tears away the rocks he scaled, and the shrubs he crushed. He cuts away the acclivity, and shows the man standing upon the jutting edge of a perpendicular mountain, steep and inaccessible as the sides of Gibraltar. One stroke more, and his work is done; it is the crowning touch of the apotheosis. He writes upon the forehead of his unresisting victim, "*Nascitur, non fit*," in glaring capitals; then, turning to the world, exclaims, "*Eccce Homo*."—*Elihu Burritt's "Voice from the Forge."*

SOMETHING FOR ENGLISH SAILORS.

CAN the sailor be temperate and true? When the "Ocean Monarch" was burning, the boats of the "New World" were sent by Captain Knight to the rescue of her passengers, and ordered not to leave the wreck while one soul remained on board needing assistance. One of the boats was in charge of Mr. Baalham, third officer of the "New World." The men in this boat, as well as in all the rest, toiled nobly and severely during the seven hours they were engaged in plucking the brands out of the fire. As they came near the anchored Brazilian steamer, to put on board the saved, they several times asked for water, and at first half a dozen bottles of liquor were thrown into the boat for them. The liquor was instantly thrown overboard, the noble seamen indignantly demanding, "*What kind of refreshment is that for such men on such an occasion? Water! water is what we want.*" In every instance water was given them; and having finished the errand of mercy on which they were sent, they returned to their ship sober, to make their captain proud of his crew, and the friends of humanity grateful that such men navigate the deep.

LIONS AT THE CAPE.

THE following extraordinary and distressing occurrence, which lately occurred near the Bushman's Station, Tambookie Land, appears in the *Eastern Province Herald*, and is vouched for as strictly true:

"Three Bushmen and a little boy went out to hunt. At night they had laid themselves behind a rock. One man and a little boy were rolled up in a skin blanket, and a lion came and carried them away, the teeth of the animal going into the man's back and loins. However, the man and child were dropped, and the lion was satisfied with the caress. The man awoke his companions, and was telling them how he had been carried away by the lion and escaped, and, whilst relating his story, the lion came again, took him by the neck, and carried him away. He cried out to his companions to shoot: one took his aim, but the gun misfired; the other fired, and killed the lion, but the man was also dead. The lion had bit his neck off. While looking at the man and lion, other lions were seen approaching, so they fled to a precipice for the night. The next morning they went to see their com-

panion, but both the man and the lion had been devoured by the other lions, leaving no remains. A similar occurrence has again happened, but the particulars are not known."

THE NEGLECT OF LIFE ASSURANCE.

It is a remarkable fact, but one ascertained beyond the shadow of a doubt—and indeed we are disposed to stake our reputation, as the only Life Assurance organ, on the truth of what we are going to assert—that not five per cent. of the whole population have had the forecast to perform the most important duty that devolves upon all men, but more especially those "who marry wives," namely, assuring their lives. Scarcely two per cent. of the population of the entire kingdom have done so. This is the more remarkable and unaccountable, since the death of every thousand persons in the middle and lower ranks of life who have not assured their lives, leaves at least 4000 women and children in poverty, if not in absolute penury, who might otherwise be left in comparative affluence.—*The Reporter and Assurance Chronicle.*

BENEFITS OF WALKING.

DR. URWIN, in his book on Mental Diseases, says: "Last week I conversed with a veteran in literature and years, whose powers of mind no one can question, however they may differ from him in speculative points. This gentleman has preserved the health of his body and the soundness of his mind through a long course of multifarious and often depressing circumstances, by a steady perseverance in the habit of walking every day. He has survived for a very long period almost all the literary characters who were his contemporaries, at which his own writings excited much public attention; almost all of them have dropped into the grave one after another, while he has continued on in an uninterrupted course. But they were men of far less regular habits, and, I am obliged to add, of much less equanimity of mind; but the preservation of his equanimity has, I verily believe, been ensured by the unvaried practice to which I have referred, and which in others would prove equally available, if steadily and perseveringly pursued."

LYING IN BED AWAKE.

NOTHING can be more prejudicial to tender constitutions, or studious and contemplative persons, than lying long in bed after one is distinctly awake, or has slept a due and reasonable time; it necessarily thickens the juices, enervates the solids, and weakens the constitution. A free open air is a kind of cold bath, especially after the rising out of a warm bed, and consequently makes the circulation brisker and more complete, and braces up the solids, which lying in bed dissolves and soaks in moisture. The erect posture and the activity of walking makes the perspiration more plentiful, and the gross evacuations are more readily thrown off. This is evident from the appetite and hunger those that rise early feel, beyond that which they get by lying long in bed.

"FOOTSTEPS BEFORE THE FLOOD."

"THE historians," says Dr. Buckland, "may have perused the line of march of triumphant conquerors, whose armies trampled down the most mighty kingdoms of the world. The winds and the storms have utterly obliterated

the ephemeral impressions of their course. Not a track remains, or a single hoof, of all the countless millions of man and beast, whose progress spread desolation over the earth. But the reptiles that crawled upon the half-finished surface of our infant planet have left memorials of their passage, enduring and indelible." As a moral lesson, the remark is beautiful and appropriate.

TIGHT LACING.

PHYSICIANS are writing volumes on the evils of tight lacing, and publishing diagrams to show how the human frame may be screwed up, to the utmost danger of lungs and respiration. But we have a more practical development of the evil in the long life of a female who abhorred tight lacing. Mrs. Charity Berry, of New Jersey, who died lately at the age of 110 years, always abhorred tight lacing. She had thirteen children, all of whom yet live. Fashion kills more of her votaries than cold climates or damp locations. From the year 1795 to 1800, tight lacing was entirely abandoned; but it came up again, and has since been gradually increasing, until consumption has become a kind of epidemic. Those ladies who are ambitious to live until the age of 110, like Mrs. Berry, should cut away the stay-lace, breathe free, and shout, "*Vive la liberté!*"

HOME.

No marvel that poets have chosen home and the native land as grateful themes of songs. In themselves the words are full of melody; in their associations they form exquisite music. It is a blessed thing to have a haven of rest, where love lights its beacon and keeps its vigils to greet the returning wanderer, weary of a cheerless pilgrimage by flood or field. God help those for whom every country wears a foreign aspect—who avert their steps from the dwelling of their fathers, banished by the clouds of discord, or the rank weeds of desolation!

CUSTOM.

WHEN railways were first established, every living being gazed at a passing train with astonishment and fear; ploughmen held their breath; the loose horse galloped from it, and then, suddenly stopping, turned round, stared at it, and at last snorted aloud. But the "nine days' wonder" soon came to an end. As the train now flies through our verdant fields, the cattle grazing on each side do not even raise their heads to look at it; the timid sheep fears it no more than the wind; indeed, the hen partridge, running with her brood along the embankment of a deep cutting, does not now even crouch as it passes close by her. It is the same with mankind. On entering a railway-station we merely mutter to the clerk where we want to go—say "How much?"—see him horizontally poke a card into a little machine that pinches it—receive our ticket—take our place—read our newspaper—on reaching our terminus drive away, perfectly careless of all or of any one of the innumerable arrangements necessary for the astonishing luxury we have enjoyed.

THE BEST INVESTMENT.

DR. FRANKLIN, speaking of education, says, "If a man empties his purse into his head, no man can take it away from him. An investment of knowledge always pays the best interest."

Essays, Extracts, and Correspondence.

HAVERSTOCK CHAPEL, HAMPSTEAD-ROAD.

THIS new and beautiful edifice is only a small part of a large subject, which has strong claims to a somewhat extended notice, on grounds touching alike the past and the present,—men and things; and this we shall give it, in the hope that it may serve to sow the seeds of philanthropic action in various places, and in future times.

“Haverstock-hill” is an expression already familiar to the ears of not a few of the best people of England, in connection with the Orphan Working-school,—one of the most interesting, well-conducted, and meritorious establishments, of the sort, in Great Britain. That Institution was the principal creation of Voluntary philanthropy in Finsbury, by which the middle of the last century was signalized. For that day, the site of the Institution was well chosen, and the character of the structure was quite abreast of the times. During several generations it has held on its march of mercy, conferring blessings on the fatherless and friendless,—those who were ready to “embrace the rock for want of a shelter.” A succession of good men was found to carry on its affairs with integrity, wisdom, and zeal,—men whose views improved with the times, till, at length, some year or two back, they availed themselves of circumstances connected with the property to improve this noble Institution, and enlarge its straitened capabilities. In order to this, they resolved to erect a New Edifice, out of town, in the most eligible situation to be found; and, accordingly, they fixed upon Haverstock-hill,—for view, beauty, and salubrity, far superior to any other we are able to name in the vicinity. When the Institution was originally established, the City-road was clear and open on all sides,—in fact, the buildings were quite out of town, in the midst of green fields; but now it is built up on every side, and is no longer the healthful spot which it was a century ago. The point we are approaching is the result of this movement, as it relates to the cause of God and the augmentation of the means of Evangelical instruction. No instance has ever come within our knowledge of any institution of the sort making such a return for the very limited obligations under which it had been laid by the benefaction of

Evangelical Nonconformists. In many cases a chapel has sprung out of a Sunday-school; but, in the present instance, *two* chapels—and such chapels, and in such situations!—have sprung out of a Charity-school. This is a new thing in the earth. We will explain ourselves.

The Managers of the Orphan Working School had the disposal of the land on which the old Institution stood, in the City-road; and, in laying it out for building, they preserved a select portion, with two fronts, for the erection of a chapel, forming one of the finest sites in London—such a site as hardly any sum of money could have commanded upon the whole line of that road, extending from the Bank to Paddington—a space of five miles. This spot has been secured by the Metropolitan Chapel Building Association, and a beautiful edifice is there, at this moment, in the course of erection, and far advanced towards completion. When finished, this will be another great achievement in the cause of chapel extension, reflecting no small credit on the gentlemen of that Association, since, but for them, it had never been reared; while, on the other hand, but for the generous and cordial co-operation of the Committee of the Orphan Working School, they would have had no place on which to act. This, then, is step the first; and it entitles the Committee of the Orphan Working School and the Committee of the Metropolitan Chapel Building Association, unitedly, to the cordial thanks of the entire Nonconformist Community in and around the Metropolis. But the matter does not end here.

In the erection of the beautiful and appropriate edifice for the School at Haverstock, it was felt that a chapel was necessary for the inmates, now increased to such a number as to form no inconsiderable element of a congregation; while there was no place within such a distance as to render it comfortably available at all seasons, and in all weathers. But this was only one aspect of the question; for, the Orphan Working School apart, the population of the locality was so increased, and still increasing, as to render it exceedingly desirable, that, without loss of time, a chapel should be erected in it. And here again a piece of

ground was offered for that purpose upon the estate of the School, in a situation the most eligible that could be conceived, upon terms more than ordinarily accommodating. But, in order to carry this project into effect, responsible men and money were wanted; and such men were speedily forthcoming. A few gentlemen,—all, with one exception, residing at great distances from the spot, as their following addresses will show, and therefore never likely to derive the slightest benefit from the measure,—formed themselves into a Committee to carry out the object. We feel it due to the cause of truth and goodness to record their names, while thus exhibiting their noble example. They are the following:

TREASURER.

Joseph Starling, Esq., Pilgrim-lane, Hampstead, and 12, Copthall-court, Bank.

COMMITTEE.

Thomas M. Coombs, Esq., Ludgate-street.

Rev. J. C. Harrison, 24, Queen's-road, Camden-town.

T. B. King, Esq., Gray's-inn-square.

John R. Mills, Esq., Englefield-green.

Henry Roberts, Esq., Brunswick-square.

Eusebius Smith, Esq., Camomile-street.

J. Smith, Esq., Elm-tree-house, Haverstock-hill.

Joseph Starling, Esq., Hampstead.

Joshua Wilson, Esq., Highbury-place.

There is one gentleman, the second on the list, whose course we cannot suffer to pass, without a word of comment. The conduct of the Rev. J. C. Harrison is entitled to special praise; and the virtue of character which he has developed is of so rare an order, even among good men, that when a case of a type so strong occurs, it should not be allowed to go, without being rendered useful, in such a way as, if possible, to re-produce itself. In the case of Horbury, we had occasion to speak in glowing terms of the example of the Rev. John Stoughton; but, all things considered, that of Mr. Harrison is, perhaps, even more remarkable, and still more laudable. Circumstances, to our deep regret, having rendered it impossible for us to be present at the meetings connected with the memorable affairs of his chapel, we cannot speak to particulars, nor is it needful. It may suffice to say, that, in the very midst of his own and his people's affliction, from the destruction, by fire, of their beautiful house, he entered with all his heart, talents, and energies, into the enterprise of erecting this chapel at Haverstock-hill,—a deed which, under the circumstances, not one of the multitude would have done, and

which very few could reasonably have been expected to do. Under any circumstances, the act of promoting a new chapel in his own vicinity would, as things go, have been a deed of Christian magnanimity; but under affliction so deep and peculiar, it was heroic and full of self-denial, since, from such an erection, he might, at the outset, be a sufferer in his own congregation, which, at such a time, could ill afford depletion. "There is," however, "that giveth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." So it is with this excellent minister. His chapel, on its re-erection, after the conflagration, was enlarged to accommodate 600 more sitters, and already, we are happy to say, it is as full, notwithstanding its increased capacity, as it was before the time of its lamentable destruction. What reader but will rejoice in the fact, and, to such a man, bid God-speed! The Committee having been formed, the gentlemen proceeded to issue the following Address and invitation for subscriptions:

The occasion of an appeal for the erection of a Congregational chapel in this locality arises from two facts:—The first is, that a population is rapidly increasing in the south and west of the site on which the Orphan Working School has been erected in this suburb of the metropolis, and in a district (not including Kentish Town) for which no spiritual provision has yet been made, unless we except a small episcopal chapel in connection with the Tailors' Almshouses, in which there may be sittings for about 150 persons. The population immediately adjacent to the school now amounts to at least 4,000 persons, and in less than two years will be upwards of 8,000; whilst on the north is Hampstead, with its 10,000 inhabitants, and no Congregational church. The friends of this project consider that now is the time to "arise and build."

The second fact is, the removal of the Orphan Working School from the City-road to the new building. The catholic character of this Institution, and its specific objects, will not allow its Committee and supporters to originate a place of worship; still, regarding the essential importance of suitable provision being made for the religious instruction of the orphans, in connection with public worship, and the administration of the ordinances of the Gospel, they may be expected individually to aid a design which will promise these advantages to the charity. To promote this object, a Committee has been formed, and has succeeded in obtaining an eligible site near the high-road, upon which the proposed chapel is in course of erection.

About £3000 will be required to erect a chapel capable of accommodating 1000 hearers. What is this sum when compared with the permanent blessings secured to the neighbourhood by a faithful ministry of the Gospel? In ten years it is probable that a population of 20,000

or 30,000 people will be living adjacent to this spot; the present is, therefore, a most favourable opportunity for establishing a Christian church where it is much needed, as has been abundantly proved by the numerous attendance on Divine service, since the Committee of the Orphan Working School opened a large school-room on Sabbath-days for Divine service.

Their appeal, fortified by their own generous example, was not in vain. The amount of subscription, notwithstanding the deplorable condition of commerce, arising from the distraction of the eventful year of 1848, was soon such as to warrant proceeding with the erection. Among the gentlemen whose names appear upon the roll, we find the following:

	£	s.	d.
The London Chapel Building Society	700	0	0
Thomas M. Coombs, Esq., Ludgate-st.	50	0	0
John R. Mills, Esq., Englefield-green	50	0	0
Joshua Wilson, Esq., Highbury-place	50	0	0
Joseph Crane, Esq., Finchley	25	0	0
Edward Edwards, Esq., Champion-hill	25	0	0
John Smith, Esq., Haverstock-hill	25	0	0
John R. Jackson, Esq., Hampstead	21	0	0
S. M. Peto, Esq., M.P., Russell-square	20	0	0
James Cunliffe, Esq., Lombard-street	20	0	0
W. A. Hankey, Esq., Fenchurch-street	20	0	0
T. B. King, Esq., Gray's-inn-square	20	0	0
W. Leavers, Esq., Park-street, Islington	20	0	0
The late John Morley, Esq., Hackney	20	0	0
Samuel Morley, Esq., Clapton	20	0	0
Thomas Piper, Esq., Denmark-hill	20	0	0
Henry Roberts, Esq., Brunswick-square	20	0	0
Henry Rutt, Esq., Lower Clapton	20	0	0
Eusebius Smith, Esq., Camomile-street	20	0	0
Joseph Starling, Esq., Hampstead	20	0	0
The late Mrs. T. Wilson, Highbury-place	20	0	0
Rev. W. B. Collyer, D.D., Chislehurst	10	10	0
Rev. J. Stoughton, Kensington	10	10	0
Robert Bousfield, Esq., Newington-place	10	0	0
James Carter, Esq., Trump-street	10	0	0
Joseph Curling, Esq., Herne-hill	10	0	0
Joseph Dawson, Esq., Brixton-hill	10	0	0
Mrs. Edwards, Denmark-hill	10	0	0
William Flanders, Esq.	10	0	0
George B. Hart, Esq., Newington-place	10	0	0
Charles Kennerley, Esq., Haverstock-hill	10	0	0
Mrs. Paynter, Denmark-hill	10	0	0
Joseph Procter, Esq., Denmark-hill	10	0	0
John Procter, Esq., Cheapside	10	0	0
The Misses Roberts, Barnet	10	0	0
James Spicer, Esq., New Bridge-street	10	0	0

It may be proper to make a remark or two upon these sums; although, compared with the old guinea system of doing things, they are great, yet they are even greater than they seem. Let it be remembered, that, in the case of these gentlemen, it is not one handsome subscription—and that for a chapel to accommodate *themselves*—and there is an end of it—this is only one step in a march of contribution which, in their case, knows no end. Let it also be remembered, that most of them are contributors to the Metropolitan Chapel Building Association, from which the sum of £700 has been advanced towards the Chapel, so that they are double, and, indeed, by second donations, some of them treble contributors.

Thus prepared, the Committee pro-

ceeded: the foundation-stone was laid, and the work having been completed, the Chapel was opened September 26th, by the Rev. Dr. Raffles preaching in the morning, and the Rev. Mr. Brock, of Bloomsbury Chapel (Baptist), in the evening.

The day was fine, and the congregation very large, considering that it was entirely a made one, the bulk of which had necessarily to come from great distances, there being no church of that order in the immediate locality. It is not a little gratifying to mark the spirit of the more opulent portion of metropolitan Dissenters, in relation to this great enterprise. Nothing seems wanting but system and proper men, in whom the public have confidence, to take the lead in order to the successful prosecution of the work of Chapel Extension; and such men are those that constitute the Metropolitan Chapel Building Association.

Where Dr. Raffles is the preacher, all criticism is superfluous, if not impertinent. His preaching is uniformly marked by power, splendour, heart, and adaptation. On the present occasion, the sermon was not merely great and beautiful; it was admirably suited to the times which are passing over these realms. Having established the purely spiritual character of the kingdom of Christ, he pressed home the consequences with overwhelming energy. While we listened to his musical thunder, we could not but wish for the presence of the Monarch, with her Ministers, the senators, and both Houses, and all the mighty of the land, that they might have heard the lessons which were propounded with so much clearness, pathos, and power.

It was very gratifying to observe, at the dinner which was served up in the noble Hall of the Institution, that the company was largely mixed. While we found Mr. Peto on the roll of subscribers, we found Mr. Brock among the after-dinner speakers, contributing, as he did in the case of Notting-hill, by the effusions of his kindly, homely, manly, real British heart, to the interest of the occasion, and the advancement of the object. There, too, was Dr. Archer, Presbyterian, with his usual vivacity and vigour, arguing for Church-extension, and for Christian catholicity,—the while, as usual, giving a deadly thrust to Puseyism. There, too, was Mr. Nisbet, the eminent publisher, now a Free-Church-man, and as sound a citizen as treads the earth,—a man who nobly contributed to the Free

Church, in the hour of its extremity, the goodly sum of a *thousand guineas*! Mr. Nisbet, besides giving his welcome presence on the occasion, contributed to the funds the sum of ten guineas. These are the things which adorn the Gospel,—these are the things that promote good-fellowship among men, and cement Christian society,—this, this is the true Evangelical Alliance! A fig for idle, though fraternal talk, and romantic, though devout scheming!

In closing, never did we attend meetings of a more delightful character than those of Notting-hill and Haverstock-hill; only one thing marked the proceedings of both, with which we are not quite satisfied. The laymen, especially those laymen who had been honourably and usefully prominent in the work, were not sufficiently prominent in the social and festive meetings of the afternoon. They were, in fact, lost in the multitude, who had met to congratulate them on their success, and to share with them the joy of the occasion. Now we submit that this is very wrong, and not only wrong, but also attended with no inconsiderable loss to the interests of the object in hand. Where money and business are concerned, they, for obvious reasons, are incomparably the best and most effective speakers; and when, in addition to the attributes of their order, they are also large contributors to the pending object, their words come to their fellow-laymen with a power which cannot be imparted by pastoral lips. After-dinner business, therefore, it strikes us, ought to be left largely to the laymen. One layman, of a right stamp, is worth a dozen ministers of the first rank. Both at Notting-hill and Haverstock-hill there were present laymen admirably qualified to have dealt with the subject and with the Assembly. To mention none other, there was Mr. Eusebius Smith, not only a munificent contributor to the Metropolitan Chapel Building Association, and a main-spring in that great and meritorious movement, but also a member of the Committee for erecting the chapel at Haverstock-hill, a thorough man of business, and, moreover, an excellent speaker. He ought to have been called forth to prophesy on the occasion. The views of such men are especially valuable; they look at the undertaking from new points of observation; they are uniformly practical; there is nothing professional in their advocacy; and hence, there is a heartiness about it, and a truthfulness in it, a nameless some-

thing which gives it point, and renders it powerful. Then, again, there is Mr. Joseph Soul, the Secretary of the Chapel enterprise, as well as of the Orphan School, and whose services both in the erection of the Institution itself, and the Chapel, it would be difficult to over-state or even adequately to estimate. With his experience in the work of marshalling labourers and collecting funds, he could have occupied a portion of the time most usefully, illustrating the best modes of proceeding, and the difficulties with which the Chapel-building Enterprise has to contend, and how they may best be obviated. If the work is to prosper as it ought, there must be more lay-speaking and lay prominence.

After the forenoon proceedings, a large company of friends sat down to dinner in the great hall of the Orphan Institution. When dinner was ended, the Report of the Committee was brought forward, and is as follows:

REPORT OF THE COMMITTEE.

The Committee who have superintended the erection of Haverstock Chapel, present the following account of the circumstances under which it was originated:—A few gentlemen, who, though not residing in the neighbourhood, were yet frequently brought into it by official duties, perceived that it was a district which is becoming densely populated, and that it forms a portion of the suburbs of London, where there is a great deficiency of the means of grace. In this view of the case, the friends who began the movement were not only fortified by their observation, but by an important statistical paper, printed in the *London City Mission Magazine*, which sets forth, that for a population of above 140,000 souls, in the parish of St. Pancras, of which this forms a part, there is accommodation in all the places of worship, of every denomination, for only 36,000. Nor is this all; for any one who will take a survey of the neighbourhood, from the grounds of the Orphan School, will perceive that houses are in course of erection by hundreds, on the east, on the west, and on the south, which district is bounded by Hampstead, the Regent's-park, Camden-town, and Kentish-town. The whole of these houses are rapidly filling; so that it is supposed, that, in a few years, in this neighbourhood alone, from 20,000 to 30,000 additional inhabitants will be located. The Committee feel, therefore, that they have selected a most important site, and that they are more than justified in the steps they have taken.

The Committee has agreed for a lease of the ground for a term of ninety-nine years, and at a rental of £10 per annum. J. Wilson, J. Starling, and J. Smith, Esqrs., have entered into the engagement with the Orphan Working School, subject to the condition, that as soon as a church is formed, and the proper steps taken to provide trustees, they relinquish their engagement in favour of the gentlemen who may be appointed. A trust-deed will convey the property to the

Congregational Denomination for their use. It is hoped that an arrangement may be made, by which the children of the Orphan School will attend in the front gallery, which has been fitted up with a view to their convenience; but it must be distinctly understood, that the chapel is in no way to be identified with the school.

The building has been erected by Messrs. Bary and Brown, of Liverpool; the builder is Mr. Glem, of Liverpool-road, Islington. Being altogether different from any erection in the neighbourhood, it forms a pleasing object, and, from its position, is easily accessible from Hampstead, the Regent's-park, and Haverstock-hill district generally. It was hoped and expected that the total cost of the building would, with all its fittings, &c., have been under £3,000, but extra works were found to be indispensable, besides some alterations in the plan, by which the cost will be above £3,300. Towards this amount £799 4s. has been contributed by public subscription, and £700 by the London Chapel Building Society, for which the Committee are most grateful. To meet the remaining liability, they most earnestly appeal to the friends of chapel extension on the present occasion. They do this with the better grace, inasmuch as the donations for this neighbourhood have been small. It must not be forgotten that the friends engaged in this undertaking are, for the most part, residing at a distance, and cannot attend the worship of God here. Their object has been to break up new ground, and to leave the future labour of building up a church to the pastor and to the Christian friends who may together meet here in solemn assembly. Men of faith and prayer are required. Here is an ample field for the full advancement of their Master's kingdom. Districts must be brought under visitation, schools established, and other organisations formed, which, whilst they are diffusing good, will help to build up the church within those walls. It is to be hoped that the noble example set by the friends at Notting-hill will not be forgotten this day; and that, when these services close, a large amount will be gathered in liquidation of the debt of £1,800 upon the building.

Dr. Raffles presided, and the assembly was addressed by the Revs. Arthur Tidman, W. Brock, R. Ainslie, J. Harrison, J. Galloway, J. Woodwork, S. Green, Dr. Archer, and others.

CONDITION AND CLAIMS OF THE METROPOLIS.

THINGS, with respect to religion, begin to assume a very serious aspect in London. The population is now rapidly approaching to TWO AND A HALF MILLIONS, while we are adding some thirty thousand annually. By means of this constant and mighty influx, the Christian minority, always mournfully small, is becoming hourly smaller, and in a fair way to be ultimately absorbed, unless there shall be such a movement, with such a measure of Divine blessing, as, at present, few people have any conception of. The

mere addition to the metropolitan population since 1839, would form by far the largest city in Britain, next to the Metropolis. During these ten years a mighty change has come over the moral and religious economy of the Capital, to an extent that can hardly be conceived. The more opulent and influential class of citizens, both godly and ungodly, have left the city to reside in the suburbs,—a change which is still going on, and which threatens to go on in perpetuity. The result of this begins already to be felt by the whole of the Dissenting churches of the Metropolis and their Institutions. They are fast being reduced to the poorer classes of tradesmen and to the operative multitude. Before other twenty-five years have passed away, the effect of the change will be disastrous beyond all present apprehension. Without an adoption of proper measures, the whole mass of our influential families will thus be lost to Nonconformity, and, to a great extent, to true religion. There is only one way of obviating this impending calamity, and that is, by commencing evangelical operations, with a strong hand, and upon a proper principle, throughout the entire circuit of the suburbs of the Metropolis. The margin which surrounds it comprises no small proportion of the entire wealth and moral weight, not only of the Capital, but of the Nation.

Here, then, is a work worthy of our opulent Dissenters, both in and out of the city. Let them take the lead in the great undertaking, and it will prosper. It is time that this class should be taught the duty of combining the glory of God and the salvation of men with all projects for advancing personal and domestic comfort in relation to outskirt residences. This business will show what such men are made of. They are shut up to one of three courses; they may go where the Gospel is already, casting in their lot with some existing church, and doing their best to be useful in their day; or they may go where the Gospel is not, and there proceed to do what in them lies to introduce it—a most praiseworthy undertaking; or they may shut out all considerations of religion in its Nonconformist aspect, and conform to the Church of England, since there is an edifice pertaining to that body in every place within a moderate distance. It is very desirable to obtain true statistics on this subject for the last twenty-five years. Such a document would contribute much to show the extent of the error into which Dissenters

have fallen, and the heaviness of the loss they have, in consequence, sustained. A sound state of public opinion upon the subject has yet to be wrought out among all classes of Nonconformists, especially among those that can principally promote the object—the wealthy; and in order to do this, both the Pulpit and the Press have a duty to perform. This is one of the things which it is not safe to leave to individual voluntary study. Wherever care and toil, and, above all, money contributions, are concerned, men require line upon line, here a little and there a little; indifference to this duty is a species of moral malady, which can be cured only by a moral homœopathy. Wealthy individuals and wealthy churches have been alike remiss. A mass of respectable people (as in the case of the Rev. John Clayton's church, Walworth, and that of the Rev. James Stratten, Paddington) get together and form themselves into a fine snug comfortable corporation. They love the Gospel as a system of grace and of morals,—they love their pastors, and personally profit by their labours,—they praise them loudly and pay them well,—they generously contribute to the spread of the truth at home and abroad, and pour their substance through all the acknowledged channels of established effort. They neglect only *one* thing, but that thing is incomparably the greatest of all—the opening up of new Wells of Salvation in localities where there are none. The church at Walworth is quite equal to this, and would find it only a little healthful pastime! To the church in Paddington, too, it would be an exquisite luxury! Many, we doubt not, in these opulent churches, scarcely know what to do with their wealth; no,—not their wealth, but the wealth of their Master, given them in trust, to use for his honour and glory in the extension of his kingdom through the spread of his truth, and the salvation of men. Each of these two churches, since their institution, could very easily have reared at least *three* moderate chapels; and had they done so, they would not have been, to-day, a whit the poorer. And what spiritual good might thus have been realized! No honour is comparable to this, because no service is comparable. It is something to bear pitchers of water to those who dwell in a dry and thirsty land, where there is none, and where men are perishing for the lack of it; but it is infinitely more to sink a well which shall flow on, and flow for ever, pouring forth the stream of life to the residents around

it. This is the highest effort of Christian philanthropy. Would that opulent men but knew, and would ponder it! This is, of all methods of propagating the Gospel, the most effective,—a mighty element in the process of turning men to righteousness, and so tending to a glory that shall rival that of the stars. How foolish are the bulk of our wealthy men! To what a wretched market do they carry their merchandise! What sums, through their cupidity, have been Hudsonised! Had the money that has been lost by this means—lost by religious men, and lost irrecoverably—been wisely laid out in the erection of Meeting-houses, it would have put a new face upon the whole Nonconformity of Britain. Much substance has thus been squandered, of which we are glad that we have not to give an account, and which many who have, will do it not with joy, but with grief,—not with confidence, but with shame. A death-bed is the test of virtue—the touchstone of action. We will answer for it, that the gentlemen who have given so largely to the New Chapel at Notting-hill, when they come to make up their accounts for eternity, will not class these contributions with the worst parts of their expenditure! Not an item in the roll of their stewardship will give them greater satisfaction. Happy the man who, *alone*, has the heart and the means of building even one house of God! Still happier he who can rear several! Happy they who—unequal to this alone—form part of a few to do so! Nonconformity comprises a number of thousands of individuals, each of whom could, *alone*, build a chapel, without embarrassment or difficulty. Why, then, will they not set about it? In no other way can they so profitably lay out their fortunes for the glory of Christ. In this way Nonconformist chapels, throughout England, might be trebled in the space of two or three years. Excellent chapels may be reared, tasteful and commodious, at an average cost of £2,500. Let our wealthy readers reflect on this fact! Our generous fathers, not satisfied with building, endowed places of worship. Their opulent successors, as individuals, with here and there a noble exception, will neither endow nor build. Endowments we recommend not. We deprecate them. But, had we the persuasion of Paul, or the eloquence of Apollos, we would use it to press upon them the great duty, the exalted honour, the incomparable advantage of building! Let the man of opu-

lence aspire to no other monument. With a chapel reared by his means, and inscribed with his name, he may well repose beneath a nameless stone in the repositories of the dead, careless of sepulchral honours, which soon fade away! By means of edifices thus reared, and built on copy or freehold ground, and properly put into trust, institutions may be created which will prove a source of blessing to the latest ages;—thus may lights be kindled for men in darkness, which will shine on, guiding them to God, while grass shall grow and water run, till the end of all things! We grant to Nonconformist Chapel-building the first place in the list of Evangelical services; everything of this character is good, but this is the first and best of these good things, forasmuch as it is the parent seed of all the rest. You build a chapel, a minister is found, a congregation collected, a church is formed, schools are opened, institutions for the old and the young, the widow and the orphan, Home and Foreign lands, are established. In this way you bestow not a ship-load of fruit, which is received, used, and there is an end of the matter; but you plant an orchard, and thus invest your gift with the vital power of an endless re-production. Were our means commensurate with our convictions of its importance, there is no species of effort which we should so much aspire to. Before another year we should do our best to surround London with a cincture of, at least, FIFTY CHAPELS.

ADDITIONAL CONGREGATIONAL CHAPELS IN LONDON.—A DEFINITE PROPOSAL.

SIR.—It is one step gained in the great project of increasing, to a large extent, the number of Congregational chapels in London, to produce a conviction that such increase is greatly needed. To assist in deepening this conviction, was the design of that statement of facts which my second letter on this general subject presented. Let it not be forgotten, that the combined efforts of all religionists still leave half a million of the inhabitants of London, who are fully able to attend, without the requisite accommodation. Neither let it be forgotten, that one million of persons habitually absent themselves from public worship every Lord's day in London. The absence of a large proportion of this number we believe to have its origin, not in a spirit of opposition to the essential principles of Christianity as such, but in a thorough distaste for that kind and mode of instruction which prevails in so many places of public worship. Congregationalists may come far short in adopting that mode of exhibiting the truths of the gospel which the public sentiment and the

public craving may require; but Congregationalism is capable of any kind and degree of practical adaptation. Bound by no human formularies, contracted by no civil or ecclesiastical conclave, worked by popular consent, this mode of exhibiting Christianity must be open to all salutary influence from without, and can make way only in virtue of its adapting its mode of presenting vital truth to the circumstances in which its lot is cast. If Christianity is to gain its triumphs by means of rightly "becoming all things to all men," it can have no more congenial channel through which thus to operate, than simple, unencumbered, living Congregationalism. Hence its fitness for London; hence the necessity of the erection of its houses, in large numbers, in conspicuous positions, and in attractive style, for the fair and full development of its real principles. Multiply houses for the purpose of so exhibiting Christianity to the community, and you cannot adopt a more appropriate means of rendering real religion a mighty element of influence in this abode of millions—this heart of the empire—this emporium of the world.

It is wise in endeavouring to interest and elicit the energies of many minds in a common enterprise, to present it in a shape which at once defines its motive and exhibits its greatness. The Committee of the London Congregational Chapel Building Society, in an Address to the ministers and members of our churches, recently issued, after a statement of facts that prove the necessity of some further effort, has ventured to propose, as an object to be deliberately aimed at, the erection of fifty additional chapels in London. At the average of 1,200 sittings in each sanctuary, this increase of the number of buildings would yield an additional accommodation for 60,000 persons—a gain that would, indeed, fall far short of the actual necessity; but still a gain which would wonderfully facilitate all further efforts to meet the necessity, and united with that increase of accommodation which other Evangelical communities are happily endeavouring to provide, would bring us very near the first point to be reached,—viz., sufficient room in places of worship for the population capable of attending at one time.

Fifty additional chapels is a very easy thing to propose; but the thing itself is one of the gravest order. It is an undertaking of immense magnitude, and must involve an amount of thought, care, effort, sacrifice, that will speedily deter all but really earnest men. It is a matter, too, that ought to be fully weighed before the attempt to accomplish it be deliberately made. The inquiries that it suggests are such as the following:—Is the proposed undertaking practicable? By what means may it be most effectually and speedily accomplished? What evidence have we that such a vast experiment would prove ultimately successful? What are the special advantages that would attend such an increase of accommodation when occupied?

I beg to devote the remainder of this letter to the consideration of the practicability of the proposed undertaking—can the object be realized?

The force of this inquiry turns very much on the length of time which it is proposed to give to this great work. The most incredulous in respect to the accomplishment of such an object believes in the possibility of increasing the num-

ber of our chapels in London, and would probably admit, that, during the next half century, by the ordinary course of events, the above number of new buildings may be erected. The proposal in question supposes, however, a special, an immediate, and a general effort. It supposes the matter to be deliberately taken up by the Congregational ministers and churches of the metropolis to be generously sustained and steadily pursued. Such an understanding as to the heartiness and the generality of the support, very materially modifies the question of time. One of the most moderate calculations on the subject is that which gives the next ten years for the erection of twenty additional chapels; and the following ten years for the erection of thirty; and thus completing the proposed number of fifty chapels in twenty years. The wisdom of anticipating an increase in the number of new erections per annum, as the work advances, is obvious. Each new chapel will be a source of pecuniary help in aiming at the erection of others; and each successful experiment in this great and good work, will tend to awaken a deeper sympathy, and elicit a more general support on its behalf. Bearing in mind the present, and the rapidly-increasing necessities of London, I confess it sounds like a note of discouragement to speak of giving twenty years to do a work which ought to be done at once. Neither can I persuade myself that such a delay is a matter of necessity. To accomplish the proposed object in the course of the next twenty years, would be to do a work well worthy the earnest and generous efforts of our churches; but to do it in half that time, is, I believe, as truly within the limits of possibility, as the deed itself would be one of the noblest and most beneficial in the annals of those churches.

What are our resources for such a work? Take metropolitan Congregationalism as it is, and what have we? There are already in London and its suburbs 136 chapels belonging to this one section of the Christian Church. These chapels do not furnish, on the whole, less than 100,000 sittings. In this respect we occupy a very advanced position in respect to other Evangelical and Nonconforming bodies. Making all fair allowances for non-attendance and for extreme poverty, can it be doubted, that among the occupants of these sittings there are 20,000 or 25,000 persons who are able to subscribe to a common or local fund for the erection of additional chapels? These subscriptions may, in many cases, amount to no more than five shillings per annum, or even less; but the extensive multiplication of such sums is the real secret of large and permanent incomes. That there would be immense difficulty, in such a place as London, in getting at such a large number of contributors, and in maintaining a regular system of collecting, all must admit. But still such a system is not an impossibility. It could be maintained; and such a number of contributors, I believe, could be found. Annual subscribers of five shillings! Yes, we venerate the class who may not be able to give more; and we estimate, at a large amount, the general result of such contributions. But no one that knows the general character of the attendants at our different chapels will suppose that we are limited to that class of givers, or that they even constitute the majority. What says our present

subscription-list of annual subscriptions? It contains the different sums of £1 1s., £2, £5, £10, £20, £25, £50, £100, £300, £500. Out of the thousands that attend our chapels, who can tell the numbers that are capable of falling respectively into the different ranks that are thus indicated? All predictions on this subject would be very hazardous, and we forbear. I can only express the conviction,—a conviction grounded on an early and long personal acquaintance with more than one of the metropolitan churches,—that the number of persons who are capable of subscribing according to one or other of the amounts in the above scale is very great; that it far exceeds the number generally supposed; and that, in most instances, the parties have only to be properly sought to be speedily found.

Hitherto I have spoken only of the possible in relation to the metropolitan churches. What says the actual? What have the London Congregationalists done during the last ten or fifteen years, even without any very general effort? I believe the number of chapels erected in London during that period exceeds twenty. Then, what are they doing now? Including Horbury Chapel, which was opened last week, and which, in many respects, presents one of the finest specimens of chapel-extension on record, there are six new chapels rising at the present time. I allude to the chapels at Bermondsey, Bethnal-green, Tottenham, City-road, and Haverstock-hill. Then, if reports can be credited, there are at least seven new chapels projected at the present time, most of which, there is good reason to believe, will be commenced very soon. I admit, that these chapels will, in the majority of instances, take the place of others already in existence, and so not amount to so many additions to the number of our present sanctuaries. But still, while they will yield a considerable increase to the number of our sittings, they cannot be raised without a large expenditure; and that outlay proves the latent resources of our churches. These new erections bring new veins of wealth to light, and prove that the Congregationalists of London have only to will the building of fifty additional chapels, and the chapels will be.

The Congregationalists of London!—and are these the only parties interested in the erection of so many chapels in the metropolis? Are there no other Christians, even in this locality, that would help so Christian a design? But supposing that other sections of the Church are so absorbed in their own good efforts, that they could not spare a stray contribution for this purpose, are there none of our churches in the country who would respond to such an enterprise? Are there no returns due to London for chapel-extension in the provinces? Are justice and gratitude no elements in the Christian character? Is all the wealth of English Congregationalism confined to London? Nay, would the country be no gainer by the great increase of our chapels in the capital?

Looking, then, to all these resources—looking at the Congregational body in London as it is—looking at what they have done in recent years—looking at what they are doing now, and are still intending to do—looking at other Christians in the metropolis who might help—looking at many of our own denominations in the country who could not refuse—and looking at the increased

resources for chapel-extension which will be created as the work advances,—I do think that most of our friends will admit, that the erection of fifty new chapels in the metropolis, within a comparatively short period, is an undertaking that can be accomplished.

But there are other views of this project besides its practicability. To these I beg permission to advert in my next communication.

I remain, Sir, yours truly,

J. C. GALLAWAY, *Secretary.*

Dalston, Sept. 17.

GALLERY OF EMINENT PERSONS.

(From Macaulay's *History of England.*)

Cranmer.—He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purposes of the bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

Laud.—His passion for ceremonies; his reverence for holidays, vigils, and sacred places; his ill-concealed dislike of the marriage of ecclesiastics; the ardent, and not altogether disinterested, zeal with which he asserted the claims of the clergy to the reverence of the laity,—would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathise with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal.

Charles I.—It would be unjust to deny that Charles had some of the qualities of a good and even of a great prince. He wrote and spoke, not, like his father, with the exactness of a professor, but after the fashion of intelligent and well-educated gentlemen. His taste in literature and art was excellent; his manner dignified, though not gracious; his domestic life without blemish. Faithlessness was the chief cause of his disasters, and is the chief stain on his memory. He was, in truth, impelled by an incurable propensity to dark and crooked ways. It may seem strange that his conscience, which, on occasions of little moment, was sufficiently sensitive, should never have reproached him with this great vice. But there is reason to believe that he was perfidious, not only from constitution and from habit, but also on principle. He seems to have learned from the theologians whom he most esteemed, that between him and his subjects there could be nothing of

the nature of mutual contract; that he could not, even if he would, divest himself of his despotic authority; and that, in every promise which he made, there was an implied reservation that such promise might be broken in case of necessity, and that of the necessity he was the sole judge.

Marlborough.—He was bound to James, not only by the common obligations of allegiance, but by military honour, by personal gratitude, and, as appeared to superficial observers, by the strongest ties of interest. But Churchill himself was no superficial observer. He knew exactly what his interest really was. If his master were once at full liberty to employ Papists, not a single Protestant would be employed. For a time a few highly-favoured servants of the crown might possibly be exempted from the general proscription, in the hope that they would be induced to change their religion. But even these would, after a short respite, fall one by one, as Rochester had already fallen. Churchill might, indeed, secure himself from this danger, and might raise himself still higher in the royal favour by conforming to the Church of Rome: and it might seem that one who was not less distinguished by avarice and baseness than by capacity and valour, was not likely to be shocked at the thought of hearing a mass. But so inconsistent is human nature, that there are tender spots even in seared consciences. And thus this man, who had owed his rise in life to his sister's shame, and who had been kept by the most profuse, imperious, and shameless of harlots (Duchess of Cleveland), and whose public life, to those who can look steadily through the dazzling blaze of genius and glory, will appear a prodigy of turpitude, believed implicitly in the religion which he had learned as a boy, and shuddered at the thought of formally abjuring it. A terrible alternative was before him. The earthly evil which he most dreaded was poverty. The one crime from which his heart recoiled was apostasy. And, if the designs of the court succeeded, he could not doubt that between poverty and apostasy he must soon make his choice. He therefore determined to cross those designs; and it soon appeared that there was no guilt and no disgrace which he was not ready to incur, in order to escape from the necessity of parting either with his places or with his religion.

Sutherland.—In this man the political immorality of his age was personified in the most lively manner. Nature had given him a keen understanding, a restless and mischievous temper, a cold heart, and an abject spirit. His mind had undergone a training by which all his vices had been nursed up to the rankest maturity. At his entrance into public life, he had passed several years in diplomatic posts abroad, and had been during some time minister in France. Every calling has its peculiar temptations. There is no injustice in saying, that diplomatists, as a class, have always been more distinguished by their address, by the art with which they win the confidence of those with whom they have to deal, and by the ease with which they catch the tone of every society into which they are admitted, than by generous enthusiasm, or austere rectitude; and the relations between Charles and Louis were such that no English nobleman could long reside in France as envoy, and retain any patriotic or

honourable sentiment. Sutherland came forth from the bad school in which he had been brought up, cunning, supple, shameless, free from all prejudices, and destitute of all principles. He was by hereditary connection a Cavalier, but with the Cavaliers he had nothing in common. They were zealous for monarchy, and condemned in theory all resistance. Yet they had sturdy English hearts which would never have endured real despotism. He, on the contrary, had a languid speculative liking for republican institutions, which was compatible with perfect readiness to be in practice the most servile instrument of arbitrary power. Like many other accomplished flatterers and negotiators, he was far more skilful in the art of reading the characters, and practising on the weaknesses of individuals, than in the art of discerning the feelings of great masses, and of foreseeing the approach of great revolutions. He was adroit in intrigue; and it was difficult even for shrewd and experienced men, who had been amply forewarned of his perfidy, to withstand the fascination of his manner, and to

refuse credit to his professions of attachment. But he was so intent on observing and courting particular persons, that he forgot to study the temper of the nation; he therefore miscalculated grossly with respect to all the most momentous events of his time. Every important movement and rebound of the public mind took him by surprise; and the world, unable to understand how so clever a man could be blind to what was clearly discerned by the politicians of the coffee-houses, sometimes attributed to deep design what were in truth mere blunders.

Pascal.—His intellectual powers were such as have rarely been bestowed on any of the children of men; and the vehemence of the zeal which animated him, was but too well proved by the cruel penances and vigils under which his mascerated frame sank into an early grave. His spirit was the spirit of Saint Bernard; but the delicacy of his wit, the purity, the energy, the simplicity of his rhetoric, had never been equalled, except by the great masters of Attic eloquence.

The Union Meetings.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

THE Assembly of the present year, in point of business interest and generous hospitality, has been inferior to none of its predecessors. There was the full measure of the usual charm arising from a combination of important matter with free discussion, pervaded by intelligence, heart, and harmony. We believe there was but one feeling among the Ministers and Delegates respecting their reception by the Sheffield friends, —to a man, we are confident, they have borne with them, to their many homes, the liveliest emotions of grateful pleasure. Indeed, we think there was something of an agreeable surprise generally felt by them—a feeling in which we ourselves confess to have somewhat participated. From a variety of causes, which it were difficult, as well as needless, fully to explain—causes, perhaps, connected rather with the dead than with the living—with past times and departed men rather than with the present—the state of Independency in that great town was supposed to be in a depressed condition; and it is well known, that, in religious, as in secular affairs, a cause once down, it is very difficult to raise it. But, had nothing been known of the state of things, real or supposed, beforehand, and had the visitors been left to form their own opinion from appearances, it would have been illogical, and most unjust, from aught that was there seen or heard, to have come to any conclusion other than that the Churches were in a state of vigorous prosperity. If the numbers and wealth of the leading friends be not great, their liberality must have been large in a very laudable degree. We understand that board was provided for no fewer than 400 Ministers and Delegates. The hospitality was sumptuous, and the audiences, on every occasion, overflowing, while the arrangements, in all respects, were such as to leave nothing further to be desired, everywhere displaying order, system, and sense. Such a place ought to prosper, and, it is to be hoped, the days of its mourning, on the ground of spiritual barrenness, are ended. Nothing is more clear than that, whatever difficulties may have obstructed the progress of the Churches heretofore, there is still remaining not a little vitality. It is exceedingly to be desired that an efficient and accomplished man should be found to occupy the pulpit of Zion Chapel, which opens a fine field for Gospel ministration; and we moreover think the time is come when help should be procured for the venerable and excellent Mr. Smith, whose large and beautiful edifice, if filled, would supply abundant labour both for him and for an efficient youthful colleague.

The Meeting for Prayer, on Monday evening, was an exercise of happy omen. The business opened in Mount Zion Chapel, on Tuesday morning, in a manner the

most satisfactory. The lower part of the house was exclusively appropriated to the use of the Assembly, by whom it was nearly filled; while the galleries, which were opened to both sexes, were also packed, most of the time, during the three very lengthened sessions: this gave an interest and an impressiveness to the whole scene, which constituted an unspeakable improvement upon the original system of closed doors,—an act without a reason, and a serious practical error. The Churches in York have the great merit of having first broken through this preposterous and pernicious arrangement. The galleries of the public room in that city, which were small, were opened, and daily filled by an intelligent auditory. At Leicester, too, there was no exclusion; but it did not seem to have been generally understood that the members of the Churches and congregations were admissible, for only a very few attended. At the outset, this exclusive system was a grand mistake; and perhaps it may be ranked with the chief of the reasons why the nature of the Union and the importance of its objects have not been more early appreciated. We cannot doubt that, henceforth, it will stand high in the esteem, and obtain the cordial confidence and permanent patronage of the Churches in Sheffield. It strikes us that, on every ground, it is desirable, everywhere, to have as many of the people as possible present at its proceedings, inasmuch as the bulk of the business is that in which the Churches, male and female, are directly and quite as much interested as the Pastors and the Delegates. We have never heard a subject discussed there which might not be discussed before the whole world; and anything, it strikes us, that may not be so discussed, ought not to be brought forward in such a place. Some excellent persons have thought, that, when matters are spoken of affecting the spiritual condition of the Denomination, it ought to be done in the absence of the people. From this we entirely dissent. We hold that whatever might, with propriety, be done in the presence of any assembled Church, with its Pastor and Officers, may surely be done in the midst of an Assemblage of Ministers and Delegates. We trust that, on all future occasions, chapels of considerable magnitude will be used for the Meetings, and that all proper means will be taken to bring together as largely as possible, in the character of spectators, the Members of the local Churches.

The only error connected with the occasion was the want of a platform of greater height, that the speakers, especially the President, might have been both heard and seen, since, for the effect of the addresses, and the comfort of audiences, where the galleries are occupied, this is a very important consideration. It was especially needful to Mr. Parsons, performing his functions, for the first time, in fetters,—a plight to which his ethereal spirit is not accustomed, and to which it never can be subjected without the most serious consequences to his auditors: in plain phrase,—as a matter of course, we suppose, upon the occasion,—he read, or tried to read, his Opening Address,—an admirable production,—pathetic, pointed, most pertinent, and most practical, requiring nothing, in order to the utmost effect, but to be pronounced by his own burning lips, *without a respirator*,—that is, without notes,—or to be read by those of Mr. Wells. To those who know the Great Preacher, and who have, like ourselves, often felt the all-subduing power of his mighty spirit in the midst of a London audience of two or three thousand people, susceptible to the power of genius in full play, and to the force of truth, shot in bolts of fire, it was a curious and a somewhat provoking exhibition. For ourselves, although not nearly at the extremity of the rather limited edifice, we heard not one sentence! We should not be perjured, did we say that we heard not distinctly a word! We never admired more the happy confidence of the Scotch Farmer, who made such a conscience of watching minute distinctions in matters of Calvinistic Divinity, that, on hearing a stranger minister, he listened intently with both ears and eyes open, while, under his own parish minister, he was noted for the uniform habit of going to sleep. On being interrogated as to his habit under his own minister, he coolly but solemnly replied, "O, I can trust him!" So we could trust Mr. Parsons. We felt assured there was something very important being delivered, something superlatively good: we could, therefore, hold up our hands, without misgiving, to vote for its publication; and, without reading, we had much pleasure in transferring it to London, that it might go forth in our columns to benefit the world, where, following this Article, our readers may enjoy the treat from which we were debarred on its delivery. But the chiefs of the synagogue ought to have raised the platform, or to have led Mr. Parsons to the pulpit—to which Dr. Halley wisely carried his Address—that there might have been a better chance of hearing him in his new character of a reader. They well knew that, even when

speaking, it is no part of the contract that Mr. Parsons shall be generally heard for the first five or even ten minutes, since he could not, if he would, render himself audible to a whole assembly. But it is distinctly understood—and never was an audience disappointed—that, when fairly out at sea, and with all sails set, he shall move and melt all hearts—thundering and lightening, and shaking the spheres! But to bury him in a pit, and chain him to a manuscript, on a desk so low that it required him to stoop, was to sheathe in lead the wings of the eagle, and then expect him to soar to the sun! Under the circumstances, it was, we believe, the first time the Man of York ever read, and we trust it will be the last. He was born and is fitted for a very different order of service. Any dull Dutchman, with a good voice, can read; but the number of those is not great to whom it appertains to electrify masses of living men, and of that number, and a chief in it, is Mr. Parsons.

But, in thus enlarging, we have in view an all-important object, but for which we should have allowed the matter to pass without notice. The truth is, this matter of reading pulpit instruction is fast assuming a serious aspect. As cultivation spreads, and taste increases in sensitiveness, there is a tendency to an increased demand for polish and prettiness, point and antithesis, lingual lustre, and glittering elaboration. Now, we deliberately and solemnly give it as our opinion, that, from this quarter, there is great danger to be apprehended. The late Dr. Fletcher, of revered and beloved memory, said: "Should reading ever become general amongst the Nonconformists of England, it will be a token, that their vitality is departing and their destruction drawing nigh." This, in our conscience, we verily believe. The habit, therefore, as a rule, is to be deprecated, and should meet with a firm resistance. The number of individuals, eminent as readers, is very small; but such is their position, that their example is contagious, while it aggravates the dangers attendant on their example. That, for instance, of Dr. Harris, is full of peril to young men. He reads admirably—no living man better. Compared with his reading, his free speech is impotence itself. The cast of his mind, not less than his physical nature, is unfavourable to extempore eloquence; hence, on the Platform, he has not taken, and he never can take a position of prominence and efficiency, and the less he appears there the better. It is not his sphere. Permitted to read, in the Pulpit he is mighty—perhaps without a superior in the British Nonconformist Body. In the Pulpit, therefore, let him read—read on—read always—and read for ever! Men will listen, admire, and profit. But let his Students, without his powers and peculiarities, beware of all attempts at hopeless imitation, which can only issue in their own ruin.

The only man among the Nonconformists of England who reads and speaks alike well and admirably is Dr. Vaughan. Dr. Raffles presents the best mixture anywhere to be found;—we say mixture, for it is neither reading nor speaking, but a captivating mixture of both. His joyous and bounding spirit, with his brilliant imagination, cannot be fettered by manuscript; and hence he soars, even in chains, continually reminding the auditor of a royal bird, riveted to the earth, but ardently aspiring to gain his native heavens. The gravity of Dr. Vaughan's manner strikingly corresponds with the cast of his thoughts. So remarkably is this the case, that he gains very little by free speech, and loses very little by the use of manuscript. He is so massive, so solid, that in his case the subject, the matter is every thing; you are very little troubled about the manner. This is one of the highest tributes that can be paid to eloquence. The Sermon he delivered last week at Sheffield was a splendid example. The hearer did not necessarily know that it was read; he thought nothing about it; he was absorbed, overwhelmed, crushed by the weight of the matter. There is a very remarkable peculiarity in Dr. Vaughan's case; his speaking is reading, his reading is speaking. In speaking he has none of the sprightliness and vivacity, rant and rapture, so essential to highly popular eloquence; and, in reading, he has none of the dullness, dryness, formality, and mechanism incident to reading. Whether he speaks or reads, there is a strong current of emotion, not passion, and, to the ear, the utterance, the intonation is almost the same; the hearer can hardly discern the difference. In this respect he stands alone. It is difficult to say which is the more impressive or the more agreeable—his reading or his speaking. With such a minister we should be inclined to say, "Do as you please;—we care very little whether you read or speak;—make it convenient to yourself." With manuscript Dr. Halley is very great, but not equal to Dr. Vaughan; his energy and vehemence are less in harmony with notes; in his more excited moods

he is highly impassioned, and he generates corresponding feelings in his auditory. In free speech he is Dr. Vaughan's equal, and, in some of the attributes of popular eloquence, his superior. But we must not enlarge. Once for all, we say, as a rule, **NO READING!** Let us have free speech, open mouths, and gushing hearts,—truth, love, power, pathos! A fig for little niceties! The reading of most men will ever be fatal to popular effect; and, whatever may be said to the contrary, it never can, it never ought to be acceptable to the millions. It has no place at the Bar, none in the Senate, none in the popular Assembly. Why, then, should it in the pulpit? It is but one in a thousand that gains by the use of manuscript; all the rest are losers, and great is that loss! The commonest thing, spoken with heart and energy, for popular usefulness, possesses a greater value than the profundities of an Edwards. Free speech, moreover, is one of those things in which culture may work wonders, and academic training ought most amply to provide for it.

The evening of Tuesday was signalised by the delivery of the Annual Discourse by Dr. Vaughan—a discourse, such, we presume, as was never delivered before in that town. The preacher descanted an hour and fifty minutes on the Religion of the Letter, on the Religion of the Spirit, falsely so called, and on the Religion of the Letter and the Spirit of Truth combined. We know not that we ever listened to anything, of its class, superior to this discourse. For minute and elegant analysis, we have found Dr. Vaughan's superior in a Wardlaw; for vehement argumentation, in an Andrew Thompson; for tempestuous and overpowering oratory, in a Chalmers; and for penetrating, thrilling, persuasive eloquence, in a Parsons; but we have never met with one his equal for the kind of discussion, of which, that night, he exhibited a specimen. Had nothing been accomplished by the Union at Sheffield but the delivery of that discourse, we think it had been well worth all the expense and trouble submitted to by the good people of that town. The discourse of Dr. Harris, last year, at Leicester, on behalf of the Union, was, of its kind, equal, but not superior, to that of Dr. Vaughan. They were both productions which did honour, not merely to the community of the preachers, but to their common country. The discourse of Dr. Vaughan presented itself to our mind under the simile of a huge boa constrictor, which went on for a hundred and ten minutes coiling itself around the vast assembly, till it had caught them in its omnipotent folds, when, instantaneously, it transfixed the more opulent portion of the auditory, by the following passage, as with a spear:

“But if the *Pulpit* should do much in this great controversy, fully abreast with it, at the back, should be the labours of the *Press*. It is from the high vantage-ground of the Press that the enemy is constantly plying his engines of destruction against us, and we must bring so much of the old English bravery to this struggle as may enable us to divide that ground with him, if we are not to submit to him as a master. But vital to our cause as the strength to be put forth through the Press may be, sad is the dearth of the sort of intelligence and feeling among us necessary to the maintenance of this strength. Mind enough, learning enough, even genius enough to warrant us in taking no second place in this noble strife we have at command; but the atmosphere in which the goodly plant may live and grow, the generous sympathy that may be to it as the dew and the genial shower—there our want lies! If exception to the ground for such complaint should exist anywhere, we might expect to find it among our men of education, substance, and influence; but I doubt much if among such, you would find more than a tenth man, who may be said to be doing greatly more than a tithe of what he ought to do, towards keeping agencies of this nature in the kind of action possible to us. We are, I rejoice to think, improving every year in this respect, and far in advance of any other body of Evangelical Christians south of the Tweed; but there is not a man connected with our Press, who could not such tales unfold on this topic, as might well cover some of our most important personages with blushes crimson deep,—blushes that should cleave to them till the end of their days. Bear with me, brethren, in this plainness of speech. Our watchword in this department *must* be—*onward*; and what we have done must be accounted as little, compared with what we resolve, under God's blessing, shall be done. Our old Universities seem much more disposed to be doing service on the side of Romanism, or of an Infidel sentimentalism, than on the side of a Scriptural Christianity. Judging from appearances, a state of things is not far distant, that may devolve upon us, as Protestant Nonconformists, the most momentous responsibilities in this respect. If our opulent hierarchy should fail of their duty in the

coming crisis, thank Heaven! there is full half the empire prepared to bring its self-sustained forces to the field. God of our fathers!—thou hast given us our day—our day of labour for thee, make us—make us equal to it!”

The Educational Meeting was one of a very effective character. The Report formed an admirable opening of the whole case: such was its fulness, explicitness, and cogency, that even they who entered the Assembly in ignorance of the object, and the proceedings of the Congregational Board of Education, by the Report alone, might have been thoroughly illumined on the subject of its constitution, character, and labours. We have given this valuable document in another part of our present Number. The idea of securing the buildings of Homerton College for the use of the Society, commended itself at once to the Assembly, by whom it was received with intense approbation. The interest excited by the Report was not merely sustained, but increased by Mr. Wells, in one of his half-inspired and deeply fascinating effusions of instructive pleasantry and practical wisdom, which produced a great effect upon the auditory, by which the large edifice was crowded in every part. Mr. Wells was most ably sustained by the following speakers:—Messrs. Robertson, Conder, and Reed. Mr. Conder's Grandfather was the original Tutor of Homerton College—a fact, which, of course, could not fail to interest the speaker, and which, in his hands, contributed not a little to the interest of the hearers. It was felt by all that it were a pity and a shame, that an edifice so long and so honourably connected with Nonconformity, should be suffered to pass out of the hands of the Body and be appropriated to secular, or, perhaps, anti-Christian purposes. This point was also well worked out by Mr. Reed, who produced an interesting document connected with the laying of the foundation of the honoured edifice. The fact, too, that Dr. Pye Smith,—who has for so long a period discharged in Homerton College the office of Divinity Tutor, in which he has shed such lustre on Sacred Literature, and sent forth such a multitude of accomplished and effective ministers of the Word,—is a “Sheffield-man,” was not without interest. Upon the whole, there can be no doubt, that the project has the general and hearty approval of the Dissenters of that great town, and that they will contribute their full share towards obtaining these valuable premises.

There are divers other points of great importance, on which we should like to comment, but time and space forbid. The Letter of Dr. Halley to the Churches,—if Letter it can be called, for it was a brilliant oration, concluding with certain biographical portraits of Luther, Calvin, Owen, and other great spirits of a former age,—was a master-piece as a fragment—for it was not finished—but the Doctor engaged to revise, enlarge, and complete it; and we hope he will be able to do so without loss of time, inasmuch as it is desirable that such things should be issued as speedily as possible.

The meeting on behalf of British Missions was exceedingly crowded, and the interest sustained till the close. Mr. Binney delivered one of his original, striking, matter-of-fact, and illustrative speeches. Mr. Aveling, in an earnest and energetic address, did excellent justice to hapless Ireland, by elevating the depressed, decorating the deformed, magnifying the insignificant, and making the most of everything.

Early in the Session, Mr. Wells delivered excellent and important papers on the subject of Ministerial Sustentation, in which he might be said to exhaust the subject, laying before the Assembly the results of large experience and of very extended observation. We hope these papers, two of the best he ever issued, will soon find their way before the Churches, in the pages of the *CHRISTIAN WITNESS*. They contained much instruction, of which multitudes stand greatly in need, severely exposing a multiplicity of errors, which are fraught with mischief to both pastors and people.

The affair of the Post-office was discussed at length, but in a manner by no means satisfactory, exemplifying the difficulty with which large bodies of men conduct deliberations. In the main, there was great unanimity on the general question, although some conspicuous members entertained doubts as to the possibility of entirely suspending postal business on the Lord's-day. But, although unsatisfactory as a discussion, it was not so in respect of the result. There was a general concurrence in that in which the wise and good are everywhere so nearly agreed. Some of the members might have noted, that already the country had paid a heavy penalty for its guilt, in employing men on Lord's-days in Post-office labour. It is not to be marvelled at, that there is so much purling and speculation on the part of persons

whose employment severs them from the House of God and the means of instruction. It is high time to let the light of Heaven into the Post-office. It is a fact, that in the great Establishment of London, with between 700 and 800 men, there is, in proportion to numbers and business, not a hundredth part of the stealth and the plunder which characterise the country offices. We are well convinced that universal rest, with the means of Sabbath instruction, would materially contribute to raise the moral character of the Post-office functionaries throughout the land, and to put an end to those incessant prosecutions, with their consequent imprisonments and banishments, which are the disgrace of our country.

CHAIRMAN'S ADDRESS.

BELOVED AND RESPECTED BRETHREN,—It is doubtless expected that I should offer some remarks introductory to the proceedings in which we are about to engage. In performing this office, permit me at once to remind you how important it is that we should duly acknowledge the mercies which, since we last assembled, we have received from God. In addition to the ordinary favours which have been accorded, special goodness has been vouchsafed, of which we are here the living memorials. A pestilential and fatal disease has been abroad in the land, prostrating multitudes with sudden stroke, and, in its career of desolation, scornfully baffling preventive and remedial skill, as though invested with a mysterious mystery from Heaven. That, amid the widespread calamity, our own lives have been preserved, and that, in so few instances, the sphere of our domestic and religious relationships has been visited by the spoiler, surely demands our devout gratitude to Him who has protected and sustained. While we profoundly sympathize with those who have suffered bereavements most startling and affecting, and while we recognise the importance of applying the various lessons which the great Arbiter designs to inculcate, it becomes us to render and to record our praise: "O bless our God, and make the voice of his praise to be heard, who holdeth our soul in life, and suffereth not our foot to be moved." "Bless the Lord, O our souls; and all that is within us, bless his holy name!" "Blessed be the Lord, who hath loaded us with benefits, even the God of our salvation!"

Convened, as we are, amidst the signs of the Divine lovingkindness, it is an appropriate desire that the season during which we shall remain together may be rendered one of unusual and signal usefulness. The purposes for which we have met are, in every respect, momentous; and we must discuss all our plans and regulate all our deportment in a manner which shall evince how we estimate our

obligations to our Benefactor, and how we are resolved that his honour shall be, more than ever, our aim and end. Such is the return for which he tenderly pleads. Surely there are none among us who shall refuse to respond and to obey.

Our endeavours, in proof of our emotions and determinations, should be immediately directed, that our presence and intercourse may become a blessing, to the churches of this important town. If I mistake not, the pastors of those churches, and many of the Christians who compose them, have anticipated our meeting with anxiety and hope, as adapted to become the source of refreshing influences and beneficial results. They have felt a need for enlarged communications of Divine grace, that there may be secured among them greater purity, vigour, and activity of spiritual life, and that they may witness a larger increase than has been their wont, by the conversion and consecration of souls to Christ; and they have prayerfully longed that the assembling of so many brethren employed in the ministry of the Gospel, or otherwise engaged in its service, shall be the instrument of thus meeting their wants, encouraging their exertions, and advancing their prosperity. I trust that, under God, we shall not disappoint the expectations they have formed. Let our public proceedings evince our unfeigned love to each other, united with our zealous concern for the honour of our Master, and for the salvation of men; let our residence in the families whose hospitalities we enjoy be applied to purposes of usefulness—our conversation and conduct adorning the doctrine of God the Saviour; and let our prayers at the domestic altar, and especially in our secret retirement, be sincere, enlightened, and importunate, that the windows of heaven may be opened, and showers of blessing may come. If we fulfil the duties which are manifestly incumbent upon us, we are authorized to believe that our own Christian aspirations and the Christian aspirations of others

will be delightfully fulfilled, and that the season shall constitute an era in the religious history of Sheffield never to be forgotten, as the cause of joy and praise.

And, brethren, while we seek the advancement of religion in this town as the effect of our present meeting, we ought also, under the same impulse, to feel more of the importance of promoting that great object permanently and generally. This is a topic which has already exercised our regards, and it is almost unavoidably suggested to us now. I may be permitted respectfully to invite your attention to it.

Apart from the adoption of views which might be regarded as morbidly and improperly discouraging, there is palpably much in the aspect of spiritual things around us which, on the principles of our religion, renders desirable a vast transformation. That religion, though calculated and designed for universal dissemination, is, we know, yet extended over a very scanty proportion of our race. The great majority of those who profess it can be esteemed only Christians in name—holding the form without feeling the power, and exhibiting, in numerous instances, an entire estrangement from all that Christianity aims to accomplish on the hearts and lives of mankind. The empire of the false systems by which it is directly opposed and excluded is immense; and none can rightly compute the extent, and nature, and consummation of their influence, without mournful amazement at the almost countless crowds groaning under their destructive sway. If, with grateful exultation, we can exclaim, “We are of God,” with what compassion and melancholy of heart ought we to add, as, beyond the narrow enclosure of our own privilege, we look upon the waste beyond us, “The whole world lieth in wickedness!” Yet those who constitute the church of Christ feel inadequately on this solemn matter, and are indulging among them paralyzing defects, which are deeply to be deplored. I cannot but refer to the want of holy separation from the world; the want of love, both toward the Saviour and each other; the want of practical diligence in the work assigned them as to their own growth in grace, and the conversion of mankind; and the want of prayerfulness in all the departments in which supplication can be exercised, for the descent of celestial good. On account of such things, the church may well be challenged in the language of the prophet: “O thou that art named the house of

Jacob, is the Spirit of the Lord straitened? are these his doings?” and, confronted with the appeal, and conscious of the evil, it must be abashed and confounded. The effects of its deficiencies and corruptions are, as might be anticipated, seen in the comparative insignificance of the additions by which it is augmented. While grateful for existing and unmerited tokens of the Divine presence, the number of conversions everywhere, and amidst all denominations, is confessedly small. Without entering on the difficult question as to the proportion between the increase of the church and the increase of the population of the world, we cannot but perceive how slow is the work, and how sparing the redemption; how diminutive the subtraction from the side of evil and misery, and how trifling the augmentation to the side of righteousness and peace. If the present speed of the Gospel is to remain unquickened, and if this is to be the measure of its march in future ages, to what an almost imperceptibly distant period will the day of universal emancipation be postponed, and what masses of immortal beings will sink into the grave without having caught one echo of the glad tidings which alone can elevate and save! Depressing, truly, would be the prospect, had prophecy kindled no light amidst the darkness!

Besides the circumstances now adverted to, there are others incidental to our times, assisting powerfully to advocate the state of mind and action we plead for. Some of these appear to involve within them elements of disaster,—as, for example, the activity of evil men in propagating the dogmas of audacious infidelity on the one hand, and of degrading superstition on the other; the utter indifference on the part of multitudes to all forms of moral and religious opinion, and the prevalence among multitudes more of vices unusually gross and glaring; and the tendency to political change and convulsion which has already produced complicated disorders, and which will probably bring into continued conflict great antagonist principles, not to terminate their struggle without operations of fearful and yet unknown violence. Some of these, again, appear impregnated with what is favourable and promising,—as, for example, the facilities existing for the intercourse of mind with mind, and for the influence of mind over mind; the amount of intellectual and pecuniary resources which are now placed at the free disposal of the church; and

the openings created by varied operations of Providence, for the extension of evangelical truth in lands where it has partially entered, and for the introduction of it to lands whence it has been substantially excluded. Both these classes of circumstances seem loudly to invoke all who bear the Christian name to awake to a new and fervent devotedness in the Christian cause, which shall equal and meet the existing emergency,—preventing the success of impending evil, and giving victory to the side of amelioration and happiness. Let us thus arise, and evince that we are “men who have understanding of the times, to know what Israel ought to do.”

The inquiry how we may assist in the advancement of religion, is, of course, one on which we should closely ponder; and doubtless it is requisite that our own hearts should be brought more fully under the influence of true piety. We must be bitterly conscious of personal deficiencies in attainment, emotion, and practical habit, which have in various ways sullied our profession, prevented our usefulness, and “hindered the Gospel of Christ,”—to possess a still more contrite sense of our infirmities, to resolve sternly on their correction, and to cultivate steadily and to full maturity the virtues which are their opposite, constitute our primary duty. We can answer no claim—we can participate in no triumph—until we are thoroughly consecrated to God. On the ministers of the gospel, occupying so prominent a position, and exercising so extensive an influence, the duty presses with peculiar urgency. They are to “give no offence in anything, that the ministry be not blamed;” they are to be “examples to the believers—in word, in conversation, in charity, in spirit, in faith, in purity.” Except this be, never, brethren, shall we be otherwise than guilty obstacles in the progress of the objects we are solemnly pledged to promote—household foes, the most malignant and deadly of all. Oh, let us implore of God to search us, to prove us, and to purify us!—and let us be content only as we can pronounce with the Apostle, in that statement of almost fearful earnestness,—“I therefore run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest, by any means, when I have preached to others, I myself should be a castaway.” May our sacrifice at once be offered on the altar, and may

tokens from Heaven, as the living fire, proclaim it to be accepted by Him who dwells between the cherubim!

Uncompromising faithfulness and devoted zeal in the public exercise of the ministry, is also demanded from those to whom it is committed. However in past times we have laboured, we ought to strive, by the more accurate contemplation and the deeper impression of our obligations to our Divine Master and to the souls of men, to become, in our labours, far more abundant and efficient.

We must set forth with unfailing distinctness and authority the doctrines, to the exhibition of which is attached the promise of the Divine Spirit in the achievement of human salvation—“by manifestation of the truth, commending ourselves to every man’s conscience in the sight of God;” we must study and adopt modes of expression and address which shall be the most appropriate and impressive instruments of moral suasion; we must refuse to be seduced from our calling by any extraneous interposition, no matter how plausible, which is merely secular and earthly,—answering every invitation to descend, whoever brings it, in the spirit of him who was rebuilding the holy city,—“I am about a great work, so that I cannot come down: why should the work cease, while I leave it and come down to you?” and so long as the powers of exertion shall be continued, we must recognise nothing as deserving the regard of a moment, but that we may “save ourselves and them that hear us.” “I charge thee,” said the Apostle to his son in the faith—and let each one engaged in the same work receive the message—“I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season; out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist; give full proof of thy ministry.” It will be impossible for us thus to live, without enjoying, amidst all that may oppose and afflict, that peace of conscience which is a priceless blessing; nor can we but confidently anticipate, that while, in the sphere of our own toil, we shall prepare many to be our own joy and crown, we shall witness, throughout the churches, times of Pentecostal refreshing, attested in multiplied conversions,

in eminent excellence, and in unspeakable love and joy.

That the public institutions established for diffusing the truth as it is in Jesus, should be more cordially sustained, both by ministers and believers in ordinary life, is obviously important. Individual exertion among all his followers is needful; but the efficiency of the associations by which exertion becomes combined and specifically directed, seems at present, in a conspicuous manner, desirable. It is a cause for constant gratitude that so many exist, conducted by Christian bodies united, or by particular denominations, occupying such varied spheres, and employing such varied instrumentality. There are, perhaps, tendencies abroad which ought to be resisted, that those associations may not be impaired and enfeebled. The persons to whom their management is mainly consigned, ought to be very careful over their own spirit, being anxious to conduct their administration in strict accordance with evangelical principle, motive, and demeanour; and being ready to adopt and follow out whatever may really purify, improve, and invigorate. Others ought to judge of proceedings with candour and charity, and to avoid what is suspicious, prejudicial, censorious, and saturnine; Christian men exercising confidence in Christian men, and contributing to the utmost extent in sustaining the fountains, and in urging on the course of benevolence and philanthropy. Bidding God-speed to all the efforts of all his saints, let me here direct your practical regard to those which are recognised as connected with our own Denomination, and which, whether they be affiliated with this Union or otherwise, have undertaken operations, and contemplated ends in relation to our own country, to its dependencies, and to other nations, of the highest value. Cherishing devoted attachment to the distinguishing tenets in doctrine and in polity they promulgate, and according fraternal reliance to the agents they engage and employ, do not retard them by your coldness, but promote them by your counsels, your advocacy, your property, and your prayers; let nothing be refused that can be rendered; and hope that they shall occupy no common part in securing the results which our religion teaches us most fondly to anticipate. Some of our Institutions will prefer their claims on your attention during your present session; and it will relieve much anxiety,

avert much evil, and secure much good, if, under the impulses we endeavour, though feebly, to kindle, you retire with firm resolves to render persevering and generous co-operation to them all.

Nor can we, in conclusion, omit an exhortation, that, for the great purposes of evangelical revival and victory, you will cultivate increasingly the spirit of supplication to God. It would be an insult to speak as though you were ignorant or forgetful of the connection between prayer and the Divine blessing; but do we not all need that the fact of that connection, and the practical duties arising from it, should be far more permanently, and far more powerfully, impressed upon our hearts? Is not the imperfection of individuals, is not the depression of the church, is not the alienation of the world, to be traced to the sad truth, that the servants of God have "restrained prayer before him,"—they "have not, because they ask not;" "they ask and have not, because they ask amiss?" Let us, brethren, "give ourselves continually to prayer." Let us seek to understand and feel all things regarding the spirit of prayer, the mode of prayer, the objects of prayer, and the efficacy of prayer; and thus, with enlightened intellects and fervent hearts, let us present ourselves before the mercy-seat, never to retire until we are summoned to exchange the pleadings of prayer for the ecstasies of praise. Now let us look to Him who has sworn the inviolable promise, asking that he will fulfil it to ourselves, to his people, and to mankind; so that, in his own time, the glory of the latter day may come in its delightful splendours: "Return, we beseech thee, O God of Hosts! look down from heaven, and behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." "God be merciful unto us and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God, let all the people praise thee." "Our Father who art in heaven, hallowed be thy name: thy kingdom come, thy will be done in earth as it is in heaven!"

Thus attesting our gratitude to the Author of our numberless mercies, and aiming, here and always, supremely to honour him, let us proceed to the work it is our province to perform. Imbued with that spirit, and loyal to that end,

it is impossible that we should continue and depart disappointed of the visitations of grace. That grace will come in unwonted energy and abundance; and, under the consciousness of a present and an approving Divinity, we shall exclaim, "Surely the Lord is in this place; this

is none other than the house of God; and this is the gate of heaven!" To that God, by one who is ambitious only to share your present and your celestial joy, you are fraternally and finally commended.

CONGREGATIONAL BOARD OF EDUCATION.

THE following Brief Statement was read at the Meeting of the Union at Sheffield. We rejoice to find the members of the Congregational Board of Education are going forward with so much spirit and energy in the great work before them: a greater they could scarcely be engaged in, for what can be more important than the cultivation of mind on Christian principles, and the formation of character according to the Christian standard? All that is now wanted, in order to put this effort on a secure and permanent basis, is, united action, and liberal support. We earnestly appeal for both, and feel assured, if individuals and churches will but give the subject impartial and candid attention, we shall not appeal in vain. The proposal to secure Homerton College as a Training Establishment is excellent, and must be carried into effect. It can easily be done, if some of our noble-minded and liberal laymen will commence a subscription-list on a generous scale; and we can answer for it, our ministerial brethren will rejoice, according to their ability, to help in a work which, while it will secure to the Denomination the oldest of our Collegiate Institutions, will greatly strengthen one of our most valuable agencies.

STATEMENT.

AFTER the detailed Report of its proceedings, presented at the Annual Meeting in May last, the Congregational Board of Education has not much information to convey with regard to subsequent progress. It is matter of sincere gratification with the members of the Board, that they are not now meeting, as on some former occasions, for the purpose of discussing their principles, or deciding upon the basis of their action. In organising their future mode of operation, and in assuming a permanent form, such discussions were both necessary and valuable, as tending to excite interest, to elicit opinion, and to secure definite views. They have now, however, given place to something more practical, and are happily comparatively needless. Whatever difference may now exist in reference to matters of detail, it is with the members of the Board, at least, a settled conviction, which every month confirms, that the education which they ought to aim at imparting should be religious in its spirit; and that for such a religious education, it is in vain to look elsewhere than to the operation of Christian and voluntary benevolence. On the importance of endeavouring to give a religious bias and tendency to education, they think it is impossible to speak too strongly. They are quite aware, indeed, that the bulk of daily instruction must be secular; that attention to religious training is provided in the Sabbath-schools, whose value it is impossible to overrate; that there may be some difficulty in giving a purely undenominational aspect of religious truth, and that in all religious teaching there is danger of mere formality: but admitting these things, and fully admitting, too, the value of secular instruction in itself, they yet are increasingly convinced, that if education is to be in the highest sense a blessing—if it is to become an aid to virtue and a check to vice—to be the means of originating high purposes, right inclination, and holy characters—if, in fact, it is to mould the

youthful mind of our country in such a way as every Christian patriot would wish it to be moulded, and to secure in any large measure the Divine favour,—it must be pervaded, baptized, impregnated with an earnest religious spirit. On this point, they are exceedingly anxious to impress the minds both of their teachers and the public. Nothing can be easier, indeed, than for a teacher to go through a prescribed form in conducting the exercises of a school, to read a portion of Scripture, to require the repetition of a text or a catechism; and this, in the majority of cases, is probably all that is expected; but it is *not* all that is required. What is wanted to give education its full influence, and what the members of this Board are most anxious to secure, is that disposition on the part of the teacher, which, without at all checking intellectual ardour, shall at once sanctify every exercise; turn to the noblest account every lesson; mould every act of discipline; chasten every game; and make the whole school an abode, not of dulness nor of mental stagnation, but of intellect blended with feeling—of light pervaded by love. To do this it is obvious great care is required, both in the selection and training of those who are to be the tutors of the rising youth; but nothing less than this will satisfy the members of this Board. Without this, knowledge may be imparted, indeed, and we may train up children who shall become proficient in cunning and adepts in vice; but with this, education will be rendered a thing of dignity and moral power, while it will be refreshing and grateful as the dew upon the mown grass.

While adverting to the character of its teachers, the Board is happy to report, that, of the fourteen male pupils who completed their twelve months' course of study last July, twelve are already engaged in schools at the following places:—Brixton, Witham, Deerham, Waltham Abbey, Leicester, Bradford, Erith, Stroud,

Derby, Lightcliffe, Ipswich, and Manchester; and of the twelve female teachers who left at the same time, eleven are engaged, at Coggeshall, Chorley, York, Hackney, Brighton, Plymouth, Bridgenorth, Bath, Saffron Walden, Bury St. Edmunds, and Darwen. One of the two remaining male teachers is partly engaged, and one remains in the Institution in the character of Assistant.

The Board sincerely trusts that those recently left, as well as those previously engaged, will realise their best expectations, and prove worthy instruments in the promotion of their pious work.

Since the meeting in May, the members of the Board have divided themselves into various Standing Committees, for the purpose of expediting business, and securing fuller attention than can be given at their weekly sittings to the subjects that demand consideration. The sessions of the two Normal schools commenced in September with eighteen female teachers and eleven male; several applications for admission being still before the Board. There is yet room in the male department for six or eight more, several candidates having declined entering in consequence of inability to meet the requisite payments. Churches and individuals could scarcely confer a greater benefit on the community, than by assisting intelligent and well-qualified young persons to obtain the twelve months' preparation for a work which would at once be a means of subsistence and an instrument of great good.

To those friends who may have heard doubts expressed with regard to the amount said to have been raised by the Congregational body for Education since 1843, it will be gratifying to learn, that, in reply to 1,226 circulars, recently sent out by the Board, 908 of which have been returned, it appears that upwards of £127,000 have been expended by the Congregational body during the last five years for educational purposes, exclusive of £7,000 received by the Board of annual subscriptions; of all that has been spent upon Sabbath-schools, and of the amount which the 318 circulars yet to be received may subsequently exhibit, the total being in all probability much nearer to £150,000 than to the sum that has been called in question. The Board may take this opportunity of thanking its friends for their kind and prompt response to its appeal, and for the many expressions of interest those responses contained.

It is pleasing to be able to report, that the book department connected with their Normal establishment is becoming increasingly prosperous. Since May last, books and materials have been sold in various quarters, to the amount of £280 cost price,—a result which promises much for the future.

After all that has been accomplished, however, and that is quietly being done, a great work remains to be effected.

One of the most important features of this work, and one the attainment of which would secure the speedy accomplishment of all the rest, is the awakening the public mind to a deeper sense of the magnitude of the object, and of the responsibility connected with it. Were the minds of the great body of Congregational Dissenters only at all alive to its importance, more than half the work of this Board would at once be accomplished, since then both

talent and property would cheerfully be consecrated in a measure correspondent with its claims. As it is, however, one duty of the Board is to endeavour to keep the subject prominently before the minds even of those who admit its importance; and by lectures, appeals, meetings, and in all other ways, to stir up attention, and to excite regard.

In attempting to do so on the present occasion, there are one or two points to which it would briefly invite attention. One is the importance of endeavouring to make education more a matter of *self-support*, and less one of *charity*. After giving some thought to the subject, the conviction of the Board is deepening, that education has been hitherto too much pauperized,—that it has assumed too much of an eleemosynary character,—that although it has not usually been given as a gratuity, yet that the demand made for weekly payment has been so far below its real value, that false ideas have been given of the estimate formed of its importance,—that the effects of this have been to induce carelessness on the part of parents; to impose heavy burdens upon school committees; to reduce the salaries of teachers to the minimum point; to bring into disrepute the scholastic profession with those who would be its brightest ornaments; and to present the subject before the public mind in a mendicant aspect, as a thing always begging and unable to pay its way.

Of course, the plea urged has been the importance of placing the great boon of education within the reach of all; of making it so cheap, that the most abject poverty should have no excuse for neglecting it; and it may possibly be found, that in the present state of many districts assistance may still be requisite; but if this assistance could be given to necessitous *individuals* rather than to the *system*; if the subscriptions that are now so hardly obtained for the *school*, could be appropriated to aiding families to avail themselves of its benefits; while the school itself, with its well-paid and effective teacher, should occupy an independent position, not asking an alms, but giving a fortune; it is the opinion of many, a great revolution would be speedily effected—at once Committees would be relieved—teachers would be elevated—parents would attach greater value to what they made a sacrifice to obtain—and the whole system would be placed upon a firmer, loftier, and more commanding position. On this point the Board will be thankful to receive information and facts.

Another subject occupying their anxious consideration, is the necessity of training Teachers for Infant Schools. The number of such schools throughout the country is now large. Their value is incalculable. Taking the children at the earliest possible age; rescuing them, for some portion of every day, from scenes of vice and immorality; giving them counteracting habits to those which at home are fostered; and interesting them by a thousand devices in useful and Scriptural knowledge; these schools may be considered as laying the very foundation of moral and intellectual training, and can only be fully appreciated by those who know by experience the contrast between a child trained at the infant school, and one taken from the streets. Under these circumstances, it is cause of regret, that those who conscientiously object to Government interference in Education have no central

dépôt to which they can look for well-trained and efficient teachers on this system. The Home and Colonial Society have done good service in this department, and are still usefully working; but the fact of their having thought it right to accept Government aid is to many an insuperable objection to future applications for teachers, and the deficiency is frequently felt. This deficiency the Board is exceedingly anxious speedily to supply, by connecting an Infant Training Establishment with the two now in operation. It hopes ere long to be able to announce the commencement of so important an undertaking.

Connected with this subject, however, is another of considerable interest, decision upon which is necessary before any steps are taken upon the one just referred to. Up to the present time, as is generally known, the two Normal schools have been conducted entirely apart, and are situated in different parts of the metropolis. This has been long felt to be a disadvantage, and has involved many inconveniences; none of which, however, have been so formidable as the fact, that the locality of the female department is found to be anything but healthy. Under these circumstances, the Board have for some time past been looking round for a more eligible spot, and have at last, it thinks, found it. In consequence of the alterations consequent upon the junction of some of the metropolitan Colleges, the College in Homerton is likely soon to be vacated, and will probably be sold. In prospect of this, the Board has obtained a plan of the building; and finds that, with some alterations, involving an outlay of probably £1000 at least, it might be made admirably adapted to the purposes of the Board,—furnishing, besides residence for the two principals, accommodation for at least *fifty* pupils, with an entire separation of the male and female departments. Model Schools for Girls and Infants would have to be formed; but a flourishing Boys' School in the neighbourhood might probably be obtained. Such being the opinion of the Board, it has decided to submit the subject for the consideration of its friends, and to urge the adoption of active measures respecting it upon the present Meeting of the Union.

In reference to the desirableness of retaining such a building in the hands of the Congregational body, there will probably be but one opinion, especially as its colleague at Highbury has been purchased by the Church. The associations of the place endear it to many. It has ever been the abode of learning. Numbers now existing in extensive influence in their various spheres, feel themselves identified with its interests. It ought not to go out of the denomination. It is sacred to Congregational principles; and if it is to change its present position, it could perhaps be devoted to no worthier or more consistent purposes than to form an Alma Mater to those whose vocation is second only to the ministry, without whom the ministry would lack its best coadjutor, and who will learn in order to teach. With regard to the probable cost of the building, the Board is not in a position to give any definite opinion; but from the calculation it has made, it is evident that, once purchased, the annual expenditure of the complete establishment would be diminished from its present amount rather than increased. Having thus placed the matter distinctly before its constituents, it must now await their decision. As far

as its members are concerned, they will be quite willing to take their share of the burden; but, of course, they cannot do it alone. It is an opportunity presented to the friends of Voluntary Education, which probably will not soon again occur. That it will require effort and sacrifice is obvious; but it is hardly less so than that such sacrifices and effort could be speedily repaid. Under judicious management, there can be no question that the alteration would be most advantageous. It would give stability, concentrate effort, deepen interest, widen influence, and help to put this great effort of the Congregational body—one of the most important of its British Missions—upon a footing which, sooner or later, it must attain, of dignity, attractiveness, and power.

In conclusion, the Board would take the opportunity presented by this Autumnal gathering, to urge upon its friends, and upon Christian-thinking men generally, the importance of vigorous and united effort in the work in which they are engaged. That an improved standard of education is now required—an education the opposite of mere routine and mechanism—is admitted on all hands. That this education must be pervaded and vitalized by living Christianity, has already been intimated;—that such education is destined to occupy a more independent position than at present, the opinion has been hazarded;—that the spring and principle of such education will be found to lie, not in municipal or civil arrangement, but in the awakening spirit of an enlightened Christianity, it would not be difficult to show;—and the inference from the whole is, that a great responsibility rests upon all of us, and that we must each act our part. Shaking off servility; relinquishing all desire for that aid in educating youth which we would disdain in educating adults; breaking through all fetters, which, however gently imposed, may soon be found irretrievably galling; we must all understand our principles, and trust on their efficiency. If correct, they will be effective; if true, they will be strong. Clouds and darkness may for a while envelope them, but they will still honour our confidence, and soon brighten our path.

We must, however, *practise* as well as profess them,—recollecting that action is their best exhibition, and that they only shine when polished by use. The work in which we are engaged is great and noble. It relates to mind—to mind that is to mould the next generation—to mind that is immortal. Our country's best welfare is concerned in its performance. The support of our institutions, the expansion of our denomination, the preservation of our Sabbaths, are alike connected with its progress. It touches in its varied relations upon all social and public good, nor can it be neglected without positive loss: Upon Congregational Dissenters it has peculiar claims, as being a subject of intelligence, of power, and of light; nor will its claims be disallowed. Identifying itself with the movement, as one of its most appropriate efforts, the members of the Board believe the Congregational body will give to it their best influence, and their practical support; while receiving from it, as they assuredly will, an influence of corresponding value, it will be made manifest to all that, education being sustained by Congregationalism, Congregationalism must be an educated thing.

Temperance and Slavery.

A PRACTICE has grown up of pouring in Memorials upon Ecclesiastical bodies by individuals who do not belong to them, and upon subjects which make no part of their special business. For example, at the recent Meetings of the Congregational Union, held at Sheffield, two Memorials on the subject of the Temperance Movement, and one on Slavery, were presented, with a view to their being read to the Assembly. But these documents, although received with respect, and instructions were given to the Secretary to make a suitable acknowledgment of their receipt, were not read. This course we hold to be right, and that simply to explain will be sufficiently to defend it. The Union meets for its own special business, and not to receive all sorts of communications, which it may please the public to make to it; and for that business it has never once had sufficient time. Some great questions are generally passed over, and important matter, in the end, huddled up into a corner. Is it reasonable, then, that utter strangers should expect, that, under these circumstances, the Assembly should suffer bad to be made worse, by permitting the intrusion of subjects entirely foreign? Besides, such measures are fraught with peril; even were the Assembly entirely composed of Abstainers, could it be expected that they would brook such intrusion? But where there is the utmost diversity of opinion upon the merits of the movement, does not that circumstance involve tenfold danger from attempts to force it upon their notice? Again, what is the object of such Memorials? Are they not every way unnecessary to that portion of the body who concur in the movement? Conversion they require not; they are converts already;—information they need not; they know everything the Memorials can communicate. But you say, It is not for them at all, but for those who have not embraced the principle that the Memorials are sent. With what object, then, are they addressed? Is it to effect their conversion? If so, it were difficult to conceive of a more preposterous method of going about it. To irritate, to exasperate, or, in some cases, perhaps, to disgust, is surely not the likeliest method of conciliating adversaries and making converts! The thing is wrong in itself; and it is impossible that good can come out of it.

But there is another view of the matter; a great principle is involved. If the privilege of having Memorials received and read, is justly claimed by the Temperance friends, may not like claims be preferred by others? Who can limit the licence? Why should not the Anti-Slavery Society send its memorial? Nay, it actually did so on the present occasion, very probably induced by past proceedings of the Temperance people. Why not the Society for the Better Observance of the Lord's-day? Why not that for Promoting the Health of Towns? Why not that for the Prevention of Cruelty to Animals? Why not that for Shortening the Hours of Labour? Why not that for the Suppression of Mendicity? In a word, why not all these which have for their object the promotion of human welfare? One moment's reflection will show the perfect fairness of all this, and, consequently, the gross impropriety; a single case involving a principle, and setting a precedent. The Union is an organization for a special object, to the necessary exclusion of all others, and that object is the furtherance of things in which all are agreed, which, indeed, constitutes very mainly the essence of their union. If subjects were debated, even by themselves, on which there were strongly conflicting opinions, the Union would very soon go to pieces. The reading of the memorials, of course, must be followed by some act, or the deed would be preposterous—a premise without a conclusion. But what could that act be? Must it not be either the adoption or the rejection of the document? It could not be adopted without discussion; for many men, both wise and good, are, on scriptural grounds, opposed to the principle of Total Abstinence as held by the large portion of its advocates; and even many abstainers among them withhold on the simple ground of expediency, contending for the perfect lawfulness of the moderate use. It could not be rejected, on the other hand, without discussion; for there were men there of talent, courage, and number sufficient to have maintained a debate upon the question for at least thirty days in succession! Mr. Benjamin Parsons, alone, would have given battle to all Yorkshire for a week, and Mr. Newman Hall might have extended to a like period. Every way the thing is wrong, and it should not be persevered in. It began with the Union at York, and it ought to have ended there. On that occasion, even against our better judgment, we stood by the Memorialists, and succeeded to bring them honourably out of the

scrape into which they had, unreflectingly, brought themselves. The Rev. John Blackburn, at our instance, with characteristic generosity, moved the reception and reading of the Memorial, and we seconded the resolution, which, with one solitary, but momentous, exception, was carried. We felt grateful to the Assembly for their kindness, and considered it—as, in perfect justice, we believe we might—a compliment to ourselves. On the appearance of another Memorial at Sheffield, however, we felt bound to lay aside all reserve, and, regardless of persons, to take our stand upon principle. When the excellent Secretary, more generously than wisely, was bringing the great weight of his character and office to bear upon the case, and had almost forced on the reading of the Memorials—and would certainly, but for us, have carried his point—we were impelled by a sense of duty to step forward, and intimate that we should, with our Total Abstinence friends, take the entire responsibility of the refusal upon ourselves. Reflection has since served to confirm us of the propriety of the course we pursued. It was a step which made for peace in the Assembly, and we look back at it with much satisfaction. We are most deeply convinced, that it is the kindest thing we could have done in such a situation.

It only remains to express a hope that there will be no misconception and no misrepresentation of the proceeding. We now repeat, what we avowed in the midst of the Assembly,—that our Total Abstinence friends ought to have been satisfied, and something more, with the aid they were receiving, from time to time, through the Journals of the Union, which have done more for them and their cause than all the other denominational Magazines of the entire nation; and, to the honour of the Assembly we say it, done it without the utterance of one word of disapproval, either at the Committee Meetings in London, or at the Meetings, Annual or Autumnal, of the Assembly. We say, this ought to have satisfied our friends; while we have still more to tell them, with which we hope they will be gratified. While we opposed Mr. Wells in his generous and benevolent wish to aid the Memorialists, we intimated that we should cheerfully give their documents the currency of our columns in the CHRISTIAN WITNESS, which would do more to advance the knowledge of their contents than their perusal in the midst of fifty of such Assemblies. Now, so far were the Assembly from being animated by a spirit of hostility towards the Memorialists or the diffusion of their views, that our intimation was received with loud cheering. In a word, we have helped and we will help on the movement by tongue and pen, and such influence as our position may have conferred upon us; and we trust our friends will not, by their imprudence, impair our power to serve them. We say then, **NO MORE MEMORIALS!**

What we have said is also applicable to the Memorial from the Anti-Slavery Society. No British Magazine has done so much for that object as the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE; and no opportunity has ever been lost in the columns of the BRITISH BANNER of aiding the great and holy cause. And no one can have a more thorough sympathy with the wrongs of the Slave, through every clime, than the Congregational Ministers of England. The Anti-Slavery Society we have helped, and we will help it again, as long as it may require our assistance. But, **NO MORE MEMORIALS!**

In conclusion, one word for both these bodies, for whom we have a very profound esteem. We have attended Temperance Conferences, which confined themselves rigorously to their work. Would a Memorial from the Congregational Union, on the subject of British Missions or Education, have been received and read by these Temperance Conferences? Would not that excellent man and admirable President, Mr. S. Bowley, have made short work of such a proposal? But could it not have been satisfactorily shown that Education bears quite as close a relation to Temperance as Temperance does to Education? Again; we have attended Anti-Slavery Conferences: would such gatherings have suffered their great object to be set aside, and the time of the men who had come across the Atlantic to share in its discussions, to be occupied with a Memorial on the Suppression of Railway Traffic on the Lord's day? Nay, verily! Mr. Samuel Gurney would soon have settled all attempts of this sort. And why? Has that question no affinity to Slavery? Does it not involve a species of human thralldom, interfering with the best interests of man—the interests of the soul, and the worship of its Creator?

Well, then, let the royal law rule; and let not these bodies ask, either as a favour or as a right, that which, on another ground, they themselves would refuse. In a word, **NO MORE MEMORIALS!**

To the Ministers and Members of the Congregational Union of England and Wales, assembled at Sheffield;

The Memorial of the Executive Committee of the National Temperance Society,
Respectfully sheweth,

THAT, in the opinion of your Memorialists, one of the most important subjects which can engage the consideration of an assembly of British Christian ministers, is the fearfully prevalent use of fermented and distilled liquors as the ordinary beverage of society.

That the insidious nature of these beverages gradually induces the formation of habits which have a ruinous effect upon moral and religious character, by which many Christian churches have been robbed of their brightest ornaments, and the Christian ministry of many able and devoted labourers; while the same cause has operated in placing myriads as far beyond the sphere of Christian effort and influence, as if they were inhabitants of a heathen land.

That the testimony of hundreds of medical gentlemen, and the still more powerful affirmation of multitudes of practical abstainers, prove that these beverages are altogether unnecessary to persons in health; and that even invalids may discontinue them, not only without danger, but with positive advantage.

That practical abstinence is sustained by not a few scriptural examples, which arose from Divine command, or are recorded with Divine approval; and that while many passages of Holy Writ obviously involve the principle we seek to establish and extend, even direct scriptural injunction can be pleaded for the practice.

That the moral influence of the Christian Church would be greatly extended by the universal adoption of temperance principles, by multitudes being brought within the range of its ordinances, to whom the sound of the gospel is now unknown; and Christian institutions more liberally supported, and more vigorously worked, by the consecration of much time and wealth to the service of Christ, now spent in ministering to merely animal enjoyments.

That the drinking customs exert a most baneful influence in seducing the rising generation from the paths of religion and virtue, and leading them into irregular and vicious habits, which render them injurious to society here, and, in many painful instances, send them to an untimely grave and an awful destiny.

That these considerations appeal strongly to all Christians, especially to those who occupy prominent positions in the Church, for their decided practical protest against all habits and practices which tend to throw around the drinking customs the sanction of religion; particularly against the use of intoxicating beverages at the holy convocations of Christians, the dedication of houses for worship, and the settlement of ministers.

That your Memorialists affectionately commend this important subject to your serious consideration and prudent counsels; and trust that such action may be resolved on, as may be calculated to advance the moral and religious prosperity of the masses of the people.

Signed by desire, and on behalf of the Committee, WILLIAM JANSEN, *Chairman*,

ISAAC DOWSEY, *Secretary*.

National Temperance Society,

11, Tokenhouse yard, London, Oct. 9th, 1849.

To the Ministers and Laymen composing the Half-yearly Meeting of the Congregational Union of England and Wales.

Honoured Fathers and Brethren,
WE, the officers and delegates composing the Fifteenth Annual Conference of the British Association for the Promotion of Temperance, feeling, in common with yourselves, a deep desire to promote the best interests of mankind, deem it to be our duty, in the most respectful manner, to lay before you the following points as our deliberate, unanimous, and ever-growing conviction.

1. That notwithstanding all the great acknowledged good which has accrued, and is likely to result, from the preaching of the gospel in its present mode of ministration, a very large portion of the population is not only unaffected and unconverted, but is not even approached; and while of the great mass of the morally-degraded few comparatively are reclaimed, there are not a few from among the ranks of Christian professors who every year are falling by means of intoxication into an awful state of apostasy.

2. That one great cause of this fearful state of things, is the habit of introducing at the family and social table alcoholic liquors as ordinary beverages,—a habit which, unhappily, has pervaded all ranks of society, and intertwined itself into almost all the transactions of life; the effects of which are deplorable beyond all powers of description.

3. That there is no rational ground of hope that any general, effective, and lasting reformation of this lamentable state of things can be secured, till the Church of Christ, in all its departments, shall, with a united voice, denounce this pernicious practice, and avoid all appearance of countenancing its causes.

4. With equal respectfulness and earnestness, therefore, we take the liberty of entreating you, both individually and collectively, to consider whether the urgency of the case does not require of you, for the sake of God and man, to give to the Temperance movement your much needed, emphatic, and immediate support; and to recommend its philanthropic endeavours to the zealous countenance and co-operation of all churches in your Union.

Signed, at the request, and on behalf, of the Conference,

WILLIAM MORRIS, *President*.

JOHN CUNLIFFE, *Secretary*.

Lincoln, July 4th, 1849.

To the Members of the Congregational Union of England and Wales.

DEAR SIRS,—The deep interest which was felt by the Congregational Churches of this country in the question of Colonial Slavery, and the exertions which they made, in common with other sections of the Christian community, to secure its abolition, warrant the Committee of the British and Foreign Anti-Slavery Society to hope that they will sympathize with the millions who yet remain in bondage, and will be prepared to sustain every legitimate effort for their deliverance.

As the representatives of the greater portion of the Congregational Body in England and Wales, the Committee venture, respectfully and earnestly, to call your attention to the following

facts; and, so far as it can be rendered, to invite your valuable co-operation in promoting the great object they have in view, namely, the universal extinction of Slavery and the Slave-trade.

The Committee rejoice that the triumphs of freedom over oppression, during the last few years, have been neither few nor small. In addition to our own country, Sweden, Denmark, and France, have emancipated the slave populations of their several colonies and territories abroad; and it is believed that Holland and Portugal will, ere long, follow their example. The bare statement of these facts, the Committee are persuaded, will be a source of the highest gratification to you: but, when viewed in connection with the openings they present for the promulgation of the gospel among masses of human beings from whom it had been previously almost, if not entirely, excluded, they are satisfied it will be a cause for devout gratitude.

But there is yet a great deal for the philanthropist to accomplish in this work of Christian benevolence. It is estimated that upwards of seven millions of Africans and their descendants are yet held in slavery by professedly Christian countries. The greater part of these are found in the United States, Brazil, and the Spanish islands of Cuba and Porto Rico. Associated with the systems of Slavery which exist in these lands, there is an internal and external Slave-trade of the most atrocious and degrading character. It is reported that the number of victims of the internal Slave-trade in the United States amounts to 80,000 annually; while the foreign African Slave-trade, for the supply of Brazil and the Spanish islands, furnishes a still larger number of human beings for the slave-market. It is computed that about 100,000 slaves are yearly shipped from various parts of Africa, to supply the demand occasioned by the waste of life, and by the extension of cultivation in those countries.

To depict the horrors of this dreadful traffic, if it were possible, would be unnecessary. They cannot be exaggerated; for whilst they embrace every form of crime that can degrade, they exhibit every form of cruelty that can afflict mankind. The great object of the Anti-Slavery Committee is to draw your attention to the subject; and to urge upon you the duty, first, of renewing your protest, in the form of a resolution or remonstrance, against American Slavery; and, secondly, to adopt such measures as you may deem proper to promote the general abolition of Slavery and the Slave trade.

With respect to the first point, the Committee are much gratified in being able to state, that the development of abolition principles and sentiments in most of the Christian churches, as well as in the non-slaveholding portions of the United States, is in rapid progress; and that any help which you can give the sound part of the community will be hailed with satisfaction, and prove eminently useful to the slave.

With respect to the second point, the Committee respectfully lay before you a copy of a Memorial which they have presented to Government, and would earnestly press its consideration on your attention. They are persuaded, and they have the highest authority for saying so, that if its conclusions were adopted, and acted upon, with the energy and spirit which its importance demands, the Slave-trade, and Slavery itself, in Brazil, and the colonial dependencies of the Spanish crown, would shortly cease to exist.

Commending this important subject to your prayerful consideration, and to your active sympathy,

I am, on behalf of the Committee,

Your obedient servant,

JOHN SCOBLE, Sec.

*Anti-Slavery Office, 27, New Broad-street,
London, October 11th, 1840.*

Review and Criticism.

John Howard and the Prison World of Europe, from Original and Authentic Documents. By HEPWORTH DIXON. Pp. 405. Jackson and Walford.

JOHN HOWARD is a patriarch among British philanthropists. The course he pursued was such as to call forth few competitors, and, therefore, to excite but little envy; while it was his fortune to attract the notice of the poets and the orators of his own day, and to elicit from them tributes which have embalmed his name and labours, and consigned both him and them to an honourable immortality. The words of Burke will be remembered as long as our language lasts, words which deserve to be quoted for the sake of those who have not seen them. The celebrated passage runs thus:

“His labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe—

not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals or to collate manuscripts; but, to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original, and it is full of genius as it is of humanity.”

One scarcely knows which more to ad-

mire, the subject or the painter. But, great as is the name of Howard, in the annals of his country's philanthropy, his history is by no means generally known. But few of our readers, perhaps, have seen either of the *Memoirs* with which he has been honoured: the first, by Dr. Aikin, without much merit; and the second, by the late Mr. Baldwin Brown, the barrister, some thirty years ago, which it was our privilege to read shortly after its appearance in its quarto form. That work possessed much real merit,—far more than Mr. Dixon allows,—and it is to be regretted, that it was not brought within the reach of the many. From that time nothing has been done towards popularizing the history of Howard, till at length Mr. Hepworth Dixon has come forward, and given the world an exceedingly readable, animated, enlightened, and liberal view of the man and his labours, leaving, upon the whole, very little to be desired, and, we think, not much to be performed,—since Mr. Dixon has succeeded to procure documents not previously available, documents which, we believe, exhaust the whole materials extant. We have gone through the book with very great satisfaction. The thinking is true, the writing is vigorous; and Mr. Dixon is a man who has drunk very largely into the spirit of his subject. We have selected a number of beautiful extracts, which will give some idea of the work and its subject:

FEUDAL PRIDE—DIGNITY OF LABOUR.

We have seen half the feudal aristocracy of Europe pining in exile; and we are, therefore, better able to judge of the forethought and wisdom of the custom which obtains in many patrician families in Germany—in that of the Imperial House of Hapsburg-Lorraine, for example—of having all the sons instructed in some trade or handicraft, so that should everything else fail, the common labour-market of the world would still be open to them. No man can foresee, even for an hour, the turn of fortune's wheel. It is the part of wisdom to be always armed and prepared for what may befall. Knowledge of a profession is no burden. A gentleman is not the less a gentleman because he is conversant with law, with trade, with medicine; nay, he is then more of a gentleman, for he is more entirely independent. He alone is perfect master of his actions who has a personal means of living—some art or craft, knowledge or skill, of which chance and change cannot divest him; wanting this, his present interests, or his fears for the future, must often modify and warp his conscience.

If there be one lesson more distinctly taught by history than any other, it is this—entire dependence upon property is more demoralizing than entire dependence upon labour. A man without the personal power of producing the

value of what he is compelled by nature to consume, must be a frequent slave to his fears. In times of real danger and difficulty—in the throes, for instance, of a revolution—how few there are who dare to be true to themselves! And why? Because their parchments are their only possessions. As the education of the higher orders in this country is now conducted, the virtues which arise from a confidence in powers of self-sustainment have no room for growth. All are taught to rely on something alien—on property. How many find it only a broken reed! How much of the suffering of noble exiles in this and other countries in modern times, springs only from their inability to do anything, except brood over their wrongs, repine at their misfortunes, and wait for the hand of charity to succour them! A false and foolish notion—the last shred of a barbarian code of honour—lies at the root of this evil. Labour is thought beneath the dignity of noble fingers. Vulgar and fatal mistake! Nobler deed—nobler deed. The world needs very much to come to some sounder thinking on this point. The elder Howard happened to be before his age in this respect; and so his son was formally bound as an apprentice to the grocers of Watling-street.

HOWARD SHERIFF OF BEDFORD.

In 1773 he was nominated to fill the office of sheriff of Bedford. By what means and through whose influence he arrived at such a distinction is not known. His property in the country was not so great as to offer, of itself, a sufficient recommendation to the ministry of the day; and his religious opinions were of a kind rather to prevent than to induce his selection. At that period it was the policy of the Government to exclude Dissenters from all offices of trust and honour in the State; while the state of the law was such as to render it perilous for a person not following the established ritual to accept an appointment even when offered. The Test Act was then in force. Howard, being an Independent, could not, of course, receive the Anglican sacrament, and go through the other formalities required on investiture with the magisterial office; and he had no choice between a refusal of the proffered trust on conscientious grounds, or its acceptance without complying with the ordinary forms—thus braving a bad law, and taking the consequences at his personal peril. He adopted the latter course. It was a bold proceeding; for the penalties to which he rendered himself liable were monstrously severe. He placed it in the power of any bigoted or mercenary individual, who might choose to bring the case before the courts, to amerce him in a heavy fine, and inflict upon him a sort of civil and political degradation. The informer too—and it will be readily felt how much this circumstance added to his peril—could sue for damages in his own person, and for his own emolument. The fine to which he was liable for the non-observance of these preliminary formalities was £500—in itself a powerful temptation to the envious, the venal, and the fanatic. In addition to this penalty, he might have been disqualified for ever from holding any, even the most insignificant, office in Church or State; from suing a person who inflicted upon him the most grievous bodily injury; from prosecuting any one who might withhold from

him his acknowledged rights; from being guardian to any child, or executor or administrator to any person whatever! Such were the clear, positive, unmistakeable terrors of the law, through which Howard had to break on his personal responsibility before he could enter upon his holy mission; and be it remembered, there was no power in the country—neither residing in judge, minister, nor monarch—which could save him from these penalties, should any one choose to cite him before the tribunal. It is well for the world that Howard was not a man to shrink from personal peril where a principle was at stake. Great public good was almost certain to result, and did result, from the course he adopted. Thus he reasoned with himself: If this breach of a bad law shall be challenged, and the pains and penalties imposed, the probability is that public indignation will be so aroused thereby as to force the Legislature to interfere and amend it. If it is not challenged, my example will establish a precedent against the law itself, and so help to render it a dead letter. The former was most likely to be the result of his bold determination; and for that event he was prepared.

Thus he entered upon his office in the spirit of a martyr; he would not disobey the voice of his country, when it called him to its councils, on account of a scruple as to a point of form; yet, as that point of form involved a question of conscience, he could not, and would not, submit to violate it. The only way, then, in which he could reconcile two such obvious, and yet conflicting duties, was to sacrifice the legal form to the substantive thing—to obey at once his conscience and his country, and to take the consequences whatever they might be. The expected evil did not follow. No one was found base enough to stand forth as the prosecutor of Howard, even though the law of the land sanctioned and tempted to the act. This result is to be attributed to the ascendancy of his pure and manly character, and to the more liberal ideas which at that time began to pervade society generally. At all risks he did his duty.

Howard had no sooner accepted his high function, than he set about the discharge of its serious and most responsible duties. At that period it was too much the fashion for high sheriffs of counties to consider their offices merely as posts of honour and dignity, to which no work was attached but such as might be safely left to the care of the under-sheriff; while that functionary thought that his only business was, to make as much money as possible out of his situation. To marshal his javelin-men; to parade in his carriage at the head of the gentry of the county; to go forth, surrounded by a petty pomp, to meet the judges in their half-yearly visits to the locality; to escort them to their lodgings amid the joyous pealing of bells; to do the honours of the assize ball; and such like easy and gentlemanly duties, were all that custom required from high-sheriffs; the rest, if there were such, was left as a matter of course to the underlings.

Such, however, was not Howard's reading of the part. He had long had a curious and scrutinizing way of viewing these things; and the events of the last few years had only tended to increase his lofty and serious manner of regarding life and its many duties. He revolutionized

the Bedford shrievalty. For his own part he rarely went in search of precedents. Provided with a living law in his own conscience, he could dispense with much routine teaching. Without surrounding himself with the insignia of his office, he prepared to personally superintend the administration of justice. The criminal world was new to him. There was no science of prison treatment then; hardly any literature on the subject; and probably none at all that he was acquainted with. But it was a thing likely to attract his attention deeply. Laying aside all pomp, he sat in the court during the trials; and in the intervals visited and inspected, with the utmost care and minuteness, every portion of the prison. Not a single cell was suffered to escape his notice. Every abuse was brought to light. Every inmate of the gaol received the benefit of his visits. This was in reality the beginning of his life-work.

In other respects, and apart from the accidents of the case, the prison at Bedford was a fitting scene for the inauguration of his philanthropic career. Its walls were already glorified by the long captivity of Bunyan. Seldom does such a combination occur. From that obscure and petty prison proceeded, but at a long interval of time, two of the noblest and most precious works of man—"Bunyan's Pilgrim's Progress," and Howard's labours of charity and love. Here that famous Puritan—a man whom Milton and Cromwell would have loved and honoured—was confined for twelve long years after the restoration of the Stuart dynasty (1680—72), for the high crime and misdemeanour of denying the right divine of kings and hierarchs to govern wrong; and here, he not only conceived, but also wrote, his famous allegory, that true and genuine book—itsself a genera in literature—which has, perhaps, done more for the spread of real piety and religious sentiment in this country, than any other uninspired production; supporting himself the while, by his industry in the art of making tags and purses, which he, in common with his fellow-captives, was permitted to sell to visitors. Himself a Puritan of the grand and genuine Miltonic stamp, Howard would certainly feel a deep respect and veneration for this prison on Bunyan's account; and here his own efforts and investigations were fated to begin.

A TERRIBLE STORY.

Our traveller proceeded from Berne to Soleure and Basle; the gaol of which latter city was in one of the towers. There were separate cells, but no prisoners. Howard particularly noticed one very strong room, situate near the great clock. It was six feet high only; the door was a trap in the roof, through which the inmate had to descend by means of a ladder, which was then removed. On descending into this cell, the philanthropist, remarking to the keeper on its extraordinary strength, was informed that a short time before a man had actually escaped from it. In fact, it was a very daring and remarkable attempt. The only instrument by which the prisoner effected his liberty, it would appear, was a spoon, which he was allowed to have to take his soup with. This utensil he contrived to sharpen, so as to be able to cut out a piece of timber from the wall of his room with it. With this second instrument he cautiously proceeded to make experi-

ments upon the tight fastenings of the trap. He knew, moreover, that the officers—well aware of the penalties with which the Swiss law visited their negligence in case of an escape from under their charge—were constantly on the alert, going about the galleries, and would immediately discover his plan if they overheard any noise. It was, nevertheless, quite impossible to strike the bolts without making a noise. Here there seemed an insuperable bar to his design. But the tower clock was near to his room; this suggested a chance. By proceeding cautiously, he gradually acquired the knack of hitting the bolts with his log just as the great clock was striking the hour, with such nicety of operation that the boom entirely overpowered the sound. In this way he in time made himself master of his immediate cell, the trap of which he could now open and shut at pleasure—that is, at the striking of the hours. So far all went well. He had, however, some other doors to force, and two or three galleries to pass; all the while running the greatest risk of detection from the patrolling guards. Nothing daunted by his numerous perils, he pushed his outworks further and further daily; securing his retreat as he went along, and returning to his cell whenever he expected the officers to be about. In this fashion he worked his way, till at the end of fifteen days he emerged on the roof of the tower, in the open air and sky, but at a frightful distance from the ground. Unchecked by this new and terrible difficulty, he instantly cast about him for the means of descent. Fortunately there was a long rope coiled up in a corner. Of the altitude of the tower he had no knowledge, and consequently no means of ascertaining whether or not the rope was of sufficient length to reach the ground. Moreover there was no time to deliberate; it was already on the edge of dawn, and daylight would prevent his flight even if he reached the ground in safety. So, taking all the chances of his dangerous adventure for freedom, he fastened one end of the friendly rope to a projecting part of the balustrade, threw the remainder forward into the air, waited for a favourable moment when all was silent in the street below, and then committing himself to its frail holding, began to descend. Fortune does not always favour the brave. He had descended a considerable part of the fall, when the rope suddenly gave way, or broke, and down he came with a frightful crash to the ground. Although some time elapsed before he was picked up, he was still quite insensible. So many of his ribs and limb bones were broken, the surgeons declared it impossible for him to live. His fractures were, however, reset; and he did, nevertheless, in time recover. As might be expected, under the circumstances in Switzerland, on his recovery he received a free pardon.

HOWARD AND THE PIRATES.

Visiting the reputed birth-place of Homer on his way, our countryman went on to Smyrna, where he soon found a vessel with a foul bill of health bound for Venice, and in her he took his passage. The voyage was long, and would have been tedious had it not been chequered by the gravest perils. Howard had already had several hair-breadth escapes, but none, perhaps, so near as this. Shortly after leaving the port of Modon in the Morea, where the vessel had put in for

fresh water, they were suddenly borne down upon by a Barbary privateer—the Venetian republic being then at war with Tunis—which fired into them with great fury. For a while the Venetian sailors defended themselves with desperate courage—for it was a question of victory or perpetual slavery with them; but their numbers were limited, their arms indifferent, and altogether the contest seemed too unequal to last long. It was the first actual fighting in which Howard had been present; but the imminency of the danger, and the sight of conflict, appealing to the strong combative instincts of his race, he fought on deck with the coolness of a Saxon, and the courage of a knight-templar. Indeed, it was his self-possession which proved the salvation of the crew. There was only one gun of large calibre on board, and of this he assumed the direction, though he had probably never fired even a rifle in his life; but in the hour of peril fighting seemed to come to him, as to most of his countrymen, by inspiration. This gun he rammed almost to the muzzle with nails, spikes, and similar charge, and then steadily waiting his opportunity—as the privateer bore down upon them, with all her crew on deck, apparently expecting to see the Venetians strike their flag—he sent the contents in amongst them with such murderous effect, that, after a moment or two of consternation, the Corsairs hoisted sail, and made off at their best speed. Not, however, until the enemy was beaten off, did our countryman know the extent of his danger; for he then learned that the captain, determined not to fall into the hands of the Tunisians, had made preparation to blow up his vessel as soon as it should have been boarded by the pirates!

Loyola, and Jesuitism in its Rudiments.

By ISAAC TAYLOR. Post 8vo, pp. 374. Longman.

In common, we presume, with many, who, like ourselves, are admirers of Mr. Taylor, we were beginning to be curious to know what that gentleman was about,—for we were confident he was not idle,—when forth came the announcement of “*Loyola*.” On the appearance of the work we seized it with avidity, in expectation of a treat of Protestant philosophy and splendid eloquence; and we were not disappointed. We have gone through the book with no ordinary measure of satisfaction; it is a performance of sterling value. With such a writer and such a theme, much was, of course, to be expected, and much has been performed. All that has hitherto appeared on the subject is eclipsed by its splendour. No other living author was equally prepared with Mr. Taylor to do it justice; no other has dug so deep into the mines of Protestant literature, and so thoroughly familiarised himself with the system and tactics of Popery. His prolonged, intense, and all-grasping studies in that direction, have peculiarly fitted him for

this species of biography. Mr. Taylor is, in the highest sense, a real Man of Letters; never had writer less of the air of a mere book-maker. He does not give to the public that which cost him nothing. "Loyola" is severely thought and finely written. In his case, at least, facility has not engendered negligence, nor has celebrity been suffered to work relaxation in diligence. As a teacher of mankind, he makes a conscience of investigation, and in labour he finds luxury. In everything appertaining to Protestantism he is a true and safe guide; for, although but a lax Nonconformist, he is a rigid Protestant; but, with all his rigour, he is just, always candid, sometimes generous.

The history of "Loyola" has severely tested him; but real integrity never suffers from the fiercest ordeal. We think the character of "Loyola," as here depicted, is presented in its true light, and in that light for the first time. Never before has so much been accorded to him by a Protestant pen. If Roman Catholicism does not see and confess its obligation to the sage of "Stanford Rivers," it is either because there is no light in it, or because there is no sense of justice. Mr. Taylor has secured for their great Hero a hearing such as no Catholic writer could possibly have commanded. Mr. Taylor, of course, has offended the Popish idolators, and greatly reduced the dimensions of their divinity; but, on the other hand, he has presented him at the bar of the Protestant world in a character, if not entirely new, yet prodigiously improved. We ourselves were always a little heretical in our views of Loyola as well as of François Xavier. But we came far short of Mr. Taylor, by whom we have been made almost converts. He really seems, on the whole, to have held the balance in an even hand, and on every point to have "declared the thing as it is." As here depicted, Loyola was one of the most remarkable men that ever lived. With talents of a high order, and considerable learning, acquired in the midst of all but unparalleled difficulties—with a knowledge of human nature such as falls to the share of only one man in a hundred millions—with a piety which, although clouded, was yet sincere, intense, and unwavering—with an indomitable will, and an unrivalled power of subjecting all other wills to his own,—he seemed formed by nature for the exercise of intellectual sovereignty even among intellectual men.

The work of Mr. Taylor is not to be considered a formal Memoir of Loyola; it is a piece of biographical philosophy, comprising two parts: part first embracing Loyola's personal history; and part second, Jesuitism in its rudiments. Under these two simple heads, there is a vast amount of profound thought and of powerful writing. We offer the following as a fair specimen, which occurs at the outset of the volume:

PHILOSOPHY OF HISTORY.

Abroad, and in Germany especially, the practice of theorising upon events and persons has become a fashion—a fashion fruitful of absurdities; and, while it perverts the simplicity of history by a show of ingenuity and novelty, it has rendered plain realities distasteful; and, in some momentous instances, has broken up the very ground of historic certainty.

If any such pseudo-scientific method were adopted and applied to the instances of Martin Luther and of Ignatius Loyola, it might be easy to shed upon our theme a glare of philosophic splendour. Thus this pair of worthies might be held up to view as binary stars, revolving round a common centre, and exhibiting the counteracting forces, moral and religious, of the sixteenth century! Each, it might be said, and each, as related to the other, was the necessary consequence of the conflicting ferments of that stirring age. Each of these great men came forth, we might be told, when he came, and each was what he was, and each did what he did, in obedience to certain occult forces, which, from the depth of ages, had been working themselves up to the surface of European civilization! The one was "an Idea" proper to Germany; the other "an Idea" proper to Spain; and the two were simultaneously evolved by a silent energy of the moral system, then struggling into light, and asking to be defined, and to be uttered aloud, and to be defended, and to be consigned to future ages: Luther, according to some such theory, was the spokesman of the Teutonic idea of Christianity; Loyola, of the Spanish; and thus we should have before us the philosophy of the religious movements of the sixteenth century—that is to say, of the Reformation throughout the northern, and of the Catholic reaction throughout the southern, nations of Europe!

But if, in dealing with secular history, the theorising tendency ought to be very cautiously indulged, how much more occasion is there for hesitation when the persons and events of religious history are to be disposed of! For, on this ground, the causes we have to do with are more occult, and are less easily defined, and they are more easily misunderstood. There is, indeed, a philosophy of religious history; but who, among mortals, shall say that he has fathomed its depths? From the dim recesses of a human bosom—and this bosom put in movement by the falling of a leaf, or by influences unseen and inscrutable—may spring the germs of a new era for millions of the human family! Could, then, such an order of events have been predicted? or, after it has taken place, are we competent to assign these events to their causes?

The following is Mr. Taylor's mode of setting forth the idea of "spiritual polity." The idea is magnificent, and it seems to have thoroughly possessed the mind of Loyola:

INTELLECTUALITY OF CENTRALISATION.

Loyola's elementary idea—that of an absolute domination over the spirits of men, and of a centralisation of all powers on earth, in the bosom of one master of souls, was not of his invention; for it suggests itself always to a certain class of minds, and is as old as human nature, and has, under various phases, been coming to the surface, and striving to give itself a real and visible existence from age to age. But no former endeavour of this kind had been so consistently imagined, or has been so successfully achieved. It is Loyola who has shown the world what might be meant by the phrase "Spiritual Polity;" it is he who has known how to smelt soul-ore into one mass—a mass uniformly crystallized, and shining on its surface, and mathematical in its figure, and thoroughly malleable and ductile, and a good conductor of sounds; it is he who has brought to perfection the process—often attempted—of forging hundreds of individual wills into so true a continuity of substance that the volitions of a single mind should pass, like galvanic currents, through the whole, and become intelligible and effective at the remotest distances.

The First Chapter closes with the following

SKETCH OF LOYOLA.

Inigo, high-born, slenderly educated, or, as it seems, wholly untaught in letters, yet accomplished in all graceful and chivalrous arts, wanted no advantage that might secure to him, in ample measure, the smiles and favours which are to be won and enjoyed in courts, palaces, pavilions, and camps. He is described by his contemporaries as of middle stature, with an aspect full of grace and dignity; a complexion between the fair and swarthy; an ample and prominent forehead; an eye sparkling, and full of life; the nose somewhat long and curved. He limped slightly, but not awkwardly, in consequence of the injury his leg had sustained in the hands of the surgeons. It is affirmed that he would never grant permission to painters or sculptors to exercise their art upon him; and that the extant portraits and medallions were all derived from a cast taken after death.

If authenticity could be attributed to a medallion, the execution of which might seem to vouch for its genuineness, and which accords well with the description given of their friend and master by his followers, we may assume him to have been handsome, after the Spanish type, and decisively of military mould and aspect. The air is that of the ecclesiastic, induced upon a form and temperament which was thoroughly that of a soldier. The contour, symmetrical and rotund, is expressive of a hopeful, enterprising, and chivalrous, rather than of a reflective turn. One would say that the outward life is more to this man than the inward life. The intense attitude is that of one whose own emotions and impressions rule his animal system, leaving him little under the control of persons or things around him. He is self-

prompted, self-possessed, sure, determined, unhesitating, firm; but not remorseless, or inexorable. He is fertile in resources; nor ever desponds because he has no means of help left him. He is nice in his perceptions; has a keen relish of enjoyment; and—must it not be said? is of a pleasure-loving constitution? One would not think him the ascetic, or the self-tormentor. He is well fleshed, and sanguineous, and is accustomed—so one might surmise—to adjust all differences between flesh and spirit in a reasonable manner. If imaginative, it is only within the narrowest limits: his imagination lights up at a spark, but, as it has little oil of its own, it does not burn with any rich, copious, or continuous splendour. Yet, assuredly, there is nothing malignant in this physiognomy; it indicates no acerbity, no sullen pride, no retention of anger. This man is too happy in himself to harbour a resentment.

Thus far, then, the medallion consists with the history of "Saint Ignatius;" but it must be confessed that if any series of portraits unmarred were spread on the table, and it were demanded that the founder of the order of Jesuits should be singled out from among them, several, probably, of that number would be selected sooner than this. If, indeed, this be the image of the author of that Institute, how should we that in exigence; how many labours deep was that mind seated, which conceived a scheme for ruling the world, and which went far toward actually ruling it.

What is called his conversion is a very affecting statement. That a change was undergone is beyond all doubt; and it is certain, that the simple Gospel of the New Testament had nothing to do with its production. It was very much an affair of conscience and imagination, working on a deeply excitable temperament:

CONVERSION OF LOYOLA.

Whatever may be thought of Loyola's spiritual condition at the moment when he turned his back upon the world, yet toward the world, and in relation to its false notions, and its pernicious courses, doubtless he had chosen a better part. If still there were illusions intervening between himself and a pure Christianity, the illusions subsisting between him and the world were the world's illusions, not his. His impressions of things eternal were just, and they were of the deepest kind: his conscience had been awakened; his sense of individual desert was keen and tormenting; his self-upbraidings were in the last degree severe. He approached the throne of offended justice as a trembling culprit; but there he undertook the desperate task of expiating the guilt of past years by bodily torments, such as the most renowned saints had themselves practised, and had applauded.

Among these modes, unavailing as he found them, of assuaging the anguish of his soul, and of placating the wrath of heaven, a pilgrimage to Jerusalem, to be performed barefoot, and with daily flagellations and fastings, was the one which most engaged his thoughts, and he waited only to have so far recovered the use of his shattered limbs as to render such an attempt

not utterly impracticable. Might not the trembling penitent in this manner hope to merit, at length, some tokens of the Divine favour? An error, we reckon it, to think that he could, in any such mode, blot out the records of a life of sin; but an error, surely, less fatal than is that of those who swell such records daily without fear! But these deep workings of the now quickened spirit, and this anguish in the consciousness of guilt, and these torturing practices of expiation, must be regarded as unintelligible phenomena if they do not, even by the very extravagance that attends them, attest the supremacy of the moral impulses of human nature. What account could be given of any such agonies of the heart, if man were not a member of a moral system; or what would mean this dismay—this dread of an hereafter—while nature smiles around him, if he were not indeed amenable to future justice? No interpretation could be put upon a course of conduct such as that of the ascetic and devotee, if man were not hastening forward to the presence of the Almighty as his Judge and Saviour!

While thus struggling with his own emotions, and digesting his plans of expiation—at midnight, and during a vigil—so he told his friends—the Virgin Mother, with the infant Jesus in her arms, effulgent in celestial majesty, presented herself before him, and for some space of time, with incredible benignity, remained in his view! How did this vision give intensity to the desire which already was intense, to achieve his pilgrimage to the Holy City! But a favour so signal produced more than a transient effect upon his dispositions, for it sickened him for ever of things terrestrial,—it gave him an abiding disrelish of every sensual enjoyment,—it deadened within his bosom all worldly ambition,—it set him free from the enthrallment of every inferior passion. The splendour of that vision seemed in a moment to efface whatever had belonged to his former consciousness.

From this time Loyola was a new man, and pursued, to the hour of his death, a new course. Of his entire sincerity, according to his light, there can be no doubt; his self-denial was unbounded, and his moral heroism such as never was exceeded. Nothing was wanted to have formed him into the chief Christian glory of his age, but a perfect knowledge of the simple Gospel of the Son of God. The following is Mr. Taylor's picture of him at the commencement of his pilgrimage:

PICTURE OF THE PILGRIM.

The young and handsome Spanish gentleman, clad in sumptuous attire, his copious locks sedulously arranged according to the fashion of the time, and himself well mounted, had been seen ascending the heights towards Montserrat; yet how incongruous are the appendages of his equipment, for there are strung from the pommel of his saddle, as if he had spoiled some luckless palmer on the road, the coarse cloak, the shoes, the staff, the girdle, the bowl of a pilgrim! But, after a little while, the same graceful form—if, indeed, it could have been recognised as the same—might be met upon the

road disguised beneath these uncouth pilgrim accoutrements; painfully limping, one foot naked, the other swollen and clouted, his head bare, his hair matted and foul, his beard rough, his nails grown like eagle's claws, his visage sunken and squalid! A pestilence was then raging at Barcelona, and Loyola turned aside until it should abate, to Manresa, a small town about nine miles from Montserrat, and where each day he begged a morsel of bread from door to door. Three times every day he smartly (*quàm acerrime*) chastised his bare shoulders with the lash; thrice every day he attended prayers at church, besides seven hours of private devotion; and every week he confessed, and received the sacrament. In this discipline of suffering and humiliation he was becoming acquainted, we are told, with the rudiments of the Christian life.

The law seems to have done its work very deeply in awakening his conscience: the view which Mr. Taylor gives of his distress is painful in the extreme. The peace he at times enjoyed was not the peace of the Gospel, but a mere delusion—the effect of a presumptuous confidence, with which the righteousness of Christ had nothing to do. The next passage will illustrate our meaning:

SPIRITUAL DISTRESS.

It was not long, however, before the real miseries of the condition to which he had thus reduced himself; the revolting humiliations to which he found himself daily exposed; and the utter wretchedness of beggary to those who have not been bred to the profession, produced its natural effect upon a spirit like that of Ignatius; for at the very same moment when his constitutional enthusiasm had been chilled down to the lowest temperature by bodily suffering, and by the sense of shame, that keen perception, and that correctness of the reasoning faculty, which undoubtedly distinguished him, woke up, and he began (at the instigation of the devil, we are told) severely to question himself as to the course he had adopted. "Wretched man! what has impelled thee to abandon home, kindred, noble friends, everything, and, thus miserably bedight, to wander up and down, petitioning for sustenance, and become the companion of the very lowest of the people?" These thoughts, and more of the same sort, which shook his soul, he, however, assigned to their true source, and gained relief from them by renewed assiduity in his religious observances, and by surrendering himself so much the more to the humiliations he had chosen. But, on this side again, the tempter, according to his wonted wiles with the inexperienced, incited the novice to practice such extremities of mortification as should, by their weakening influence, both upon body and mind, issue in an abandonment altogether of the penitential and ascetic course. Furthermore, he was tried by a frequent, sudden, and unaccountable loss of all the comfort and joy which heretofore he had never failed to derive from the exercise of devotion; neither prayers nor psalms, nor any of the solemnities of the church, brought him any solace. In his perplexity he began to doubt if the elaborate three days' confession of the sins

of his life, which he had lately effected, had, indeed, been complete. The black catalogue of crimes was, perhaps, wanting in some one particular, on behalf of which the wrath of Heaven continued to follow him. The adversary took terrible advantage against him of this suspicion. Day and night he wept; he went over, again and again, the ground of his late confession; and, as one who has dropped an invaluable jewel on his way, turns back, and, with trembling diligence, scrutinizes every inch of the ground he has trodden, and renews the desperate search from day to day, so did Ignatius retrace the path of his pious life, even up to the commencement of his moral consciousness, anxiously searching among the almost effaced impressions of memory for—the lost crime! To think too much of his sins was not Loyola's mistake; but it was his misfortune to know so little as he knew of the only mode of release from the anguish of an awakened conscience.

A black despair seized him in the midst of this spiritual wretchedness; and the thought even of self-destruction crossed his mind. At that time he occupied a cell in a convent of the Dominicans, from the window of which he had been impelled to throw himself. He was, however, withheld from this purpose by the Divine mercy; but he resolved, with the hope of vanquishing or of placating the Divine justice, to abstain absolutely from all food, until he should win back the peace and joy that had thus left him. Intermitting no sacred services, and no penances, he fasted a day—and two days—and three—and four—nay, an entire week; and he would have persisted in his resolution had not the priest, his confessor, and who had already sounded the depths of his heart, interposed, and straitly commanded him to abandon so presumptuous an endeavour as that of contending with the Almighty; in fact, he threatened him with a denial of the communion should he persist. Alarmed by a threat so terrific, he took food therefore; and, for a time, regained some tranquillity. Yet speedily he relapsed into the same condition of inward distress, and was tempted at once to renounce his ascetic purposes, and to return to the world and to its enjoyments. With this temptation also he grappled successfully; and at length, as if by a convulsive plunge, he extricated himself at once, and for ever, from these dangerous entanglements.

This may suffice as a small sample of the Work, which increases in interest at every step, till Loyola, in the sixty-fifth year of his age, breathes his last, after having created the most powerful intellectual despotism that ever appeared in our world. We regret our inability to enter more at length into the Volume. It is worthy alike of the theme and the Author, and a very precious contribution to the Protestant Literature of the age. The second part of the book is of great moment during the times which are passing over us, as setting forth the mysteries of the Jesuit divinity and polity, with a strength of mind, and clearness of perception, and a completeness of exposure,

which leaves nothing further to be desired. The chapter on the mind and character of Loyola is specially valuable; but we can afford only a single extract:

MIND AND CHARACTER OF LOYOLA.

And as the scheme was vast, the execution of it, and the perpetual administration of a system so novel in its intentions, and so wide in its actual extent, demanded the rarest talents. Loyola's power over other minds was such as belongs to those men of genius—a few in any age, or rather a few in the lapse of ages,—who had first acquired a sovereign power over themselves before they asserted their right to rule the world. He was master of other men, and even of some superior to himself in mind and accomplishments, because he had become more master of himself than were they of themselves. It does not appear that he ever failed to carry his purposes within the Society, or even within the circle of the Church, so far as any of its measures or movements might affect the interests of the Order. In each instance in which he undertook to wrestle with authorities, he finally prevailed, as by a sort of molluscous pertinacity: he wound himself around his antagonist, nor could there be any release from the boneless gripe—except by the spell of that consenting word, “Be it then as you will.”

Loyola understood, too, the respective offices of faith, or religious motive, and of reason. He was wary of emotion, when it might influence those determinations over which it was the province of reason to preside. It was his professed practice, on all occasions of moment, to implore the Divine guidance with a simple-hearted fervour, as if heaven was to do all; and having done this, then to apply himself with all his might to every natural means of success, by aid of energy, sagacity, and the calculation of causes, as if the event were wholly dependent upon human forethought and assiduity. “Let us pray as if we had no help in ourselves; let us labour as if there were no help for us in heaven.”

What is said of him by all his biographers as to the impassioned style of his devotions—and as to the copiousness of that torrent of tears which seemed, at length, to have quite exhausted his natural moisture, and to have brought him almost to the physical condition of a mummy—must be admitted as authentic in the main, and therefore as proving that his temperament was far from cold, or purely intellectual. But he had learned a secret which, perhaps, very few passionate spirits ever learn, or ever attempt to put in practice—namely, during the paroxysms of emotion to unharneß reason, and to let her stand by in her place. Loyola's emotions, how impetuous soever they might be, never ran away with his mind. At whatever time his bark was driven before the hurricane of religious fervour, reason was found to be safe on shore, and ready to resume her place at the helm when the winds were lulled. He did nothing without emotion; but he did nothing at its bidding. “Impulse and feeling,” he would say, “man shares with the inferior orders around him; but reason is his distinction, and with him, therefore, it should be supreme.”

Poetry.

A TEMPERANCE SONG.

"Be ye sober."—ST. PETER.

Who shall talk of strength and freedom,
With a loud and fever'd breath,
While they let a full cup lead 'em
To the slavery of death?

Men of labour, wake to thinking,
Shout not with a reeling brain!
Lips that argue o'er deep drinking
Ever yield more chaff than grain.

Bravery that needs inspiring
By the grape and barley-corn,
Only gives the random firing,
Cunning foes may laugh to scorn.

Do ye hope to march the faster
To the summit of your claim,
While ye let such tyrant master
Strike your limbs in staggering shame?

Do ye find the hot libation,
Poured so wildly on the heart,
Make it fitter for its station,
Whatsoever may be its part?

Father, husband, wife, or mother!
Can ye do the work ye should,
While the fumes of madness smother
Human love and human good?

Wonder not that children trample
All fair precept in the dust,
When a parent's foul example
Robs a home of peace and trust.

Who shall reckon all the anguish,
Who shall dream of all the sin,
Who shall tell the souls that languish
At the spectre-shrine of Gin?

"Be ye sober!" They who struggle
For the better lot below,
Must not let the full cup juggle
Soul and body into woe.

"Be ye sober!" if ye covet
Healthy days and peaceful nights:
Strong drink warpeth those who love it
Into sad and fearful sights.

"Be ye sober!" Cheeks grow haggard,
Eyes turn dim, and pulse-tide blood
Runs too fast, or crawleth laggard,
When there's poison in the flood.

Will ye let a demon bind ye
In the chain of Helot thrall?
Will ye let the last hour find ye
In the lowest pit of all?

Oh! stand back in godly terror,
When Temptation's joys begin;
Tis such wily maze of Error,
Few get out who once go in.

Shun the "dram" that can but darken,
When its vapour gleam has fled;
Reason says, and ye must hearken,
"Lessened drink brings doubled bread."

Though your rulers may neglect ye,
"Be ye sober!" in your strength;

And they must and shall respect ye,
And the light shall dawn at length.

*But let none cry out for freedom,
With a loud and fever'd breath,
While they let a full cup lead 'em
To the slavery of death!*

ELIZA COOK.

A SONG FOR THE RAGGED-SCHOOLS.

To work, to work! ye good and wise,
Let "ragged" scholars grace your schools;
Ere Christian children can arise,
They must be trained by Christian rules.

We ask no fragrance from the bud
Where canker-vermin feeds and reigns;
We seek no health-pulse in the blood
Where poison runneth in the veins.

And can we hope that harvest fruits
In living besoms can be grown,
That palms and vines will fix their roots,
Where only briars have been sown?

Man trains his hound with watchful care,
Before he trusts him in the chase;
Man keeps his steed on fitting fare,
Before he tries him in the race;

And yet he thinks the human soul,
A meagre, fierce, and untaught thing,
Shall heed the written Law's control,
And soar on Reason's steady wing!

Oh! they who aid not by their gold,
Or voice, or deed, the helpless ones;
They who, with reckless brain, withhold
Truth's sunshine from our lowly sons;
Shall they be blameless, when the guilt
Of rude and savage hands is known?
When crime is wrought, and blood is spilt,
Shall the *poor* sinner stand alone?

Dare we condemn the hearts we leave
To grope their way in abject gloom,
Yet conscious that we help to weave
The shroud-fold of Corruption's loom?

Shall we send forth the poor and stark
All rudderless on stormy seas,
And yet expect their spirit-bark
To ride out every tempest breeze?

Shall we with dim short-sighted eyes,
Look on their forms of kindred clay,
And dare to trample and despise
Our sharers in a "judgment-day?"

Oh! narrow, blind, and witless preachers!
Do we expect the "ragged" band
To be among God's perfect creatures,
While we refuse the helping hand?

To work, to work! with hope and joy,
Let us be doing what we can;
Better build school-rooms for "the boy,"
Than cells and gibbets for "the man."

To work, to work! ye rich and wise,
Let "ragged" children claim your care,
Till those who yield Crime's jackal cries
Have learned the tones of peace and prayer!

ELIZA COOK.

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

Proceedings of the Eleventh Autumnal Assembly of the Union, held in Sheffield, in various Sessions, commencing with the Evening of Monday, 8th of October, and closing with the Evening of Thursday, 11th of October.

MONDAY, 8th of October.—The Introductory Meeting for Prayer was held in Queen-street Chapel; the Rev. J. H. Muir's. The Address was given by the Rev. Thomas Scales, of Leeds; and prayer was conducted by the Revs. T. James, of London; Dr. Morison, of London; J. Gawthorn, of Derby; and Dr. Massie, of London.

TUESDAY, 9th October.—The First Session for Conference was held in Mount Zion Chapel. The Rev. James Parsons, of York, took the Chair, and, after praise and reading of Scripture, called on the Rev. Thomas Binney to conduct prayer. The Chairman then delivered his opening Address, at the close of which it was moved by the Rev. Dr. Massie; seconded by the Rev. T. Binney; and adopted:

I. That the Assembly presents its thanks to the Chairman for his very appropriate and edifying Address, and requests his consent for its immediate publication.

To this request the Chairman signified his assent.

The financial statement for the year was then presented, on which it was moved by the Rev. J. Alexander, of Norwich; seconded by the Rev. J. Corbin, of Derby; and adopted:

II. That the financial statement now presented be approved and entered on the minutes; and the Assembly would encourage the Committee to persevere in efforts to enlarge the constituency of the Union by increase of contributing churches and personal members, being persuaded that by this means it will be soon established in adequate strength and resources.

Moved by the Rev. Thomas Stratten, of Hull; seconded by the Rev. J. H. Reynolde, B.A., of Leeds; and adopted:

III. That this Assembly will devote an hour of its Morning Conference on Thursday, from ten to eleven o'clock, to special humiliation, prayer, and praise before Almighty God, on account of the national sins, rebukes, and mercies brought into such evident and affecting view in the recent affairs of our country, especially in the visitation of Cholera, now so mercifully abated.

Moved by the Rev. Thomas Binney, of London; seconded by Edward Baines, Esq., of Leeds; and adopted:

IV. That a Committee be now appointed to prepare for the consideration of the Assembly a draft of Memorial to the Lords of Her Majesty's Treasury against any measures for further postal accommodation, involving increased activity in that department on Sundays.

Further resolved, That such Committee consist of the mover and seconder of the foregoing resolution, with Josiah Conder, Esq., of London; Rev. T. Stratten, of Hull; and the Rev. J. H. Muir, of Sheffield. Rev. T. Binney to be Convener.

The Rev. J. D. Culien, of Leith, deputed to represent in this Assembly the Congregational

Union of Scotland, was then invited to address the Meeting; and at the close of his fraternal communications it was moved by the Rev. James Pridie, of Halifax; seconded by the Rev. J. C. Harrison, of London; and adopted:

V. That the Assembly has welcomed the Rev. J. D. Culien, of Leith, as delegate from the Scottish Congregational Union, with warm cordiality and affection; and has received his address with great satisfaction, as an instance of beneficial and happy interchange of sentiment between bodies of Congregational churches and pastors, for which general Unions among them open such favourable opportunities.

Two papers on the better support of the pastors of feeble churches—one on the duty of aiding such churches in that respect; the other on the increased efforts the churches so aided ought themselves to make for the object,—were read by the Secretary. Whereupon W. Byles, Esq., of Bradford, moved; and Henry Spicer, Esq., of London, seconded:

VI. That the papers on efforts for the more adequate support of the pastors of our feeble churches be entered on the minutes, and printed for wider circulation in other forms. Adopted.

The Session was then closed with prayer, conducted by the Rev. R. Slate, of Preston.

TUESDAY EVENING, October 9th.—The Annual Sermon before the Union was preached by the Rev. Professor Vaughan, of the Lancashire Independent College, Manchester, in Nether Chapel, the Rev. T. Smith's, A.M. The prayer was conducted by the Rev. G. W. Conder, of Leeds; and the congregation was dismissed with the benediction of the minister of the place.

WEDNESDAY, October 10th.—The second morning Session for conference was held in Mount Zion Chapel. The Rev. James Parsons resumed the chair. Prayer was conducted by the Rev. John Rheeder, of Eiland.

Josiah Conder, Esq., presented and read the draft of a memorial against increase of postal activity on Sundays, prepared by the Committee appointed in the previous Session. The Rev. T. Scales, of Leeds, moved; and Rev. Dr. Morison, of London, seconded:

VII. That it be introduced into the Memorial a petition for the entire closing of all Post office establishments, both in London and the Provinces, on Sundays; and that S. Morley, Esq., of London, and G. Leeman, Esq., of York, be added, the Committee be requested to retire and amend the Memorial accordingly. Adopted.

Moved by the Rev. Professor Stowell, of Rotherham College; seconded by the Rev. J. H. Muir, of Sheffield; and adopted:

VIII. That this Assembly offers to the Rev. Professor Vaughan its warmest thanks for the very able and seasonable discourse he delivered before this Union yesterday evening, and earnestly requests its immediate publication; and the Assembly avails itself of this opportunity to assure Dr. Vaughan of its high appreciation of those various literary efforts by which he so efficiently labours for defence of the most sacred truths of religion, and for advocacy of the dearest rights of mankind.

Dr. Vaughan acknowledged this vote, and assented to the request for the publication of his sermon.

The Post-office Memorial, in an amended form, was again presented: discussion was taken

thereon. It was moved by Henry Spicer, Esq., of London; seconded by the Rev. Dr. Morison, of London; and adopted:

IX. That the Memorial, as first presented, do stand part thereof, and that the paragraph praying for the entire closing of all Post-offices on Sundays, now read, being added thereto, the document so completed be the Memorial of this Assembly, and signed accordingly by the Chairman.

The Secretary tendered two Memorials on the Temperance movement, addressed to the Assembly respectively by the "Fifteenth Annual Conference of the British Association for the Promotion of Temperance," and by the "Executive Committee of the National Temperance Society;" but the Assembly ruled that these documents be not received: on the ground that the meetings of the Union cannot be opened for promoting the objects and claims of other religious and benevolent institutions.

The Rev. Dr. Halley, of Manchester, then read the Letter to the Churches on their Position and Duties relative to the Present Times. On which it was moved by the Rev. Dr. Morison, of London; seconded by the Rev. Newman Hall, B.A., of Hull; and adopted:

X. That the Assembly presents to the Rev. Dr. Halley its warmest acknowledgments for the admirable Letter to the Churches, on their difficulties and duties at the present period, now read, and requests of him to allow that it be printed and circulated in the same manner as former similar documents.

To this resolution Dr. Halley responded and assented.

The Rev. A. Wells then verbally reported, that pursuant to the instructions given by the Autumnal Assembly, held at Leicester last October, the Committee of the Union had arranged for a Course of Lectures to the working classes in London by way of experiment; in hope that, if the result prove successful and encouraging, similar courses will be undertaken in all places where the artisan classes are numerous. The Lectures in London are to commence on Tuesday, the 30th instant; and each Lecture is to be delivered twice in the same week. On the Tuesday evening, in the hall of the Mechanics' Institute, Southampton-buildings, Holborn; and on the Friday evening, in the Cowper-street school-room, connected with the Tabernacle. It is also under consideration to invite an expression of sentiment on the subject of each Lecture, on the part of any in the audience desirous of being heard, for a limited time.

The Secretary further appealed, on behalf of British Missions, for increased assistance, in the form of October collections, and by every other suitable means; showing how urgently such enlarged liberality is required by each of the three Societies. This appeal was sustained by the Rev. John Corbin, of Derby; who showed by a careful analysis of all the October contributions raised during the nine years they have been in operation, how partially and imperfectly the churches have adopted this most effectual and easy mode of sustaining objects so noble and urgent.

Moved by Rev. Andrew Read, A.B., of Norwich; seconded by Rev. J. G. Miall, of Bradford; and adopted:

XI. That this Assembly, without committing itself to indiscriminate and entire approval, would nevertheless express a high sense of the ability and zeal displayed by the Conductors of the serial publications more or less immediately connected with the Independent denomination; and would avow

a conviction that not only the interests of our own Body, but the cause of truth, liberty, and religion itself, have been eminently promoted by their prompt and able discussions of all the most important events and opinions of the times. The Assembly would therefore tender expressions of high appreciation and warm acknowledgment to all the Conductors of the Reviews, Magazines, and Newspapers devoted to the advocacy of Independent principles; and on account of the long term of years through which his able and eminent services in this department have now extended, would make distinct and grateful mention of the name of Josiah Conder, Esq., formerly Editor of the *Eclectic Review*, and now of the *Patriot Newspaper*.

To this resolution Josiah Conder, Esq., Dr. Morison, and the Rev. Dr. Campbell, responded.

The Session was then closed with prayer, conducted by the Rev. S. M'All, of Nottingham.

WEDNESDAY EVENING, October 10th.—The Public Meeting in aid of British Missions was held in the Nether Chapel. The Rev. J. W. Richardson, of London, conducted prayer. The chair was taken by John Crossley, Esq., of Halifax. An introductory paper was read by the Rev. Dr. Massie, of London.

The Home Missionary Society was advocated by the Rev. Thomas Binney.

The Irish Evangelical Society, by the Rev. Thomas Aveling.

The Colonial Missionary Society, by the Rev. J. C. Gallaway.

The Rev. J. Alexander, of Norwich, moved, and J. Buchanan, Esq., of Whitby, seconded, the following resolution, which was adopted:

XII. That this Meeting would express its growing conviction of the great importance of the British Mission Societies, and its earnest desire that their claims should be met with that generous support which they so greatly need.

The Meeting is concerned to find that the resources of neither of the three Societies are sufficient to enable the Committees to extend their operations, as, by the appeals from every part of their fields of labour, they are urgently entreated to do; especially as this Meeting is convinced that the diffusion of the principles of evangelical religion is the only remedy for the ignorance and vice which prevail in many districts of our own country, for the superstitions by which the great mass of the population of the sister-land is deluded, and for the moral and spiritual destitution into which the numerous emigrants which annually leave their father-land are in danger of sinking.

The Meeting would, therefore, respectfully but earnestly call upon the British Churches, with their Pastors, to exert themselves to render the Simultaneous Collections on the last Sabbath of the present month, and all other means for increasing the funds of the three affiliated Societies, as productive as possible.

Respectful thanks to the Chairman were then moved by Rev. A. Wells, and seconded by the Rev. Dr. Massie. This vote having been warmly carried, and acknowledged, the Meeting was closed with the Doxology and Benediction.

THURSDAY, October 11th.—The third Morning Session for conference was held in Mount Zion Chapel; and the chair was again resumed by the Rev. James Parsons. The opening prayer was conducted by the Rev. E. Bell, of Stainland.

The hour of special devotion on account of our country, was opened by an address from the Rev. John Kelly, of Liverpool, on our national sins, and on the Divine interpositions in our national affairs. After which, prayer was successively offered by the Rev. James Spence, of Preston; the Rev. Ebenezer Morley, of Hull; and the Rev. J. Glyde, A.M., of Bradford.

The fraternal conference on the state of the churches followed, and called forth the communication of many valuable statements and opinions relative to the decline of some churches and the growth of others, and to the best means of promoting their prosperity.

Samuel Morley, Esq., of London, Treasurer to the Board for General Education, then presented and read a statement of the progress and prospects of this most important undertaking. In particular, it represented the strong desire of the Board to secure the building so long the abode of Homerton College, for the purpose of establishing in it both the Male and Female Normal Schools for training Teachers. This proposal called forth such decided approbation as to warrant hope that it is secure of accomplishment. Upon this statement, it was moved by John Buchanan, Esq., of Whitby; seconded by Edward Baines, Esq., of Leeds; and adopted:

XIII. That this Meeting expresses the interest with which it has heard the statement made by the Treasurer respecting the Congregational Board of Education; its cordial concurrence and sympathy with the work in which it is engaged; and its approval of the suggestion for the purchase of Homerton College for the two Normal-schools of the Board: and urges on its friends to aid the Board by liberal contributions, not only for the attainment of this desirable object, but also to sustain it with vigour, to carry on its varied operations.

Josiah Conder, Esq., tendered resolutions on Church-rates and *Regium Donum*; but there not being time then for satisfactory discussion of these subjects, it was moved by the Rev. Professor Stowell; seconded by the Rev. Professor Vaughan; and agreed to:

XIV. That this Assembly stand adjourned for a Meeting in the Music Hall this afternoon, at which the resolutions on Church-rates and *Regium Donum* shall be considered.

Moved by Samuel Morley, Esq., of London; seconded by the Rev. J. Morley, of Hull; and cordially adopted:

XV. That the visitors to Sheffield, present on occasion of this Eleventh Autumnal Assembly of the Congregational Union of England and Wales, offer to the churches and pastors of this town, and, through them, to various Christian families connected with other bodies of Christians, by whom they have been so hospitably welcomed, their warmest acknowledgments; and express hope that all their kindness will be recompensed to them in lasting religious benefits, and pleasant remembrances resulting from both the public proceedings and private intercourse connected with this most important occasion.

To this vote the Rev. T. Smith, M.A., of Sheffield, most cordially responded.

Moved by Rev. Algernon Wells, of London; seconded by the Rev. Dr. Halley, of Manchester; and most cordially adopted:

XVI. That the Assembly would now, with deep feeling, proceed to the pleasure and duty of thankfully acknowledging the invaluable services rendered throughout all the proceedings of this important occasion by its honoured and beloved Chairman, bidding him farewell at the close of these meetings with assurances of regard, and prayer for his long-continued usefulness and honour.

The Chairman affectionately responded to this vote, and closed the session with prayer.

AFTERNOON SESSION.—Rev. Dr. Morison took the chair, on the call of the Rev. James Parsons, who was under necessity of leaving the meeting.

Moved by Josiah Conder, Esq., of London;

seconded by the Rev. James Gawthorn, of Derby; and adopted:

XVII. That, in the opinion of this Assembly, the more stringent measures adopted of late for the compulsory imposition of Church-rates, render it highly expedient that during the ensuing session of Parliament active measures should be taken by petitions, and by communications with our representatives, to obtain from the Legislature the long-delayed measure for their total abolition; and it is recommended to churches of the Congregational denomination to give their active and cordial concurrence in all local movements for this object.

Moved by the Rev. Dr. Massie, of London; seconded by E. Baines, Esq., of Leeds; and adopted:

XVIII. That this Assembly cannot separate without renewing expressions of regret that the denomination should still lie under the stigma of an annual grant of £550 out of the taxes of the country, alike repugnant to their principles and degrading to their ministry.

THURSDAY EVENING, October the 11th.—The Public Meeting in support of the Board for General Education was held in the Nether Chapel. The opening prayer was offered by the Rev. Thomas James, of London. John Crossley, Esq., of Halifax, was called to the chair. A statement of the position and prospects of the Board was read by the Rev. Dr. Massie, of London.

Moved by the Rev. A. Wells, of London; seconded by C. Robertson, Esq., of Liverpool; sustained by the Rev. Dr. Campbell, of London; and adopted:

XIX. That this Meeting has received with great satisfaction the statements now presented of the successful efforts of the Board for General Education to obtain funds to establish Normal and Model-schools, to select the best plans and books for teaching, and to awaken interest and energy among the Congregational churches in the all-important work of popular education on strictly religious and voluntary principles.

Moved by the Rev. J. C. Harrison, of London; seconded by the Rev. J. Kelly, of Liverpool; and adopted:

XX. That this Meeting would encourage the Board for General Education, by assurances of entire sympathy and confidence, to proceed in its efforts with unwearied and increasing energy, with a view especially to the accomplishment of the following objects: first, the procuring of funds adequate for the aid of schools in poor and thinly-inhabited districts; secondly, the improvement of the education and training given in all schools connected with the Board; thirdly, the promotion of all plans for interesting the people in the education of their children, and so of rendering schools, as far as possible, self-sustained, and teachers more dependent on their own resources and responsibilities, and thus establishing a free and powerful action of religious and voluntary education.

Moved by Josiah Conder, Esq., of London; seconded by the Rev. A. Reed, B.A., of Norwich; and adopted:

XXI. That this Meeting has heard with great interest the proposal for the purchase of Homerton College for the two Normal-schools of the Congregational Board of Education, thereby preserving that Institution to the denomination for purposes of a kindred character for which it was built; and urges on its friends to aid the Board by liberal contributions to accomplish this very desirable object.

Samuel Morley, Esq., moved; E. Baines, Esq., seconded; and the Meeting adapted, with strong feeling, a resolution of thanks to the Chairman. Mr. Crossley suitably responded; and the proceedings were closed with the doxology and benediction.

Theology.

THE HAPPINESS OF THE HOLY DEAD.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them," REV. xiv. 13.

READER! this is a matter in which you are deeply interested. You must die, and you can only die in one of two states—in the Lord, or out of the Lord. Out of the Lord, you are eternally lost; in the Lord, you are for ever safe and happy. John "heard a voice from heaven"—from heaven, where there is no falsehood, and whence truth only can proceed; and that voice, while true, was likewise authoritative: it commanded him to write a truth, which deserved to be written with a golden pen and an angel's hand—"Write, Blessed are the dead." Blessed are the dead! They still "are." They have not only not ceased to be, but are happy, beyond all expression or conception; and their bliss is not of an earthly, but of a heavenly character. It comes from God, and it is full of immortality. But the celestial statement has a limitation. The bliss is not in all cases, and uniformly, an attendant of death. It is confined to those who "die in the Lord." This very great thing is not left to the one truthful testimony from heaven. The Eternal Spirit, on earth, in the heart of the church, corroborates it in all its parts, while he condescendingly throws a ray of Divine light upon the nature and condition of the happiness to be enjoyed. They are to "rest" from their toils, and enter into positive bliss. We shall now inquire a little more at large into the principal lessons which the text supplies. First, then, it clearly teaches,

I. THE FELICITY OF THE HOLY DEAD.

This great doctrine is taught positively. It comes with all the certainty and assurance of a Divine communication. It is not the feeble and unsatisfactory conclusion of unaided reason. Unless the curtain were lifted up, and our eye permitted to rest on the field of glory, we could not have a more substantial and satisfactory proof of their happiness. The mind rests with confidence on this great and unalterable truth, and the heart reposes on the same foundation. This doctrine exerts a twofold effect: it comforts survivors, and encourages the departing to leave the world and go into eternity. It is a great thing to be truly assured that our friends are not annihilated, but exist; a greater, that they exist in unutterable happiness. When this fact is known and believed, it proves an immediate and all-powerful antidote to sorrow. It is the balm of heaven to the wounded spirit, and stanches the bleeding heart.

At the time John wrote these words the doctrine, as here set forth, was a novelty among mankind. Even they who enjoyed the shadowy dispensation of truth, "through the fear of death, were all their lifetime subject to bondage." The whole heathen world was in darkness, except those portions of it which were enlightened by the rays of the Gospel revelation. We are further taught that,

II. THE FELICITY OF THE HOLY DEAD LARGELY CONSISTS IN ETERNAL CESSATION FROM ALL AFFLICTIVE LABOUR.

The word "labours" is used in the plural, and is a term of the greatest comprehension. It comprises everything that is a fruit of sin in our fallen world. Nothing that can either hurt the feelings or destroy the peace of the children of God has any place in heaven.

Bodily toil, to the millions now so grievous, will be at an end. It will be no longer necessary to the glory of God, or the good of the soul. It is the fruit of man's transgression, and is a part of that system of "former things" which has passed away. When it ceases to be necessary, it will cease to exist.

Mental anxiety, the heaviest of all labour, will for ever be banished from the world of happy spirits. There the wicked will cease from troubling, and there the weary will be at rest. Sorrow and sighing will for ever have fled away, and the days of the believer's mourning be eternally ended.

Spiritual conflicts will be terminated. Never again will a believer cry out, "O wretched man that I am! who will deliver me from this body of death?" Groans and prayer will give place to exultations and song. The heavens will ring with "Thanks be to God, who hath given us the victory, through our Lord Jesus Christ!" No longer shall the law in the members war against the law of the mind; and when the saint would do good, evil shall no more be present with him. But,

III. THE FELICITY OF THE HOLY DEAD INCLUDES A REWARD OF GLORY FOR ALL THEIR WORKS OF FAITH AND LABOURS OF LOVE.

Their "works" are to follow, not precede them. They will first be admitted on very different grounds from that of works. The works follow, however, to attest their faith and their love. Not only so, but they will be rewarded by the Son of God; and the measure of works will determine the measure of the reward. The greatest service will be attended with the greatest bliss. The whole New Testament is pervaded by this doctrine. Salvation is wholly of grace; but every man will be judged according to his works.

Such are the general lessons; but they admit of a more direct personal application.

1. Reader! *This doctrine should reconcile you to the departure of your dearest friends, to be with the Lord.*

Have they died in the Lord? Enough—they are blessed! To the carnal eye, they have lost every ingredient of felicity. Whatever they enjoyed here, they have been taken from it all. They have carried nothing with them. They have left the body, in which and through which it was enjoyed. The disembodied spirits are fled to other regions, carrying with them only the attributes of their being. They have neither earthly wealth, nor fame, nor power, nor pleasure. All is left on earth. But they are happy—fully happy! Nothing they have left would be of the smallest use to them where they now are; while, on the contrary, nothing is wanting that can, in the slightest degree, promote their welfare. You err who estimate their condition by your natural senses. You think only of their loss, not of their gain. Our sphere is suited to us, but not to them. They are gainers in everything, losers in nothing.

Immediate vision is now their happy portion! They see the Saviour as he is. They behold his glory, and the glory of the Father. Everything is now direct. They are surrounded with the celestial glory, and are strengthened to bear its splendours.

The society of the angelic hosts is now their privilege. They now dwell in a world of love—a world in which there is not one error, nor a single stray affection. Beings of the first order, of the most exalted knowledge, and of all excellence, are their constant companions and their eternal friends! Oh! happy people! The occupation to which they are now called is the most delightful and the most noble in the universe. Every wish is gratified, every faculty enjoys its appropriate exercise. A world of kings, a world of priests, an empire of brothers, the children of the living God by faith in Christ Jesus, they are altogether glorious.

2. Reader! *This doctrine should reconcile you to your own departure, to be with the Lord.*

We speak to thee who art living in the Lord. Thou art not yet fully blessed. There is still much wanting to perfect thy felicity. Thou canst not be entirely blessed in this present state. If all outward evil were removed,

every worldly wish gratified to the full, and wert thou surrounded with all that earth can give, yet, so long as thou dwellest in the body, thou canst not be fully blessed. Thou dost not expect it. Bliss, perfect bliss, for a fallen creature, still on this earth, is an impossibility. To be blessed, thou must die! Yes, thou must die! Thou must be released from thy fetters, and be removed to another sphere. Why, then, heir of God! why shrink from the grave? Welcome death as the great deliverer!

3. Reader! *This doctrine should stimulate you to a life of laborious piety.*

The Church is still but half believing. The Church is still but half awake to her true interests. She is all but idle. Oh! Christian, labour for God. Labour in the spirit of faith, and with the soul of a man. Let nothing discourage you. The task will soon be done. The work assigned is not great; the day appointed is not long. Be, then, of good cheer; up and be doing, and the Lord will be with you. Take the Head of the Church for your model. He failed not, neither was he weary, till he had finished his engagements. He was at all times filled with holy zeal for his Father's glory. It was his meat and his drink to do his will.

J. C.

SAINTS ENTERED ON THEIR INHERITANCE.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"

MATT. XXV. 34.

THE condition of the Jews, in Egypt, altered much for the worse after the death of Joseph, and began to alter for the better after the appearance of Moses. Through him a friend began to appear whom Pharaoh and his people had little thought of, and who possessed the ability as well as the disposition to avenge their cause. Though poor and enslaved, they were no ordinary persons; they were all heirs of property—their God had prepared for them a *city of habitation*. He brought them out of the house of bondage, and introduced them to the promised inheritance. How expressive and instructive is all this as applied to the chosen of the Lord! They, too, seek a city, and God does not disappoint them. Let us consider,

I. THE ADDRESS AND CHARACTER.

"Come ye blessed of my Father." What is this! Who says, "Come?" It is the Lord of glory—the heir of all things—the Son of God! To be so noticed and saluted by such a person, and that person so circumstanced, is honour indeed! Yes; the greatest of kings would then give their crowns for one such word. That word will compensate for all the contempt endured by his saints for his sake. Shall we now sin by denying him, that we may shun it? No! we will confess him before men, be the consequence what it may.

But the word of address, "Come!" must be viewed in contrast with another—that awful word, "Depart!" If we

do not hear "Come!" we must listen to "Depart from me!"

The character is next to be noticed, "Blessed of my Father." This blessing of the Father does not signify a mere expression of approbation in words; but the communication of substantial good, of real blessing. They are blessed, or enriched, with all spiritual blessings in heavenly things in Jesus Christ. They are also blessed with whatever enters into the nature of means in obtaining the enjoyment of these blessings. He calls, and they obey; in obedience, the obedience of faith, they are blessed for evermore. Pardon, peace, favour, and fellowship, become theirs—they are Christ's, and Christ is God's. They are thus blessed in life, and in every work of their hands; they come in also for blessing at death: "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works follow them." Again: they are blessed at the resurrection; and the last act, which is eternal, begins with the events of the glorious day to which my text refers. Here, now, is beheld an approving God and an opening heaven! The Father is the fountain of life and bliss; "in his presence there is fulness of joy, and at his right hand there are pleasures for evermore." This is promotion worth the having—a sight worth the seeing! How changed now the condition of Jesus, and of all his faithful followers! It is now their

season to rejoice; they have mourned and suffered enough, the day of triumph is at length come.

II. THE INJUNCTION.

"Enter ye into the joy of your Lord," and thus "inherit the kingdom prepared for you." To inherit is to possess, and here the possession is a kingdom. Heaven, then, is a kingdom over which reigns the Lord God omnipotent; where his perfect will is done, and perfect bliss enjoyed by each and all of his subjects. Wisdom, justice, and goodness, and love, will regulate the affairs of his kingdom! It will be everywhere pervaded by the Divine presence, and illustrative of his perfections. The inheritors of this glorious kingdom are saints—those who "have washed their robes, and made them white in the blood of the Lamb." These, of whatever age or nation, will be the united, having possession of this great and eternal kingdom. There will be no distraction, no variant tongues, no jarring interests, no conflicting opinions. Each, happy in himself, will be a promoter of the happiness of others; all envy, all contempt, for ever excluded. This society, filled with God, united in Christ, rejoicing in the Lamb, will be the trophies of the Cross, and hold one eternal jubilee! How perfect the obedience of those redeemed millions! The will of God will be everything; and that will, in its operations, will be always wise, and good, and just.

III. THE ANTIQUITY OF THE KINGDOM.

"Prepared for you from the foundation of the world." This kingdom is plainly no new affair, nor does it stand alone in its antiquity. Jesus Christ, as the Lamb of God, that taketh away the world's sins, was "slain from the foundation of the world." Saints are chosen in him, to be holy and without blame, from the foundation of the world. "The kingdom prepared for you:" are we then to infer, that a certain number, however great, was elected to people this place? Most certainly. And what of others? They shall be judged according to their works, which they have done in the body, whether they be good, or whether they be bad. In the solemn day of judgment, works, and only works, will be investigated. No regard will be paid to election, in the abstract view of the subject. It is *works*, works alone, that demonstrate love, faith, penitence, calling, and election. None are excluded but those who exclude themselves by their unbelief. The gates are open to all believers.

While such are the general views here taught, there are certain special lessons which it behoves the pious reader to ponder; and the first of these is,

First, HIS OBLIGATION TO THE SOVEREIGN MERCY OF GOD.

Let us annihilate time, and bring on this great and awful day! You that believe in very deed shall hear these glorious words, with your own ears, to your unutterable joy! That will be the full consummation of the Divine purpose concerning you. From eternity, God hath willed it, of his own mere pleasure; and to this "will," you are to trace all the mercy that has befallen you in the course of your pilgrimage. Grace has brought you to glory; everything must be carried up to this. It was not of him that willed, nor of him that ran, but of God that showed mercy. In eternity, this truth will never be forgotten by one spirit of the innumerable millions constituting the celestial kingdom; and it is well, that pilgrims to eternity should steadily remember it on earth, that it may humble pride, excite gratitude, and nourish devotion. But the reader is also to remember,

Secondly, HIS OBLIGATIONS TO THE PRECIOUS BLOOD OF CHRIST.

Sovereign mercy can only save through Divine atonement. Justice had a demand which could not be set aside; this demand could be satisfactorily met by nothing short of death; and to meet that demand, the wonderful expedient of the Cross was devised, by which God becomes a just God, and yet a Saviour. Many are loud in their praise of mercy who view it apart from this blood. The guilt and danger of all such is very great! Let believers, therefore, keep up a steady recollection of their obligations to the death of the Lord Jesus, since "without the shedding of blood there is no remission;" and neither the blood of beasts, nor of man's first-born, could atone for the sin of his soul. But he is to remember again,

Thirdly, HIS OBLIGATIONS TO THE ALMIGHTY POWER AND INDWELLING PRESENCE OF THE HOLY SPIRIT.

This doctrine is most deeply humbling to man, although altogether vital to his salvation. Rightly understood, it makes a fearful revelation of the true condition of his soul by nature, more so, indeed, than even the doctrine of the Atonement, which chiefly exhibits guilt, whereas this, in addition to guilt, shows forth the depth of human depravity. Wonderful

is the work of the Spirit of the Lord, quickening, enlightening, instructing, convincing, correcting, reconciling, sanctifying, and preserving those who constitute the members of the mystical body of Christ! But, in addition to the remembrance of this three-fold obligation, it is,

Fourthly, HIS DUTY TO BE SATISFIED WITH HIS ALLOTMENT ON EARTH.

Is it really so as these words represent? Does this felicity await one and all of the penitent and faithful? Then, what manner of persons ought Christians to be! How comparatively insignificant is everything on earth! Diversities of rank and circumstances are most minor considerations. How soon the distinctions of life will perish! While they last, how small is the difference they make in the matter of true happiness! Nay, it is a fact which ought to be well marked, and much meditated on, that the safety is on the side of humble life, whereas the danger, on the other hand, is in proportion to the elevation. In whatever state you are, learn therewith, as Paul enjoins, to be content; for you "brought nothing into this world, and you can carry nothing out of it." You need carry nothing; everything you require, to full felicity, is prepared and ready waiting you. He that created the mansion will supply the furniture. But it is important that,

Fifthly, HE SHOULD LOOK WELL TO HIS EVIDENCE.

Doctrine is all-important; let us, therefore, contend earnestly for the faith once delivered to the saints; it is, instrumentally, the life of our souls. Let us also set our faces as a flint against whatever would impair the purity of the kingdom of Christ. Polity, in its place, is a matter of great importance; but it has in it no life-giving power; no special form of it is essential to salvation. Let us also well understand in what consists the true experience of the people of God—that is, the effect of the truth upon the heart; for by "experience," this is what is meant—the influence of the truth upon a spiritually enlightened mind. But let us ever remember, that the perfection of religion consists neither in knowledge nor in emotion—neither in ritual nor in polity—but in CHARACTER. The end of the whole Gospel revelation is the formation of the new creature, and, in the judgment-day, the Son of God will take cognizance of nothing but character. This comes out most clearly in the verses

after the text, in which the final decision on both sides is represented as turning solely on their conduct. Character to the heart of man, is what crops are to the soil,—the nature and powers of the soil are determined by the measure and quality of the produce. Be it, therefore, yours, reader, to watch over your own heart, and "praying in the Holy Ghost, to keep yourself in the love of God, and to build yourself up on your most holy faith." J. C.

CHRISTIANS THE LIGHTS OF THE WORLD.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," MATT. v. 16.

THIS passage is a command, addressed by Christ to his followers, and assumes the existence of that relationship which they sustain to God through believing on him. Being united to him by a living faith, and being, by means of that union, heirs of God and joint-heirs with Christ, they become the children of God, and he is "their Father in heaven."

The passage contains,—

First, *Something to be done.*

What is it? It is the doing of good works. And what are good works?—They are the component parts of that whole, which, concentrated, constitutes a holy life. They comprise, obedience to the numerous and varied precepts of the word of God; walking in his ways; living "soberly, righteously, and godly in this present evil world;" "rendering to every man his due;" feeding the hungry and clothing the naked; seeking the advancement of the present interests of mankind; and endeavouring, in all possible ways, to make known the glad tidings of salvation; in a word—entire consecration to the service of God. Good works comprise these things. But, perhaps, in this passage, reference is made more particularly to the conduct of the Christian in his walk and conversation in the world, and to his manner of discharging the more obvious duties of life before ungodly men. Good works, in this sense, import, that the Christian should manifest the strictest integrity in all his dealings; that his "word" should emphatically be his bond; and that the expression, "an honest and upright man," should be at once synonymous with his name and descriptive of his character.

It contains,—

Secondly, *The way in which it should be done.*

Good works are not only to be done, but they are to be done in such a manner as that the light of the doer may shine in the act, and that men may perceive it. The expression employed, assumes that all Christians are "lights," but supposes the possibility of the light being hid. The idea is that of Christ being the Sun of the moral world, and of the whole family of his children upon earth, being so many mediums through which his "light" is to be reflected. He is the grand original, and his people are everywhere to be types, "multiplying copies of his character." They are not merely to reflect that light, but to reflect it with brilliancy. Their light is to "so shine" as that it may be clearly perceived. The Christian is not to be some small, obscure star, whose light is just sufficient to render the prevailing darkness more visible; but he is rather to resemble the harvest moon, whose light is excelled only by the source from whence it is derived. Unlike the moon in the natural world, he is to suffer no eclipse. The dark deeds of sin and wickedness are not to shroud his light. He is to shine constantly and with increasing brilliancy. The radiance of to-day is only to be eclipsed by the brighter radiance of to-morrow. Thus he is to go on, shining "brighter and brighter to the perfect day," until, having completed his cycle in this lower sphere, he shall be removed to a higher, to shine for ever in the firmament above.

Thirdly, *We have the motive for doing it.*

It is that God may be glorified. While works are to be performed, it is evident from this passage, that, to be acceptable to God, they must be prompted by only one motive. That motive is, his glory. While, therefore, they are worthless as a ground of merit, and all who rest on them will find them to be broken reeds; yet they are valuable as a proof of the Christian's relationship to God. The Pharisees of old performed their works—and many of them good—mainly to be seen of men, and to obtain their applause; while pride and love of approbation were the motives that prompted to their performance. In this case, how sinful the motive by which they were actuated, and how worthless the object they sought to obtain. How different is the motive which this passage presents, and how superior the object which

a compliance with it secures. To the Christian, it is the highest which the universe can supply. It is that his Father, who is in heaven, may be glorified by the holy conduct of his absent child on earth. Compliance with this command promotes his glory in various ways. A holy life proves the capability of the Gospel to effect man's moral renovation. The holiness of God's children—partial and imperfect though it be—is an indication of the holy nature and perfect purity of him from whom it is derived. Their benevolence is a dim reflection of his goodness. The affection which they manifest towards each other is a faint representation of his love to them. Present individual happiness—the certain attendant of a holy life—is an earnest of the future felicity he has promised to impart. The more holy the Christian life is, the brighter will the light become which he will reflect, and consequently the unholy nature and destructive character of sin will be more clearly perceived. Thus, by a holy life, sin and Satan are disgraced, and God and holiness are honoured.

These considerations show,—

First, That this command should be obeyed; not only because God has commanded it, but because obedience to it brings glory to him.

Secondly, The importance of having a clear perception of the motive from which that obedience should spring; in order to save from individual pride and vain-glory, and to render the act acceptable.

And lastly, A high standard of holiness should be the aim, as it is within the reach of every Christian; because while it conduces to individual happiness, it is the best proof of the possession of a changed heart.

GLORIFYING GOD IN BUSINESS.

In order to glorify God in our business, we must make the glory of God the end aimed at in our business. If our aim in business is to make money for the sake of money, or for the sake of any of the personal gratifications it can purchase, we shall not glorify God. God is not honoured accidentally or incidentally.

It must be a lawful business—that is, one which does not involve injury to our fellow-men, or a violation of law, human or divine. A man cannot glorify God by rum-selling, or man-stealing, or Sab-

bath-breaking, or smuggling. This principle is so plain in reference to these flagrant examples, that few in this day will dispute it. But it seems to us that the principle needs to be farther extended, and more universally and intimately applied.

There are many persons, who would not themselves openly violate the Sabbath by personal attention to business, who yet indirectly employ others to do so, (as, for instance, in the transportation of goods), and who do not scruple to invest money in, and derive their income from, Sabbath-breaking institutions. There are some articles, which are as clearly (although not to the same extent) against the public good, as alcoholic drinks, which are yet, seemingly without scruple, made the subject of traffic by professing Christians. Is it not equally clear that a large portion of the publications with which the press teems, are decidedly injurious to the public morals; and that it is the plain duty of all who would glorify God, to refuse in any way to aid and abet their publication and circulation?

Business must be pursued honestly; and, in determining the honesty of any and every transaction, the Christian must not be governed by the defective and ever-varying standards of men. He must have a perfect standard, and one adapted to all times, and places, and circumstances. Such an one is furnished him in the great precept of his Master, "Whatsoever ye would that men should do to you, do ye even so to them." Here is the rule by which the Christian who would glorify God, must try every question of honesty and right.

We must be governed in business by the great law of benevolence. We must not only be just to others, sacredly respecting their rights, but also benevolent, seeking their good: "Look not every man on his own things (only), but every man also on the things of others." Here is a point where the Christian must ponder the injunction, "Be not conformed to the world." The laws of trade, the common maxims and principles which govern business, are all selfish: "Look out for number one," is the common law of the business world. But to seek the good of others equally with his own, must be the aim of the Christian in business as in everything else.

He must be diligent in business, while at the same time he must not become absorbed in business. He must preserve

that difficult equilibrium enjoined by the apostle: "Diligent in business, fervent in spirit, serving the Lord."

He must have a sacred regard for the fulfilment of all his engagements. The word of the Christian ought to be as good as the bond of the Rothschilds, and his representation of any commodity as reliable as the certificate of a sworn inspector.

He must keep an Argus-eyed vigilance over his feelings towards others who are his competitors in the same calling. Too careful he cannot be to suppress every feeling of envy and jealousy, and especially to guard against the utterance of words which will betray to the world a heart still partially under the dominion of selfishness.

While the Christian practices prudence and economy in his business, he must be careful that he never suffers these qualities to degenerate into meanness and parsimony. He must never become notorious as a "close dealer," a stickler for the "utmost farthing," if he would glorify God. He must also frequently yield his own rights, and submit to wrong, as enjoined by Christ in Matt. v. 38.

The principal share of the intercourse of the Christian with the world is in business. It is there that he is watched. The world does not go into his closet or his family circle, in the prayer-meeting, or the house of God on the Sabbath, to read the "living epistle," but it reads him in all the places of business, trade, and commerce. It does not listen to his prayers, his exhortations, or his solemn or joyful songs, but it judges of the spirituality and power of his religion by his words and actions in the every-day pursuits of life. It does not go to the subscription-books of our great societies to judge of the benevolence of that gospel he has sworn to exemplify and adorn, but to his daily life in the world, to his treatment of his fellow-men with whom he is brought into daily contact in business. It must be obvious, then, that if God is not glorified by the Christian in business, he will not be glorified by him at all; that if the great principles of the Gospel are excluded from business life, the world must be without a living exhibition of their superiority and power.

OCCASIONAL THOUGHTS.

No. III.

"Honesty is the best policy."—OLD SAYING.

THAT the motive is that which determines the moral quality of every action, is an incontrovertible position in the analysis of human nature. "It is undoubtedly a just maxim," says an acute casuist, "that, in the long run, honesty is the best policy; but he whose practice is governed by that maxim is not an honest man."—*Whately*. This is

"Seeming paradox, but sovereign truth."

He who is honest only from the dictates of an enlightened self-interest in the estimation of the world, will be held to be a prudent,—a very prudent,—a far-seeing man,—an astute politic man; but the "single eye" is wanting to him, and his honesty cannot take rank as a living virtue. It is but a manufactured morality—an altogether accidental and factitious thing, which resting not on the solid basis of internal rectitude, is evidently at the mercy of circumstances, and may easily enough shape itself into positive dishonesty. The truth is, honesty is not an affair of calculation at all. The "What will it profit me?" of the wise worldling, will never be the first consideration of a truly honest man. Any virtue to be truly loved,—that is, to be a true virtue, and not a hypocritical semblance merely,—must be loved for its own sake, and jealously guarded against the intrusion of calculations of self-interest, which operate as a false bias almost universally. Your truly honest man needs no extrinsic and artificial aids to sustain his honesty; but will toil cheerfully and bravely on, happy in the exercise of a virtue which

"Rewards him in itself,"

and bestowing no thought on its foreseeable consequences. There exists no bribe strong enough to tempt him from his honesty; because it is a part of his being, "undividable, incorporate."

Do we, then, undervalue or condemn the popular maxim, "Honesty is the best policy?" No such thing! It is a time-approved apophthegm, and of excellent use in its place as a practical rule of life. "For," to use the words of another able writer on moral science, "suppose a person hesitating about some duty that required a sacrifice of feeling or of immediate interest, how ready a correction and support, at the moment, does such a maxim administer; so easily

remembered, so plainly and closely put in epigrammatic form!"—*Dr. Hampden*. We only seek to expose the sophistry which would claim for an action performed, as to its directing motives, in the spirit of mere worldly prudence, the homage due to a virtue. For how much base policy walks the world in the garb of honesty!

No. IV.

"There is an essential meanness in the wish to get the better of any one. The only competition worthy a wise man is with himself."—*Mrs. Jameson*.

A noble maxim for the growth and grandeur both of the moral and the intellectual part of our nature! Would that it were accordant with the usual current of men's sentiments and practice! Then would this earth be a happier place than it is; and the life of its great ones would cease to be, what their own confessions represent it, a thing

— "Complex and compound

Of many ills, in even shares partaken,—
Ambitious fever, envy's jaundiced eye,
Detraction that exulcerates, aguish fear,
Suspicion's wasting pale insomnolence,
With hatred's canker."

The wise man has said, "Better is he that ruleth his spirit, than he that taketh a city." A mind stored with the remembrance of victories even in the field of our own hearts, is of the true heroic cast. There is no factitious dignity in the self-respect of such a mind; because it is tempered with that consciousness of innate weakness which quells self-confidence, and shuts out

"High thoughts engendering pride,"

while it at once prompts to new efforts and furnishes new strength in the struggle with all that is base and perverse in our nature. He gains nothing who wins his elevation above others, only by making others lower than himself; but the man who rises superior to himself in rooting out some evil habits, rebuking some perverse passion, resisting some importunate temptation, makes a clear and positive acquisition. A thousand fortuitous circumstances may elevate the man who

"Writhes with anguish at another's praise"

to that superiority which his greedy self-importance craves, and which is alone within his competence as it is within his ambition; but there is nothing fortuitous in the honours of the self-conqueror, who has "a clear intuition of that pre-eminence in which virtue and truth—in-

volving in this latter word the sanctities of religion—sit enthroned above all denominations and dignities which, in various degrees of exaltation, rule over the desires of men.”—*Coleridge*.

BE KIND TO THE POOR.

AN interesting child, who was deaf and dumb, once accompanied some almoners. In her strong language of signs and gestures, she related what she had seen in an abode of poverty.

“It was a small, low room,” said she; “the stairs were dark and broken. The snow through which we had walked was deep, and my feet felt very cold; but there was not fire enough to warm them. No: I could have held in one of my hands those very few faint coals; and there was no wood.

“The sick woman lay in a low bed. If she sat up, she shivered, and she was covered with scant and thin clothing. Her pale baby threw up its arms and cried. But there was no physician there. Then the father came in, having in his hand some pieces of pine, which he had picked up. He laid them on the fire. But how soon were they burned up and gone.

“His wife spoke to him, and when he answered, she looked sorry. Because I was deaf and dumb, I knew not what they were saying. So I asked my friend; and she told me the poor woman said to her husband, ‘Have you not bought a piece of candle?’ When he answered, ‘No, I have no money;’ she said, with sadness, ‘Must we be in the dark another long, cold night, with our sick baby?’”

As the tender-hearted child went on to describe, in her own peculiar dialect, the smiles that came suddenly over the faces of the sorrowing poor, at the unexpected bounty which she aided in bearing, tears of exquisite feeling glistened in her eyes; for her heart was awake to every generous sensibility, though her sealed lips were precluded from their utterance.

One of the best modes of assisting the poor is through their own industry. To give them work, and pay them promptly and liberally, is far better than to distribute alms, which may sometimes encourage idleness, or be perverted to vice. It also saves that self-abasement which minds of sensibility suffer at receiving charity.

To remove ignorance is an important branch of benevolence. Study the art of explaining, in simple and kind words, their duty to those who fall into error for want of instruction. To distribute useful and pious books among those who are able to read, is an excellent form of bounty. They should be plainly written. A part of your money for the poor will be well devoted to their purchase.

Read the books that you intend to distribute attentively before you buy them. Be sure that there is nothing in their contents but what is intended to benefit the reader. Make a list of such books, with your opinion respecting them. Mention *why* you think they will be useful, and then you can give a reason for recommending them to others, who may desire to instruct the ignorant.

The biographies of those who have been distinguished for usefulness or piety, are excellent to awaken the spirit of imitation. If you are not able to purchase many, get *one*, and let it be easy of comprehension. If you are not able to give it away, *lend* it; and when it is returned, converse with the persons who have read it, and try to impress on their hearts the examples most worthy of being imitated.

Thus by the gift, or the loan of books, you may be scattering around you the seeds of usefulness and piety. You may do more lasting good than by the gift of clothing or money, which soon pass away, and may be misused. When you relieve the wants of the body, always remember the soul. For how greatly will it add to your happiness, when you grow up, to know that you have enlightened the mind of but one child, and assisted in making him wiser and better.

Do nothing charitable from vanity, or a desire of having your good deeds known and applauded. Let your motives be obedience to your Creator, and love for those whom he has created. They are all his family. He has breathed life into their bosoms. He watches over them. He has given them immortal souls.

Some have black or olive complexions, some are red like the roving tribes of the Indian forests, and others white; but “He hath made of one blood all who dwell upon the face of the whole earth.” They inhabit different climes; but the same sun gives them warmth, the same clouds send down rain to refresh them.

Some wrap themselves in furs, or dig

subterranean cells, to shelter themselves from the cold of winter; others, in slight garments of cotton or silk, can scarcely endure the parching heat of their long summers. Some feed upon the rich fruits that a tropical sun ripens; others hunt the flying animals through the forest for their sustenance.

Some drink the juice of the palm-tree, some press the liquor from the grape, some refresh themselves at the fountains of pure water; some slumber in their quiet homes, and others upon the tossing, treacherous sea;—yet the same fatherly hand provides for all.

He who called all mankind forth from the dust of the earth, views them as one large family seated at one common table, and soon to lie down in one wide bed—the grave! We see, perhaps, but one little corner of the table. We see varieties of dress, complexion, and rank, and suffer our feelings to be affected by these changeable circumstances.

We behold one exalted upon a high seat, and we say “he is more excellent than his neighbour.” From those who hold the lowest places, or “gather up the crumbs under the table,” perhaps we turn away. Do we forget the great Father of all who appointed their stations—who looketh only on the heart?

It must be pleasing to him who hath called himself in his Holy Scriptures a God of love, that all his large family should regard each other as brethren and sisters. Let us think of our fellow-creatures, as under the care of that merciful Parent from whom all our blessings proceed; and let our good deeds to those who are less fortunate than ourselves, have root in love.—*Mrs. Sigourney.*

WHAT MUST BE GIVEN TO THE WORK OF MISSIONS?

1. The heart must be given to this work. The cause of Missions appeals powerfully to our religious affections and sympathies. It lays hold upon all the great principles of sentiment, and faith, and hope, which are supposed to control the Christian character.

Christian! it is the Gospel which you profess to love; the Saviour whom you often say is precious to your soul, the knowledge of whom we desire to send far hence to the Gentiles. It is his Gospel, his kingdom, his truth, his mission, we ask you to aid in advancing. And if Christ be in you, and you dwell in him, then will your heart be given to this

work, and every other work will find its proper level and subordinate place. The cause of Missions can never succeed until it is enshrined in the heart of the church.

2. Our influence must be given to this work. Our sentiments, words, sermons, prayers, tears, all tell upon this cause. Here we are either for Christ or against him. Had the simple influence of the church been rightly directed, the world had been converted long since. But what *has* that influence been? To a great extent of a most dark and withering character. The policy pursued even where the cause of Missions is tolerated, instead of being marked by that high and holy benevolence inculcated in the Gospel, has too often been of a most sordid and selfish character, and the consequence has been what might be expected—corruption, darkness, death.

The church has only risen to light and purity, as she has given herself to this work. Her history everywhere confirms this. The law of self-denial for Christ's sake, is the great law of ecclesiastical prosperity. It controlled our denomination, in its earlier history, in its struggles for a pure faith. We were enlarged. Let it now control us in the propagation of that faith, and we shall still be blessed; but not otherwise.

3. Our time must be given to this work. It must occupy a portion of our thoughts, meditations, reading, and prayers. Our interest cannot be kept alive, but in connection with a knowledge of *facts* relating to the Missionary work. We must take time to read, and meditate, and pray.

4. Our talents must be given to this work. We mean the talents of the entire church, both old and young, male and female, learned and unlearned. All may find employment here, from those master-minds that are guiding our great religious enterprises, down to the feeblest child of grace, that has scarcely learned to lisp “Thy kingdom come.” No talents are too high, and none too low, for this work; all, according to the ability which God has given them, *can do something*. It may not, in the estimation of men, be a great work; but though it be but a mite given, a word spoken, a tear shed, a prayer breathed, it shall not lose its reward.

5. Finally, our property must be given to this work. There never was a time when Christ did not demand this. He claims the heart, and if the heart be sur-

rendered, all subordinate possessions are of course surrendered. Why, then, should the claims of Christ upon our property be thought strange or ultra?

Can we be Christians at a *less* sacrifice than of *all*? Let Christ answer: "Who-soever forsaketh not all that he hath *cannot* be my disciple." Fearful test! but do not put it aside. Christ will not depart from it. Look at the apostles and primitive believers. Did they not lay all upon the altar of their faith? And look, too, at your own experience. When first converted, did you think anything your own? Did your sympathies fasten upon a worldly inheritance? Did you not feel that all was Christ's, and heartily say, "My life, my soul, my all, I owe to this amazing love?" Did you not then feel that *his* cause was *yours*, its success yours, its adversity yours? But, Christian, do you feel so now? Are you acting upon these *first principles* of Christian experience, or have you here *left* your first love? This is a serious question. It seriously affects your piety. Will you examine your own heart in the light of it? Christ has said, "He that is not for me is against me, and he that gathereth not with me scattereth abroad."

AGAPE.

THINGS WHICH SINNERS CANNOT DO.

THERE are some things which sinners ought to do, but which they say they cannot do, just because they are not willing to do them, their wicked nature being opposed to them. If they possessed the mind of Him who said, "Lord, I believe, help thou mine unbelief," it would be easy to believe the God of truth, just as it is to believe men. If their minds were not enmity against God, it would be easy to repent of having sinned against him, as it is easy to repent of having wronged a friend; and easy to seek forgiveness; and as God is ready to forgive, it would be easy to obtain it. But there are some things which sinners cannot do, however willing they may be to do them:

1. They cannot deny that they are sinners. Their own consciences tell them this truth: "All have sinned."

2. They cannot hide their sins from God. He says (Jer. xvi. 17): "Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes." Therefore, "Woe unto them that seek deep to hide their counsel from the Lord,

and their works are in the dark," Isa. xxix. 15.

3. They cannot devise any excuse for their sins that would please God, or altogether please their own consciences. Paul tells us, that even the heathen, who have nothing to teach them but the works of creation, "are without excuse," Rom. i. 20.

4. Neither can they make an atonement, or any reparation, for which it would be proper or safe for God to pardon them. All the sacrifices appointed by God, and offered by men, from the beginning of time till the death of Christ, taught solemn truth.

5. They cannot possibly contrive any way of escaping due punishment—not by power, for he is almighty; nor by flight, for he is everywhere present. How sublime and significant the language of Scripture on this head:

"Am I a God at hand, says the Lord, and not a God afar off? Can any hide himself in so secret places that I shall not see him? says the Lord. Do not I fill heaven and earth? saith the Lord," Jer. xxiii. 24. See also Job xxxiv. 22; Psa. cxxxix. 2—12; Amos ix. 2—4.

6. Neither can they endure their punishment: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?" Ezek. xxii. 14. It will be intolerable. They cannot bear it within any limited duration; therefore they must be bearing to eternity! Besides, they will be sinning still, as well as suffering for past sins. How welcome to poor sinners ought the glorious gospel of Christ to be? It sits before them; it offers them an adequate remedy.

It tells us, that, as we all, like sheep, have gone astray, and so deserved to die, the Lord laid on Christ the iniquity of all, Isa. liii. 6. And therefore, that "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." In harmony with this glorious truth, he commanded this gospel to be preached in all the world, to every creature, 1 John ii. 2; Mark xvi. 15.

SCRIPTURE ILLUSTRATION.

"Thy father made our yoke grievous," 1 KINGS xii. 4.

THE fact seems to be that it was under Solomon that the Israelites first strongly experienced the consequences which Samuel had long before told them would result from their determination to

have a king to reign over them. It is clear that Solomon's vast establishments and expensive undertakings required a very large revenue, and that no means were left untried to raise it to the highest possible amount. The tribute of the subject nations, the presents from foreign princes, and the profits of his commercial speculations, were not adequate to his wants; and hence he was obliged to establish a regular system of taxation over the country, so that every one was more or less subject to its operation, such as we now find established in the European nations; besides which, it would seem from chap. ix. 15, that he required extraordinary grants for particular undertakings. Now, we do not feel that the grounds of discontent arising from this source have ever been properly discriminated. In the first place, Oriental feeling is altogether opposed to an organized system of taxation, from which none can escape. Although, in the long run, the people may pay more than such a system would exact, they prefer the contingencies of uncertain demand—in which they do not know beforehand what they shall have to pay, and

have room to hope that nothing will be required, or that the demand, being unequal, may not fall individually on themselves—to the certainty that, at such a time, such a proportion of their income will be taken from them, without any hope of postponement or exemption. This kind of feeling extends even to the person who benefits by such demands; for instances have been known of Oriental governors of cities, who have preferred to trust for their income to the chance results of fines and exactions, than to receive from their prince a regular salary, equal or superior to what they might thus hope to secure. Another circumstance is, that all the taxes of the Israelites were taken directly from the produce of their grounds and cattle—and under this form even a light contribution will always be felt more onerous in its pressure, and will occasion more discontent than one much heavier, raised indirectly by duties on articles of consumption—which is a refinement in finance that does not appear to have been understood in the time of Solomon.

Lessons by the Way; or, Things to Think On.

HORRORS OF THE GREAT GAOL OF VIENNA.

BUT let us listen for a moment to the voice of a more recent victim of the Austrian court—the young and patriotic Count Confalonieri, whose crime it was to be an Italian and to love his country. In a few of the most awful lines ever penned, thus wrote he the story of a life: "I am an old man now; yet by fifteen years my soul is younger than my body! Fifteen years I existed (for I did not live—it was not life) in the self-same dungeon, ten feet square! During six years I had a companion; nine years I was alone; I never could rightly distinguish the face of him who shared my captivity in the eternal twilight of our cell. The first year we talked incessantly together: we related our past lives—our joys for ever gone—over and over again. The next year we communicated our ideas to each other on all subjects. The third year we had no ideas to communicate; we were beginning to lose the power of reflection. The fourth, at intervals of a month or so, we would open our lips to ask each other if it were indeed possible that the world went on as gay and bustling as when we formed a portion of mankind. The fifth year we were silent. The sixth he was taken away—I never knew where, to execution or to liberty; but I was glad when he was gone; even solitude was better than the dim vision of that pale, vacant face. After that I was alone. Only one event broke in upon my nine years' vacancy. One day (it must have been a year or two after my companion left me) the dungeon door was opened, and a voice—I know

not whence—uttered these words: 'By order of his Imperial Majesty, I intimate to you that your wife died a year ago.' Then the door was shut; I heard no more. They had but flung this great agony upon me, and left me alone with it again."—*Dixon's Life of Howard.*

A MAN MONSTER.

HOWARD, having obtained the plans and other information which he considered necessary as bases for more dangerous inquiries, set sail for the veritable cities of the plague—calling on his way at Zante, where he was struck with the fact, afterwards fully confirmed by a larger knowledge, that the Turks have never descended to the reckless wickedness and folly of confounding detention and imprisonment. Debtors and criminals were carefully kept separate. The gaol at Zante stood at the back of the guard-house; the poor wretches confined in it were abominable filthy—though not more so than the Venetian soldiers who had them in charge. Somewhat more than three years before this time, a daring pirate had been captured and executed, for an attack upon the Grand Duchess, bound from Leghorn to London. Three volleys of shot were fired into him without killing him, and he was only dispatched at length by a pistol applied to his ear. The heads of the gang were placed on poles, and exposed to the public view, and to the action of the atmosphere. In two months, the ruffian's companions were undistinguishable—the skulls only were left; but the chieftain kept his proud pre-eminence even in death. His was one of those firm organizations

which time has scarcely any power over. Even at the distance of three years the features were still quite perfect; and the superstitious Greeks of the island still looked up at the dark and frowning face with trepidation.—*Ibid.*

SUMMARY PUNISHMENT.

WHILE Howard was in the Dardanelles, on his way to Constantinople, an instance of this kind occurred, and it formed one of the topics of conversation for some time after. One day the grand chamberlain, the functionary charged with the supply of bread to the capital, received a summons to attend the grand vizier; and, surrounding himself with all the pomp and circumstance of his office, he repaired to the palace of the latter. "Why is the bread so bad?" asked the great Turk, with the laconism of his race. "Because the harvest has been bad," was the prompt reply. Apparently satisfied with this answer, the first speaker continued: "Why is the weight so short?" On this point the answer was not so ready; indeed, a good excuse was impossible. The minister did not dare to deny the fact, and tried the policy of extenuation. "That," he said, "may have happened in one or two instances out of the immense number of loaves required for so large a city; but care shall be taken that it does not occur again." No more was said. The grand chamberlain, dismissed, left the palace with his train, and was returning home in great state, when an executioner, sent after him from the vizier, overtook him in the street, and, without a word of parley, struck off his head, in the midst of his followers. For three days his body lay in the public thoroughfare where it had fallen, to satisfy the people of his death; and three light loaves were placed beside it, to denote the crime for which he had suffered so severe a penalty.—*Ibid.*

DOINGS OF DESPOTISM.

A German merchant, who was staying for a short time in Venice on business, supped in the evening at a small inn, in company with a few other miscellaneous persons. One night an officer of the State Inquisition came to him at his lodgings, and desired him to seal his trunk, deliver it up, and then follow his conductor. The merchant wished to know why he was to do this. The officer only put his hand to his lips, as a sign of silence, and, muffling the head of his prisoner in a huge cloak, guided him through a number of streets, to a low gate, which he was made to enter, and was then forced along several underground galleries, to a small dark apartment, where he was left alone for the night. The next day he was conducted into a larger room, hung with black, adorned with a crucifix, and lighted with a single wax taper. Here he was again left alone. After remaining in anxious suspense for two more days and nights, a curtain was suddenly withdrawn before him, without apparent agency, and the voice of an invisible personage questioned him as to his name, birth, business, the company he kept, and particularly as to whether on a certain day he had not been in the society of persons, whose names were mentioned, and whether he had not heard an Abbé, also named, make use of expressions which were now accurately repeated. To these questions the simple German gave the best answers he could. At length he was asked if he should know the Abbé again; and on his

replying in the affirmative, another curtain was withdrawn, and the identical Abbé was discovered hanging on a gibbet—but quite dead. He was then dismissed.—*Ibid.*

A SETTLED MINISTRY.

RICHARD BAXTER cites among the causes of the success of his ministry, at Kidderminster, the fact that he was settled among the same people for sixteen years. "For," says he, "he that removeth oft from place to place may sow good seed in many places, but is not likely to see much fruit, unless some other skilful hand shall follow him to water it. It was a great advantage to me to have almost all the people of the place of my own instructing and informing; and that they were not formed into erroneous and factious principles before; and that I stayed to see them grow up to some confirmedness and maturity."

BE DILIGENT.

LET not your head, and hands, and tongue be busy, and your heart idle. Results, by their greatness, will surprise the truly engaged, while the double-minded will wonder that so little good is done. When the walls of Jerusalem went up rapidly, it was because "the people had a mind to build." "The sluggard desireth and hath nothing."

OLD AGE AND AVARICE.

It was observed by the ancients that the besetting sin of old age is avarice. Strange, that the less one needs, the more he should desire! Yet thus it is: and thus it will ever be, unless some better principles be infused in earlier life; the ruling passion will be strong, even in death. In the following celebrated verse of Pope, it is now well known that the poet merely repeated the very words used, on his death-bed, by Sir William Bateman:

"I give and I devise" (old Euclid said,
And sighed) "my lands and tenements to Ned,"
"Your money, Sir?" "My money, Sir! what, all?"
"Why, if I must—(then wept)—I give it Paul."
"The manor, Sir?" "The manor! hold," he cried,
"Not that—I cannot part with that,—and died."

Thus, I repeat it, old age will be liable to the madness of avarice, unless religious principle prevent it.—*J. W. Alexander.*

ENTIRE CONSECRATION.

Mrs. FRY, the distinguished female philanthropist, solemnly declared to her daughter, in her last illness, "I can say one thing: since my heart was first touched, at the age of seventeen, I believe I have never awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve my Lord."

WAR AND THE GOSPEL.

THE Christian nations of Europe and America expend every year, in preparations for war, £200,000,000. This amount, when compared with "the most comprehensive form of Christian charity," stands thus:—For preparations for war, *per day*, £548,000. For preaching the gospel of peace to the heathen, £1,640; or, to make the comparison more distinct, *one pound sterling* for preparations for war between Christian nations, against *one halfpenny* for evangelizing the Pagan world, and bringing myriads of benighted idol-

aters to bow to the sceptre of the Prince of peace! Or, millions for Mars, and mites for the Messiah!

REDEEMING THE TIME.

COMING hastily into a chamber, I had almost thrown down a crystal hour-glass: fear lest I had made me grieve as if I had broken it. But, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl; that but like to be broken—this lost outright; that but casually—this done wilfully. A better hour-glass might be bought; but time, lost once, lost ever! Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me! *Teach me to number my days.* An hour-glass to turn me, that I may turn my heart to wisdom.—Fuller.

THE BIBLE.

It is a book of laws, to show the right and wrong.

It is a book of wisdom, that condemns folly, and makes the foolish wise.

It is a book of truth, that detects all errors.

It is a book of life, that shows the way from everlasting death.

It is the most compendious book in all the world.

It is the most authentic and entertaining history that ever was published.

It contains the most ancient antiquities, remarkable events, and wonderful occurrences.

GOOD REASONING.

"If you are not afraid of God, I am afraid of you," said a stranger, as he passed a counting-room on the Sabbath, and saw it open. The next day he refused to sell his produce to the Sabbath-breaker on any credit whatever. He acted wisely. In three months the Sabbath-breaker was a bankrupt.

THE ROOT OF THE EVIL.

THE moralists of our age, whether in lessons from the academic chair, or by the insinuating address of fiction and poetry—while they try to mend and embellish human life, have never struck one effective blow at that ungodliness of the heart which is the germ of all the distempers in human society.—Dr. Chalmers.

REASONS FOR PROMOTING EDUCATION.

AN ever-thickening population, adding daily a thousand to its strength; increasing wealth, with its unfailing attendants, poverty and crime; agitation, conflict, change; daily tidings of thrones and dominions tottering to their fall,—all combine to teach us the instability of mere power, and the necessity of laying the foundations of authority deep in the affections of a free, instructed, and virtuous people;

"Order else
Cannot subsist, nor confidence, nor peace."

And if it be true that "out of the 200,000 offences that every year occupy the attention of our courts of justice, one-tenth, or nearly 20,000 are committed by mere children, and one-fourth, or nearly 50,000, by youthful transgressors under twenty years of age;" if it be true, as it is, that our expenditure for gaols, houses of correction, and police, alone, amounts to a million of money

annually; and if, on the other hand, ignorance and intemperance are everywhere perceived to be the great engenders of crime; the one "rising in savage hostility against everything allied to order and religion," the other "barricading every avenue by which light and truth seek to enter the poor man's home and heart,"—reason, justice, policy, and Christian love combine to urge us, night and day, in season and out of season, individually, denominationally, locally, and nationally, to promote, by every means in our power, the sound and scriptural education of the people.—*Forty-fourth Report of the British and Foreign School Society.*

EDUCATION IN AMERICA.

THE results of general education, popular education, characteristic of the American polity, are as cheering as they are obvious. It divorces man from the dominion of his mere instincts in a country the institutions of which rely for their maintenance upon the intelligent judgment of the public. Events may occur which may catch a multitude in an unthinking humour, and carry it, blinding the judgment by flattering appeals to the passions of the populace; but on the great majority of questions of a social and political import which arise, every citizen is found to entertain an intelligent opinion. He may be wrong in his views, but he can always offer you reasons for them. In this how favourably does he contrast with the unreasoning, ignorant multitudes in other lands! All Americans read and write. Such children and adults as are found incapable of doing either are emigrants from some of the less-favoured regions of the older hemisphere, where popular ignorance is but too frequently regarded as the best guarantee for the stability of political systems.

OUR MOTHERS.

AROUND the idea of one's mother the mind naturally clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us far from the object of our filial love; we may become wild, headstrong, and angry at her counsels or her oppositions; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a rude storm, raises up her head, and smiles amongst her tears. And that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our departed parent with a garland of graces, and beauties, and virtues, which we doubt not she possessed.

HELP ONE ANOTHER.

THE race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, who need aid have a right to ask it from their fellow-mortals; no one who holds the power of granting can refuse without guilt.—*Sir Walter Scott.*

Biography.

SKETCH OF MR. FRANCIS ASHTON.

MR. ASHTON was born at Coventry, on the 21st of March, 1787, where he remained beneath his father's roof until his sixteenth year. His parents were firmly attached to the Established Church; but knew nothing more of religion than that comprised in the maintenance of a good moral character, and a regular occupation of the family-pew at church. When he was seventeen years of age, he was sent to London, and was engaged in one of the largest establishments at the West-end. Unarmed by Christian principle, he was exposed to all the allurements and snares of this great metropolis. Surrounded by the gay and thoughtless, he was soon enticed into scenes of dissipation, and seemed in danger of commencing in earnest a course of ungodliness. But the Lord had thoughts of mercy toward him. Amongst those irreligious young men, there was one who was a witness for God. He became the means of changing the course of the departed, and leading him in the way of life eternal. At his solicitation he was induced to attend the house of God, instead of spending his Sabbaths in the parks, or gardens of Vauxhall. Accordingly, he went with him to hear the Rev. Mr. Budd, who preached the gospel for so many years at Wheeler's Chapel. The Word was instrumental in changing the nature of the hitherto thoughtless youth—a change so marked and complete, that his friends and former associates pronounced him *mad*! His retirement for prayer attracted their eager observation, and excited their constant ridicule.

From this time his high principle and conscientiousness were displayed. That inflexible adherence to what he deemed *duty*, and the readiness to sacrifice personal advantage rather than principle, by which he became so characterised, was soon manifested. He received an intimation from his employer, that his services would be required on the following Sabbath for the purpose of taking stock; but he at once gave him to understand, that he could not so violate the sanctity of the day which God had hallowed. The following day he was called into the counting-house to receive, as he supposed, his discharge; instead of which, however, he was told that his services were *deemed worthy of increased remuneration*.

In the year 1813, he commenced business in the City-road; and amidst increasing cares and responsibilities, found opportunity for works of piety and benevolence. He was one of the small company of young men, among whom was the now celebrated Mr. Bickersteth, who originated and conducted the "Widows' Friend Society." Their efforts were successful beyond their most sanguine expectations. Monies poured into their treasury to the amount of several hundred pounds, which they distributed with their own hands to the destitute and afflicted objects of their solicitude. Often has he brought home a list of twelve or fourteen names, living at different parts of the metropolis, which he had undertaken to visit and relieve. This was no insignificant labour from a young man who had just started in business; but he regarded the cause of the widow and the fatherless as

his own, and it was his happiness if he could in any measure alleviate their sorrows, or add to their comfort. As he begun so he continued till the day of his death; there was no collision between his business and his religion. He was at all times, in his mode of transacting his business, exceedingly scrupulous, lest anything should be done which would even *only seem* to compromise Christian principle. Never was he known to do an action bordering on the dishonourable, or to change in his engagements, though they should be to his hurt; and for thirty-six years he was permitted to continue in business, blessed by Providence: "Walking uprightly, and working righteousness."

He was truly a *man of prayer*. Often would he rise in the middle of the night and spend one or two hours in prayer, and return to his bed. His devotional spirit was very marked; he carried all his burdens, whether pertaining to the church or his family, to the mercy-seat of his God, and there found relief.

The *youth* of his family connexion were very much the objects of his supplication; and after he had *prayed* for them, he would *write* to them. And not a few of his relations can look back to him as the instrument of leading them into the paths of peace, and have cause to bless both God and him for the Epistles he penned.

His attachment to the House of God was very great; it was to him the place oftentimes of bodily as well as spiritual revival. He would often, after indisposition throughout the day, venture out to the prayer-meeting, and return declaring it had "done him much good."

As a *peace-maker* he reaped the peace-maker's reward. Often, very often, has he travelled many miles, and devoted days in the endeavour to mediate between some divided members of the family. His cool, dispassionate judgment always secured him the confidence, and gave him influence over the dissentient; and his firmness in espousing the cause of the right is remembered with gratitude by many. Truly he reaped that which he sowed, for peaceful was his progress. The incidents of his life seemed to receive their hue and character from the disposition of his own spirit; for *still* were the waters by which he was led, and gentle was his journey even "through the valley of the shadow of death."

His family did not think he was so soon to enter that valley; there was little premonition in the state of his health, though some did discern a peculiar power of prayerfulness and spirituality, which seemed to mark maturity. "Do you know what that means, 'We do groan being burdened?'" he inquired, a few weeks before his death: "because for the last few days I have literally felt that groaning in spirit." We did not think the earthly house of his tabernacle was so soon to be dissolved.

On the Monday evening previous to his death, he asked for the 51st Psalm to be read; but made no remark at the time. The next evening we read the 23rd Psalm; but he seemed too wandering clearly to understand it. At nine o'clock that evening a change took place;

his breathing became more difficult, but his mind more clear and composed. Upon asking him whether he would take anything, he replied, "No, I have done with all those things now." Having left the room; upon returning, I found him endeavouring to comfort his weeping partner. With a strong voice he repeated: "I will never leave you; I will never forsake you,"—"Trust in the Lord, and he shall strengthen your heart,"—"Be strong in the Lord, and of good courage,"—"Fear not, neither be afraid,"—"He will be your God and your guide, even unto death,"—"All is well,"—"Leave all to Him."

I sat down by his side; and upon observing how blessed it was not to have to seek peace upon a death-bed, with emphasis he said, "Yes! He will keep him in *perfect peace* whose mind is stayed on him." Shortly after, feeling the difficulty of breathing, he cried out, "Oh! why is this? Lord, thou knowest;" and immediately added, "He will purge, and purify, and cleanse, and support, and comfort."

His son, approaching his bed-side, asked him, "Do you know that you are so near your end?" he meekly replied, "I know nothing of myself." Several times during the night he took refreshment with eagerness, until five o'clock, when he lost the power of swallowing. Thinking he could not last long, we asked him if he could say Good-bye; he immediately understood the question, and said, "Oh, yes; I can say Good-bye: Good-bye!" and looked at each of us separately; and, addressing his dear wife, said, "With a clear conscience I can say, you have been a kind and affectionate wife to me; and I hope my children will be kind to you. Good-bye!" This effort seemed to exhaust him, and he lay some time quiet; at frequent intervals clasping his hands in prayer. Some one remarking, "Jesus is precious now; is he not?" He said "Yes! *precious!* 'the Rock——'" We finished the sentence, and said, "the Rock of Ages;" he turned his head, and said, "Yes, Jesus!" Shortly after he made an effort to speak again, and said, with a distinct voice, "What we know not now, we shall know hereafter!" Having said this, he gently and calmly resigned himself to death, who had come to him divested of his terrors. He folded his hands together on his breast, closed his eyes, and at half-past seven, on October 3rd, 1849, fell asleep in Jesus.

No anxious thought or hurried act disturbed his dying hours. He had no desires hastily to express, or counsels to give; he had not neglected these while living, or postponed them to his dying day; and when death came he had *only to lie down and die*.

Mournful for his loss, but grateful that we were so long favoured with his presence, we can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

. Mr. Ashton, for nearly the last twenty years of his life, belonged to the church assembling in the Tabernacle, under the pastoral care of Dr. Campbell; in which, for about fifteen years, he sustained office actively, honourably, and usefully, standing deservedly high in the esteem of his pastor, his colleagues, and the people, among whom his memory will long be

cherished with affectionate remembrance. As the foregoing narrative was drawn up at the special request of the Pastor, for the purpose of a funeral sermon, it may be proper to refer to some of the great lessons taught by it: and, first, it teaches—

I. *Encouragement to individual effort for the salvation of man.*—In the present instance, our departed friend was beyond the reach of the Gospel Ministry; and but for the individual whom Providence brought thus mercifully into contact with him, he might never have heard of the love of God. Many of you are placed in circumstances precisely similar with respect to the lost. Some of you, indeed, have attempted, and, we rejoice to say, succeeded, in your endeavours to pluck such as brands from the burning. Some of you have tried, and, through fear or impatience, have failed, and become discouraged, and left the wicked to go on in their wickedness without further entreaty or warning. This is wrong, and we beseech such to return, without loss of time to the holy struggle. Some of you had ample opportunities of thus dealing with your perishing fellow-creatures, while you have neglected them; and in your own place, and your own measure, their blood is upon you! You have a great duty to discharge, which you have neglected, and your final reckoning for such neglect will be terrible! But the narrative further shows,

II. *That duty is compatible with safety.*—It is to be feared, that some of our readers are but too prone to consider first, not what is right, but what may be considered safe, so that the interests of souls are sacrificed without remorse to the interests of self. Alas! this is not Christ-like; and it is far from becoming those who bear his name. Have faith in God!—yes, and have faith in human conscience, even in the conscience of carnal men, which will rarely disappoint you. The man you *sin* to serve will never respect you! He will conclude, and correctly, that they who sin against God to serve him, will not hesitate, when temptations offer, to sin against him, to serve themselves. In his heart he will despise, and in his reflecting moments he will hate you as instruments of his guilt, and as, by your very facility, supplying temptations to it! The fear of God is the sure way to the respect of men. Few, very few, godly young men ever lost a place for refusing to do a wickedness, and few master tradesmen ever lost a customer by meekly, yet resolutely, keeping a conscience. But this shows,

III. *The compatibility of business with devotion.*—As a citizen of the world, our departed friend carried on the business of both simultaneously.

He carried on trade in the spirit of prayer, and he carried on prayer with all the regularity and system of trade. He never called that time lost which was spent upon his knees. Although a man of a feeble constitution, and, ever since we knew him, a man of delicate health, he was "diligent in business," while "fervent in spirit, serving the Lord." Whenever the interest of the church, of religion, or of humanity, required his services, he was always ready, and received an instruction to proceed upon an errand of mercy much as he would a business order. But it shows,

IV. *The blessedness of such a course when life comes to its close.*—There was in his case, on the brink of eternity, if no transport, no fear; there was solid peace, and well-grounded hope! He knew in whom he had believed. His departure had very much the air of a man leaving home for a journey of ten days or a fortnight, and at the close of which he was expecting to return—an absence so short, and a distance so small, that it called for simply a "Good-bye!" The testimony borne to his dear partner was beautiful, and borne at such a moment, it possesses a value not to be expressed. Having thus

for a little bid all adieu, he crossed his hands on his breast, and, shutting his eyes, softly breathed out his spirit into the bosom of his Father and his God. Honour to his memory! Peace to his dust!

Ungodly reader! This doctrine ought to awaken in your soul unutterable concern! Death is to you of all things the most terrible, since it will put an end to every pleasure, and bring upon you lamentation, mourning, and woe! Laden with guilt, and depraved in heart, an enemy to God, and a rebel against the authority of the Lord Jesus Christ, you are utterly unfit for the society of heaven, and into such society you cannot enter! Not dying in the Lord, you die under the law, with all its penalties hanging over you. Not dying in Christ, you die out of the Divine favour, without grace, without righteousness, without hope, without God! One course then only remains, and that is, flight from the wrath to come! Hasten, then, to the footstool of mercy, flee to the hiding-place, and take refuge in the rich provisions of the everlasting covenant! Repent, and believe the gospel!

London Missionary Society.

INQUIRY INTO THE SOCIETY'S PROCEEDINGS.

THERE is no other Missionary Institution whose path, for upwards of half a century, has been at once so smooth and glorious as that of the London Missionary Society. Those whose distinct remembrance goes back to thirty or forty years, can testify to the favour, general and intense, in which it was held by the catholic portion of the Christian Church throughout these Kingdoms; and the trust reposed in its Directors was never disappointed; not a single flaw was ever found in the administration of its manifold and extensive affairs; from the first, integrity reigned in the Board, and confidence among the Constituents. All eyes were fixed upon the Heathen millions, who were posting on to eternity without God, and having no hope in the world. Thus, there was no time, no disposition, to search for cases of supposed mal-administration, and to sow the seeds of discord among the contributors. From year to year the Society went on in the might of its merciful purpose; its funds augmenting at home, its fields extending, and its

agents multiplying abroad. This happy state of things was brought to a climax by the arrival of Dr. Philip with his Africans, John Williams, in himself a host, together with Mr. Medhurst, of China, Mr. Lacroix, from India, and, ultimately, Mr. Moffatt from Africa. These honoured men, by their labours from the pulpit, the platform, and the Press, gave to the great cause of Christian Missions, as presented by the London Missionary Society, an impulse which it had never before received; and brought the tide of evangelical sentiment to its flood. Never since the great outburst of the Divine Spirit of Missions was the power of that Spirit so strong and so pure in its manifestations as in that memorable day when the first Missionary Ship left the Thames to bear John Williams, of ever-blessed memory, to the Islands of the Pacific. It is difficult to conceive of a more healthful tone and a more Apostolic spirit in relation to this great enterprise. The Society now seemed to be on the eve of still more splendid achieve-

ments in its glorious career of heathen evangelization. But it is with Missionary Societies as it is with martial conquerors; there is no standing still: not to advance is to recede; to make a long halt, is to encounter the perils of defeat. The Missionary Band, above-mentioned, having recorded their emphatic and holy testimony, returned to their several spheres of action. Then came the hour of trial. The tide of excitement, like every other tide, refused to stand at the flood, and necessarily began to recede. But the great facts and truths by which it was produced, remained immutable, immortal, the same. Then came the hour for testing the principle—we say the principle, for principle alone is permanent power—feeling, passion, however intense, however pure, is subject to variation: but principle, and the obligations founded upon it, are ever the same. But that hour was also the hour of temptation, which always follows hard on the heels of conquest and of triumph.

The question we have now to put to men who have faith in the Word of God, is, What, under these circumstances, was it natural and proper to apprehend and guard against? Was it not, that the god of this world would leave no means untried to impair the strength and impede the march of the Society? And for this unholy object, could there be a more hopeful method than, if possible, to sow among the constituencies the seeds of dissension and disorganization, that their spirituality might be debased, and their strength consumed in intestine broils? Is not such the doctrine of the Sacred Scriptures? Well; the events came in due time; but the small commotion raised by the breath of error, was quickly laid by the voice of truth; while its authors were confuted and confounded. To all appearance there was an end of them. It was confidently and reasonably expected, that a long day of devout repose for the prosecution of holy labour was to follow; nor was such expectation vain, for the dissensions were confined to a handful of individuals and a single locality. The mighty mass of the constituency was altogether untainted; but they who saw deeper into human nature, laid their account with some slight subsequent manifestation. In moral as in material conflagration, after the flames have been extinguished, there are often embers slumbering in secret places, ready, at any moment, to break out again. In the present case, the amount of hidden fire

was small indeed, as was the conflagration, but it was enough to render itself visible, and to excite the alarm of the inexperienced. To drop the figure, there were a few persons who made it their business to go about disseminating, here and there, the seeds of distrust in the administration of the affairs of the London Missionary Society; and these were gathered up and formed into a sort of semi-indictment, of which the following are the chief heads:—

The Mission Churches are fettered and oppressed by the Board of Directors. The Society has also, in foreign countries, received Government money for the support of schools,—a thing, by the way, which, we think, any Missionary might have done without violating the fundamental principle of the Society; and we are not sure whether that principle would not have been violated, by any attempt, on the part of the Directors, to prevent it,—and thereby done serious violence to the Voluntary Principle. Again: the Board has too much power, and ought to be not only watched and restrained by the Country Directors, but suffered to do nothing without their permission. In a word, they should possess and exercise supreme control. And, finally, there is the absence of cordial agreement between the Board and its Missionaries.

These were the four counts in the indictment; but, as if to save appearances, these counts are preceded by an inquiry relative to the fundamental principle of the Society; and followed by a further inquiry on the subject of an improved organization.

In respect of these two points—the first and the last—it was, of course, impossible to bring any charge against the Board of Directors. The first, the principle of the constitution, is a matter of law, not of administration; the second is a matter of arrangement, which belongs exclusively to the several Churches and localities which are formed into auxiliaries, and with which the Board, as such, has nothing whatever to do. They had neither responsibility nor control, and, therefore, nothing could be more preposterous than to convene the wisdom of the Constituency from the four corners of the land, to consider of such matters. When this inquiry was demanded, the Board, with the frankness of integrity, promptly—perhaps too promptly—complied, and did everything in their power to facilitate the investigation; and, of that investigation, when it took place,—having a

perfect knowledge of all that occurred,—we are in a situation fully and confidently to speak. If ever inquiry was free, fair, patient, thorough, and searching, that was. Dr. Raffles, who presided, conducted it with an ability and integrity, an address and urbanity, which would have done honour to the highest Court of Judicature in the realm. We have subjoined the Official Report of the whole affair, for which we ask a deliberate and thoughtful perusal, in order to the thorough weighing of all its parts. It will thus be seen, that the several points of indictment vanish into thin air. There was not even a shadow of proof to sustain any one of them. Much we could have wished, and did wish, that the entire constituency had heard the evidence. Anything more groundless, we aver, never assumed, and never will assume, the shape of judicial inquiry. For our own part, we felt it to be no small trial of patience, to be called from momentous and pressing duties, to waste time, spirits, and strength in matters so essentially frivolous and vexatious. We felt, moreover, deeply grieved, that Ministers and Gentlemen should be summoned together, from all parts of Great Britain, at such an expense of time and money, that with united breath they might blow away a cobweb from a corner of the Board-room. We considered, and do still consider, that the individuals who thus demanded the inquiry, incurred a very serious responsibility, under a sense of which they ought to have left no means untried to ascertain the truth on every point before they entertained the idea of such a convention, which, instead of being the first, ought to have been the last step—a step not to have been adopted till its necessity was seen to be indispensable, and its obligations found to be imperative. Measures of such a nature, and conventions on a scale so large, are not things to be lightly rushed upon, nor without the most serious deliberation. But will it be credited, that, in this case, before the demand for the inquiry, no such information was sought from the Board? Will it be credited, that the charges were not only not stated, but that, although repeatedly and earnestly solicited, in order to the fullest preparation to meet them by the fullest explanations on every point, they were still withheld? Will it be credited, that the Secretaries actually did not know what they should have to meet, till the morning of the Convention, when the points,

as they appear in another page,—under the stamp and impress of matter to be inquired into, rather than charges to be met,—were read in their hearing and thrown on the table? We might greatly enlarge on the preposterous character of such proceedings, but we forbear. Our readers will form their own judgment of such a course, and we are confident we shall command their general, entire, and most hearty concurrence, when we express a hope that this absurd and injurious proceeding will not be drawn into a precedent. But we must be honest. We incline to think that the Board erred in yielding to a proposal for an inquiry, till they had the *charges fully before them in writing*, and till they had failed to explain and clear up the matter to the satisfaction of the complainants, and till, in consequence of such failure, they were pressed to grant the inquiry. Had they pursued this common-sense course, they might probably have subjected themselves to the charge of reluctance fairly to meet the case, and a desire to frustrate the so-called ends of justice. But this, and more, they could have afforded to bear. It is, however, perhaps, well, that, for once, the frankness and generosity of the Board got the better of their usual wisdom and discretion, since it has furnished the fullest opportunity to all and sundry throughout Great Britain, who had a word to say, to stand forth and state their grievances. Viewing the subject in all its bearings, we now rather rejoice than regret that the inquiry was granted; but, we repeat, it ought not to be converted into a precedent. No Institution can afford, without loss, every few years to be the subject of such a scarification. Such things shake confidence; they distract attention from the one great object of the Institution; they quench the zeal of the fervent, and augment the apathy of the indifferent. Let the reign of peace and confidence, love and zeal, liberality and prayer, now be established, and go on without disturbance! In the name of 800,000,000 of perishing men, we say, let the Society now, for, at least, the next quarter of a century, have rest! Is it not time? Do not all things demand it? No Society can go on comfortably and prosperously without confidence in its Directors.

These little but pernicious attempts at shaking confidence, are things of recent growth, and they are, assuredly, not plants of God's own planting; it is time they were pulled up! There is now

reason to hope that the ground is fully cleared; and that, for many days to come, no man will arise to lend a weak and willing ear to every stray member of the corporation of whisperers, backbiters, and busy bodies, that may lay hold of him. It is to be hoped, the day of that class is gone by. It has been short, dark, dishonourable, and has set in contempt. Let oblivion rest upon it.

We cannot close without a word of caution to Constituents, both Ministers and Laymen, against the too ready and too confiding reception of the representations of every returned Missionary that may come in their way. There ought to be discrimination here. We need hardly apprise our readers, that we give place to none in our admiration of the true Missionary character, and in our boundless regard for the Missionary body. We remember, however, the saying of good Matthew Henry, who tells us, "the best of men are but men at the best." So large a community, however, is not and cannot be expected to be composed exclusively of "the best of men." In spite of all the care that has been taken by the Board in the selection, some of the agents of the London Missionary Society, as well as of other honoured Societies, have proved not quite, in all points, worthy of their exalted function. Towards such men, the Board has always had a duty to perform, generally painful but always binding; and it was impossible for it to discharge that duty, so as to meet the approval of its conscience, and its constituency, and at the same time, to preserve the good opinion of such men, as were the objects of its discipline. This could only have been achieved by the sacrifice of their integrity, and the betrayal of their trust. Our position, for nearly half of the whole course of the history of the Society, has brought us into immediate contact with nearly all the dissatisfied parties, whose numbers, it is but candid to say, have not been great; and the majority of these disputes have turned solely upon pecuniary matters. They have, on various grounds, and for various objects, demanded more than the Board, having due respect to the duties of its office, has felt prepared to give. In every such case, the course of the Board has entirely commended itself to our judgments and to our consciences. The most remarkable case that ever came before us was that of a Scottish Missionary, who raised a loud outcry against the Board. Meeting succeeded

meeting to investigate his case, but nothing could satisfy him. He bitterly complained that his treatment was harsh, unjust, and ruinous. The Board having failed in all its endeavours to satisfy his wishes, desired him to choose his own tribunal, and expressed their perfect willingness to abide by the decision. This individual took the precaution to choose four of his own countrymen, who had not been mixed up with the case at the Board, and who were, therefore, presumed to be wholly without prejudice, and among that number stood ourselves. The parties having met, and thoroughly examined into every point, unanimously gave their decision for the Board, against their brother and fellow-countryman! We doubt if any one of the few cases of misunderstanding that have arisen had been brought to a similar test, it would have had a different issue.

The following is the Report of the Select Committee:—

REPORT OF SELECT COMMITTEE.

At a Quarterly Meeting of the Town and Country Directors, held April 17th, 1849, it was resolved,—

1. That, while thankful to the providence of God for having sustained the London Missionary Society during more than fifty years of honour and usefulness, this Meeting nevertheless deems it desirable to inquire, whether any modification of its constitution or mode of its administration be practicable, which may promote the stronger attachment of its Constituents, or increase its efficacy.

2. That a Committee, consisting of a Representative, either Minister or Layman, from each of the County Auxiliaries, and from seven of the Auxiliaries in London and its Vicinity, be appointed to carry into effect the preceding resolution; and that they be summoned to meet at the Mission-House on the Tuesday preceding the Quarterly Meeting of Town and Country Directors, in October next, to which Meeting they shall present their Report.

In accordance with the foregoing resolution, the following gentlemen assembled at the Mission-house on the 16th October, as members of the said Committee:—

Alexander, Rev. Jn., Norwich.
 Barrett, Rev. W. G., Royston.
 Buchan, H., Esq., Southampton.
 Bull, Rev. T. F., Newport Pagnell.
 Burder, Rev. J., Bristol.
 Burkitt, E., Esq., London.
 Campbell, Rev. Dr., London.
 Chamberlain, Rev. R., Swanage.
 Elliott, William, Esq., Birmingham.
 Fletcher, Rev. R., Manchester.
 Goulty, Rev. J. N., Brighton.
 Harris, Rev. W., Wallingford.
 Hayden, Rev. J., High Wycombe.
 Hurndall, Rev. W. A., Bishops Stortford.
 Jukes, Rev. E., Blackburn.
 Kay, Rev. J., Coggleshall.
 Miall, Rev. J. G., Bradford.
 Moore, J. Esq., London.
 Morison, Rev. Dr., London.

Raffles, Rev. Dr., Liverpool.
 Rowland, Rev. J., Henley.
 Russell, Rev. D., Glasgow.
 Simms, W. H., Esq., London.
 Smith, Rev. George, London.
 Smith, E. Esq., London.
 Stratten, Rev. T., Hull.
 Swan, Rev. W., Edinburgh.
 Thomson, Rev. G., Hackney.
 Thomson, Rev. P., Chatham.
 Wallis, Rev. W., Sudbury.

Joseph East, Esq., Chairman of the Board, the Rev. A. Tidman, and Rev. E. Prout, attended the Committee by request of the Directors, to furnish any information which might be required.

The Rev. Dr. Raffles was unanimously elected Chairman.

The deliberations of the Committee were continued during the 16th and 17th instant, and occupied more than ten hours each day.

The subjects successively brought under the consideration of the Committee by the Rev. J. G. Miall, of Bradford, on whose motion it was convened, were the following:—

1. The careful investigation whether it would be, on a large consideration, an advantage or a disadvantage to the Society to maintain its Fundamental Law.

2. The importance of recognising, under well-defined circumstances, the possible independency of Foreign Churches, and of defining the powers of the Society's Representatives abroad.

3. The question as to the best means of promoting a more cordial understanding between Missionaries abroad and the Society at home.

4. The desirableness of inquiry into the extent and operation of Government grants for colonial education.

5. The possibility and propriety of constituting the quarterly meetings of the town and country Directors the supreme legislative body of the London Missionary Society.

6. The inquiry, whether anything further can be done to promote the more complete organisation of the Society.

1. In relation to the inquiry, "Whether it would be, on a large consideration, an advantage or a disadvantage to the Society to maintain its fundamental law,"—although the Committee were aware, that the opinion of counsel had been sought on the legal points connected with this question, they were, nevertheless, of opinion, that it would be more satisfactory to postpone the consideration of this view of the case, and to confine their attention, in the first instance, to its moral and religious bearings. To enable them to form a satisfactory conclusion, it was deemed desirable to ascertain, as far as possible, what had been the operation of this principle, both upon the resources of the Society and upon the Christian freedom of Missionaries and Mission-Churches. And in order to accomplish the latter, the Committee found it necessary to anticipate, in part, inquiries which more strictly belonged to the second subject,—the Independency of the Mission Churches. In this investigation they derived much assistance both from the Foreign Secretary and from Missionaries then in London, who had laboured in the East and West Indies, and who freely supplied such information as they had obtained from their own experience, and from intercourse with their brethren. After protracted deliberation, in which no important aspect of the subject was overlooked, it was resolved,—

That, having given their careful and lengthened attention to the moral and religious considerations

involved in the Fundamental Law of this Society, and having endeavoured to ascertain the operation of that law upon its interests, its labours, and its Missionaries, the Committee are convinced, that, irrespective of any legal question involved in a change, such change would be inexpedient and injurious, and ought not, therefore, to be made.

Subsequently to the adoption of the foregoing resolution, the opinion of E. J. Lloyd, Esq., Q.C., on the legal consequences of a change in the fundamental principle of the Society, was read to the Committee, from which it appeared, that such change would invalidate the title of the Society to a large amount of reversionary property, unless protected by an Act of Parliament, which it would be scarcely possible to obtain.

2. "The importance of recognising, under well-defined circumstances, the possible Independency of Foreign (Mission) Churches, and of defining the powers of the Society's representatives abroad."

Anxious to ascertain whether any, and, if any, what grounds exist for an investigation, which appeared to imply, that some Mission Churches connected with the Society were not possessed of that perfect Independency which is required by its fundamental law, the Committee, at considerable length, inquired into the practice of the Society and the actual position of the Churches which had been formed by its instrumentality; and upon these points they were supplied with ample information, which satisfied them, that, although few Mission Churches were as yet self-supported, their dependence on the Society for pecuniary aid did not affect their freedom and self-government, and that, in all ecclesiastical matters, their liberty had been most scrupulously respected by the Directors, and held as inviolate as that of any Churches in this country.

The Committee were conducted to this conclusion by the concurrent testimony of several Missionaries, who, in terms the most unqualified, declared, that, to their knowledge and belief, no instance had occurred in which the Directors had interfered, in the slightest degree, with the independence of the Churches over which they presided, or of those of the brethren with whom they had been associated. This statement was confirmed by various important facts, which, in the view of the Committee, clearly evinced the honour and integrity with which the Directors had respected the rights and recognised the freedom of the several Mission-Churches.

To prove that provision had also been made for recognising, not only the Independency of those Churches, but their entire separation from the Society, should they desire it, the following Regulation of the Directors, together with evidence that it had been acted upon, was laid before the Committee:—

Assuming the numbers and pecuniary resources of any Church and congregation to be adequate for the maintenance of the ministry, and all other purposes of self-support, the Society most readily recognise the right of such Church and congregation to form its own constitution, and conduct its own affairs. It must, moreover, be understood, that, in the event of any Church and congregation wishing to be separated from the Society, such desire must be formally expressed by the members assembled for that purpose; at which meeting at least two agents or representatives of the Society, nominated by the Directors, shall be present, for the purpose of giving friendly counsel and reporting the pro-

ceedings to the Board; and, in case the Society has made pecuniary advances for such Church and congregation, by way of loan or otherwise, the same shall be the subject of equitable adjustment.

Whereupon it was resolved:—

That, from the information now given, this Committee is convinced that the Society does not interfere, and in consistency with its fundamental principle, never can interfere in any way with the self-government of the Mission Churches.

“3. The question as to the best means of promoting a more cordial understanding between Missionaries abroad and the Society at home.”

For the purpose of ascertaining whether any disagreement existed between the Directors of the Society and its Missionaries, which called for the employment of new methods for promoting a more cordial understanding between them, the Committee directed to this subject their special attention. They discovered, however, no case which could sustain such a proposition; on the contrary, they obtained satisfactory proof that it had been the custom of the Directors to give to complaints from their Missionaries (which had rarely occurred) the most careful consideration; and, on different occasions, to permit the parties deeming themselves aggrieved to submit the points in dispute to a tribunal of their own selection. On this subject, also, the Committee had the advantage of making inquiries from missionaries who had long laboured in different parts of the mission-field, from whom they learned, that although on some matters involving expenditure, as might have been expected, the judgment of the Directors and the Missionaries had not always coincided, those differences had been so few and so slight as not to disturb the general harmony between them. So far as they could judge, and considering the number of the Missionaries connected with the Society, with their diversity of character and circumstances, the Committee were convinced that these honoured brethren generally approve of the proceedings of the Directors, and cherish towards them their cordial esteem. In conclusion, therefore, they resolved,—

That this Committee sympathises with the Directors in cases of difficulty which must occasionally occur in their correspondence and intercourse with the Missionaries, and, after the statements which have been made, are convinced that their course has been distinguished by justice and Christian kindness, and that the plans they have devised are well adapted to settle satisfactorily any matter of dispute.

“4. The desirableness of inquiry into the extent and operation of Government Grants for Colonial Education.”

Having directed to this subject their very careful and minute attention, and having, by examination, ascertained what had been the invariable practice of the Directors, the Committee resolved,—

That while the Society has not sought to restrict its Missionaries in the use of that freedom which is claimed by Christian brethren at home in reference to Government Aid for Education, it has never, as a Society, received such aid, but, on the contrary, has repeatedly declined it—a course to which the Committee feel perfectly assured the Board of Directors will invariably adhere.

“5. The possibility and propriety of constituting the Quarterly Meetings of the town and

country Directors, the supreme legislative body in the London Missionary Society.”

In relation to this point, the Committee resolved,—

That this Meeting deems it desirable to call the attention of the country Directors, and of the Auxiliaries generally, to the Quarterly Meetings of the Society, for the purpose of securing at them an increased and continuous attendance, as on those occasions the most important business of the Society is usually transacted; and that, in order to afford sufficient time for due deliberation, those Meetings shall for the future begin at two o'clock.

“6. Convinced of the great importance of organization, as a means of sustaining the Missionary spirit and augmenting the resources of the Society, and also that, in many congregations and districts, it is very defective, the Committee resolved,—

That, deeming the subject of organisation to be, in the present circumstances of the Society, of special and peculiar importance, this Meeting urges upon all county and other Auxiliaries to meet at as early a time as possible, for the express purpose of fully considering the whole subject, and of inquiring what alterations they may make so as best to secure the great object.

That the following suggestions be specially commended to their notice:—

1. The importance of annual collections and a public meeting in each congregation.

2. The desirableness that these collections and this public meeting shall, as nearly as possible, succeed each other in each congregation and in the several localities.

3. The inquiry in each congregation, whether there exists a Missionary Association, and whether a re-canvas, especially among the juvenile part of it, be desirable.

4. The closing of all financial accounts before the 31st of March in each year.

That a letter be sent, accompanying this recommendation, signed together with the officers, by ministers and gentlemen most known as friends of the Missionary cause, recommending the subject to the attention of the County Auxiliaries, and to the regard of country congregations in general.

Before separating, the Committee considered it to be an act of justice to place upon record the following resolution:—

That this Meeting cannot separate without expressing its deep conviction, as the result of the present investigation, of the integrity and efficiency of the Directors and officers of the Society generally, and especially of the Rev. Arthur Tidman, their honoured and invaluable Foreign Secretary.

THOMAS RAFFLES, Chairman.

The Rev. Dr. Raffles having vacated the chair, it was occupied, at the request of the Committee, by the Rev. J. N. Goulty, and it was resolved,—

That the very cordial thanks of the Committee be presented to the Rev. Dr. Raffles for his kind and valuable service he has rendered to them, while presiding over their proceedings.

At a Quarterly Meeting of Town and Country Directors (very numerously attended), held on the 24th of October, 1849, in the absence of the Chairman, the Rev. Dr. Raffles, the foregoing Report was presented by the Rev. J. N. Goulty, of Brighton; whereupon it was resolved,—

That the Report now presented be printed and circulated, under the direction of the Board, accompanied by the following explanatory statement in reference to the Foreign Secretariat:—

"The Rev. Arthur Tidman having, on the 25th of June, announced that, in consequence of the state of his health, he would be unable to continue the labours both of his pastoral office and of the Secretaryship, the Directors felt deeply impressed with the importance of securing his undivided services in that relation to the Society which he had hitherto so efficiently sustained; and at a Quarterly Meeting of Town and Country Directors, held July 10, 1849, an urgent invitation to this effect was unanimously adopted.

"As the result, the Directors are happy to state that, after mature deliberation, their honoured friend has acceded to their request.

"In consequence of the increased labour and attention henceforth devolving upon the Foreign Secretary, his future salary will be £400 per annum, but no increase will be made thereby to the expenses of the Foreign Department, which will continue to be less than they have been for the last twenty years, although the duties of the office have, during that period, been more than doubled."

Signed by order of the Board of Directors,

ARTHUR TIDMAN,
J. J. FREEMAN.

FOREIGN SECRETARYSHIP OF THE LONDON MISSIONARY SOCIETY.

It will tend not a little to cheer the friends of the London Missionary Society to learn, that the question of the Foreign Secretaryship is at length settled, and settled in the way which was so generally and so strongly desired. Mr. Tidman has made his election in favour of the Society, and done it in a manner, and on terms, which entitle the act to special consideration. When Mr. Tidman intimated to the Board, in the course of last summer, that, from the state of his health, he could no longer sustain the twofold burden of Pastoral and Secretarial functions, which he had hitherto borne,—discharging the duties of both with such energy and such efficiency as to give the most unmingled satisfaction in both directions,—and that he must, therefore, resign his Secretaryship, the Board forthwith proceeded to deal with the subject, and called a Special Meeting of the Country Directors, to take it into full consideration. Of that Meeting we gave the result, which was—the adoption of a resolution, to endeavour, by all means, to secure Mr. Tidman's services for the Institution, at a salary of £500 per annum, which sum, having due respect to all the circumstances of the case, was considered the lowest that could, in justice, be offered to him; and that the services of such a man, at that rate, would be cheaply purchased. In this conclusion there was the utmost unanimity. After taking due time, and considering the matter, Mr. Tidman intimated to the Board, at a special meeting, his acceptance of the Secretaryship at a salary, not of £500,

but of £400—being interdicted by his medical adviser from continuous Sabbath labour.

Of this reduction we have our doubts; for, from experience, we know that this sum will barely suffice to meet his unavoidable expenditure. Few men, resident in the country, can form a correct idea of the expense of town living, and especially of the expense connected with such an office as that of Secretary to the London Missionary Society, which, properly to discharge the duties connected with it, will involve the outlay not only of common citizenship, but even exceed that of common pastorship. The Foreign Secretary is the impersonation of the Society, and, as such, he is the point of contact with men from all parts, not only of Great Britain and her Colonies, but of Europe and the World.

It should be remembered that £400 in London is of less value than £300 in most parts of the country; nay, the late William Orme, himself, while Secretary of the London Missionary Society, told us with his own lips, that he found half-a-sovereign to go as far in Perth as did a whole sovereign in Camberwell. While, therefore, the Secretary will, doubtless, be commended for the sacrifice he has made, and in that praise we concur, we have, on our own part, no praise to give those who allowed it. We must frankly confess, that there is a spirit of penurious, griping economy, cherished in some quarters, in relation to public Institutions and their Officers, in which we do not at all sympathize. The Vestry Clerk of St. Luke's, of which Mr. Tidman is a parishioner, has for his common-place labours the sum of £600 per annum. But, in dealing with goods and chattels, the Vestry and the Workhouse, that gentleman has no extra claims of any kind to meet! We have thus spoken our minds freely, and feel assured, that reflection will bring every thinking man in the constituency to a cordial concurrence in the views here propounded; and we are alike satisfied, that all such will join with us in the fervent invocation of the most abundant blessing upon the head of the honoured Secretary, and on the Directors and Agents of the great Institution committed to his hands.

Mr. Tidman, in making his election, we need hardly say, has done great violence to his Pastoral predilections, and the pain has been reciprocal on the part of his flock, as will appear from the following Resolutions unanimously adopted

by the Church and Congregation he has so long and so faithfully served :—

At a Meeting of the Members of the Church and Seatholders connected with Barbican Chapel, held September 20th, 1849, Mr. Jackson in the Chair,

Resolved unanimously—

That the Officers and Members of the Church and Congregation receive with emotions of deep regret the decision communicated to them by their esteemed Pastor, at the meeting held on Friday last, the 14th inst., while they desire to submit to the indications of Divine Providence which have constrained the Rev. Arthur Tidman to relinquish the pastoral office, in order more effectually to promote the interests of the London Missionary Society.

In being thus bereaved of a faithful pastor, who, for nearly twenty two years, has laboured among them in word and doctrine with so much success, the Church and Congregation desire to follow him with their most affectionate and earnest prayers, that his health and strength may be sustained, and that, in the more enlarged sphere of Christian usefulness he will occupy, he may be rendered eminently successful in extending the kingdom of the Redeemer.

The Church and Congregation cordially receive Mr. Tidman's judicious counsel as to their future course, and thankfully accept his kind offer to continue to preside over them till a suitable successor shall be chosen.

(Signed)

PETER JACKSON,
Chairman.

Essays, Extracts, and Correspondence.

LONDON MISSIONARY SOCIETY.

MISSIONARY LABOURS IN THE PROVINCE OF BENGAL.

"Behold, a sower went forth to sow,"—MATT. xiii. 3.

Our Missionary brethren in Bengal, as in other parts of India, following the example of our blessed Lord and his Apostles, continue to devote a portion of their time and energies to the preaching of the Gospel from village to village, and from town to town. In these journeys they sow the good seed of the kingdom by the way-side, on stony places, and among thorns, where it falls only to be lost; while, happily, there is reason to believe that some also finds its way into good ground, and will, before many days, bring forth fruit, some an hundred, some sixty, and some thirty-fold.

In pursuing these labours, our devoted Missionaries leave no part of the wide waste of heathenism untouched. They penetrate the most remote and secluded localities of the country, which would otherwise remain under a total famine of the bread of life; and upon the crowded highway, in the busy mart, at fair and festival, and on the very threshold of the temple where dumb idols usurp the place of Jehovah, they proclaim the merits and the grace of Him who said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst."

In the month of January last, two of our brethren of the Bengal Mission, Messrs. Parker and Lessel, accompanied by two intelligent and zealous native evangelists, made an extensive tour in the district of Birbhūm, Province of Bengal; and our Christian readers will find much to interest them in the following passages of the record of the journey, sent home by Mr. Parker. They will see in these statements some characteristic specimens of the foolish legends, the gross idolatries and superstitions, by which the minds of the people are corrupted and enslaved; and they will also learn the particular methods by which our brethren labour, in the strength of Christ, and by his promised blessing, to enlighten the darkness of the pagan multitudes, and bring them to the knowledge and love of the only true God:

January 13th.—Left Calcutta, in order to join the Rev. T. L. Lessel, of Berhampore, in a Missionary itinerancy, in which he was engaged, at some distance from his own station. Went to Berhampore by water, up the river Hooghly, taking with me a palanquin for the purpose of travelling about at a distance from the river. Spent the greater part of the following day (the Sabbath) at Chinsurah; and joined with the little band of Christians there in commemorating the death of our Divine Lord.

Pursued my journey northwards for the next five days with as much expedition as possible, being desirous to join my friend in his labours among the heathen quickly, as the cold season (the only safe time, generally speaking, for such

itinerancies in this country) was fast passing away. Nothing particular occurred, requiring to be noticed here, during those days, if I except that, on the Thursday, the day before reaching Berhampore, I met with a pleasing testimony, from the lips of an intelligent and aged heathen, both to the excellence of the Christian religion, and also to the blameless and exemplary character of one of its first preachers in Bengal. While walking on the bank of the river in the afternoon—my boat being towed onwards at the same time—I went a little distance from the river to visit an indigo factory, celebrated in all the lower parts of Bengal for its fruit and flower gardens. The proprietor of the estate was absent; but I met with one of

the principal native assistants belonging to the establishment, with whom I had some conversation about religion. In the course of conversation he observed, that he was well acquainted with all the early Serampore Missionaries, and that he was "a disciple of Dr. Carey's." "Why," I said, "how is that?—you are not a Christian." He said he had been in the habit of going to visit Dr. Carey to receive from him religious instruction, and that though he had not professed that religion outwardly, that he was quite convinced of its truth and excellence. He spoke in the highest terms of Dr. Carey's character, as most exemplary and consistent in all respects; and seemed to think, that if all Christians were like him the Christian religion would make greater progress. I did not for myself require this testimony on behalf either of our religion or of the truly venerable Carey; but it was pleasing thus unexpectedly to receive it from still heathen lips so many years after the faithful Missionary had ceased from his labours. I reminded him that he ought not to judge of Christianity by the conduct of its professors, either good or bad, but by its own merits; and endeavoured to press upon him the necessity of embracing, with all his heart, that religion upon which he had bestowed such deserved praise, and of the truth of which his judgment appeared to be well convinced. How many there are like this man—"not far from the kingdom of God," but yet still remaining on the outside, "almost Christians." And so they must remain till the Lord open their hearts. May they have their hearts opened, as Lydia's was, that they may embrace the Saviour!

January 20th.—Arrived at Berhampore yesterday evening, too late to have my things removed; so remained in my boat till the morning, when I dismissed my boatmen and went to the Mission-house. Spent that and the following day at Berhampore; and on the Sabbath (January 21st) preached in the morning and afternoon to the native Christians. There were present at each of the services about forty or fifty; the whole number residing at Berhampore being about a hundred. Mr. Lessel (at present our only Missionary at this place) being away with his two principal catechists, I was glad of this opportunity of spending a Sabbath with the people under his care, and making known to them the word of God.

January 22nd.—Early this morning prepared for my departure; and, after breakfast, set out in my palanquin to go to Mr. Lessel. Crossed the river in a ferry-boat, and then made the best of my way across the country to Birchunderpore—a village distant from Berhampore (by the road) about thirty-four miles, where I expected to find him and his two companions. After about nine hours travelling, reached the place where the Missionary tent was pitched. Mr. Lessel and the catechists were absent, preaching in the village. After they returned, we partook of some refreshment, and talked together about the best plan for labouring among the people around us. United in worship, in the Bengalee language, with the two catechists Mr. Lessel has with him, and two others belonging to the British Mission at Suri, labouring here in concert with our friends; and then went to rest for the night in my palanquin, which I had put into the tent for that purpose, knowing that the *gari* (cart drawn by

a pair of oxen) in which my bed and other articles had been placed, could not possibly be here till the morrow, or perhaps the day after.

January 23rd.—After an early breakfast, and worship as last evening, we went out through the village to a distance of about two miles, to a village named Durkhi. Here Gobindo, one of the catechists, commenced reading a tract, and afterwards spoke to the people about the need of salvation by Jesus Christ. Guruprasád, the other catechist, then addressed them; afterwards Mr. Lessel and myself spoke for a short time. Observing that a large proportion of those who were present (in all about forty or fifty) were children, I asked them if they had any school in their village, or if any of them were learning to read. Receiving a reply in the negative, I took occasion to contrast their condition in this respect with the children of England, where there are schools in almost every village; and even with the children of Calcutta, where there are many such. Told them, that I had a few days ago left Calcutta, and longer ago my native country, in order to make known to them the true way of salvation; which we desired to do by preaching to them the gospel of Jesus Christ, by Christian schools, and by giving to them the Bible and other good books. We gave away a few tracts, very few among them being able to read, and then returned to our tent.

During the day some persons came to us to ask for books, and to converse about religion. In the afternoon we again went out, and took our station in the village, in the midst of the *mela*, or fair, and near to the temple of the deity in whose honour the fair is held. Here each of us addressed the people for some time, conversing with them till it became dark, when we gave tracts to those who desired them and were able to read, and then went home for the night.

It may be proper for me here to give a short account of the origin of the *mela* and of the deity whom the people came to worship. The name of the god is *Bánkhárá*—a name, I believe, but little known to fame beyond the limits of the district of country in which (if the story be true) he once lived, and in which he is now worshipped. He was by birth a Brahmin, and lived about 200 or 300 years ago, very near to the village where his temple now stands. He had five brothers, who used to go out daily to the fields to pursue their agricultural employments, while he remained at home, superintending domestic affairs. One day he went into the fields where his brothers were at work, clearing away the weeds and grass that were growing up among the rice. He went to take them some refreshment which he had been preparing for them; and when he arrived, finding that, as he thought, they had done very little work, he complained of their laziness. Some dispute, in consequence, arose among them; and while they were eating the provisions he had brought, he fell to work in order to show them, by his own example, what they ought to have done. Having with great diligence cleared of weeds the whole field in an incredible short space of time, he made it all into one great heap, and then, with a loud cry, caused the ground to open, and suddenly disappeared, bundle and all, from the sight of his astonished relatives. Nothing more was ever seen of

Bánkhárái; but to this day a great hole marks the spot where this wonderful event took place. During great part of the year the hole forms a tank, or pond, but becomes dry, as many other tanks do, in the hot weather. There was water in it when we were there, and would be, probably, for two months longer; it is not far distant from the village where the *mela* is held, and from which it may be clearly seen, the spot being in the midst of an open field, marked by a single *tál* tree (the native name for the *fan-palm*). It is commonly visited by those who make their pilgrimage to the temple of Bánkhárái, which is in the village itself, and near to which the fair is always held. Such is the absurd legend connected with this shrine. To commemorate this event a *mela* is held every year for a month in the cold season, when the people come from the neighbouring districts to worship the god, and to purchase the various articles sold at the fair. Similar *melas*, or fairs, are held in other places all over the country; each one connected with some shrine or other—each, for its appointed season, the general resort for *púja* (worship) and merchandize. In some places, the Zemindar (or landowner) of the district, has established these annual fairs for the purpose of enriching himself; and has set up some new deity and temple, or connected his *melu* with some one already celebrated, in order to bring together a greater number of people.

January 24th.—After breakfast, we went out to a village called Ghosegang, about four miles distant; took our stand in the centre of the village, in a large open space, where nearly one hundred people soon collected round us. Gobindo read part of the tract, entitled "The Holy Incarnation;" and then spoke to the people for some time. Afterwards Guruprasad, Mr. Lessel, and myself, successively addressed them. I took up the subject of the tract that had been read; and after a few words about the ten *avatárs*, or incarnations, of Vishnu, told them of the true incarnation of the Lord Jesus Christ, and exhorted them to forsake all those foolish stories or incarnations, which, even if true, were not undertaken to deliver men from the power and penalty of sin, and were, moreover, full of wicked and abominable actions; and to look to Him who, being the true God, became man that he might procure salvation for sinners, and whose holy life was such a contrast to the wicked conduct of Khristna, one of their most famous incarnations. The people for the most part listened attentively, and desired tracts, which we gladly gave to all those who seemed likely to use them.

In our way back from this village to Birchunderpore, we passed by the famous tank above mentioned, which marks the spot where Bánkhárái performed his exploit. A little further on, we came to another tree (the *ficus religiosa*), round the trunk of which was to be seen what we were assured was the *mála* (or necklace) of Bánkhárái; but which, to my sceptical mind, looked very like one circle of a climbing plant, or a parasite, which had formerly twined round the tree, and which those interested in imposing on the poor ignorant people could, with a very little contrivance, cause to appear like this. The people, in going from the tank to the village, would pass under the spreading branches of this tree; and many, while we were standing there, came and bowed down very devoutly be-

fore the sacred relic. The tree, surrounded by the "necklace," stood at the entrance to an enclosure within which was a temple of Gauranga, or Chaitanya—a Brahmin, and originally a votary of Vishnu, who about 400 years ago became the founder of a new religious sect, the members of which regard him as an incarnation of Vishnu. The character of his followers is low and vicious; and they have become so numerous, that it is supposed about one-third of the population of Bengal is included in their ranks. Within the temple were two images—those of Chaitanya himself, and his coadjutor, Nityánanda, about four feet high, standing under a canopy. We entered within the enclosure, and had a long conversation with the officiating Brahmins of the place; Guruprasad, in particular, engaged much in discussion with them, and exposed some of their absurdities. A small building was pointed out to us, about three feet square, in which we were told that the object of their worship was born; though, as Guruprasad told them, it was well known, according to the Shasters, that he was born either at Nuddea or at Santipur, far distant from this place. While discussing with them, many people came up to present flowers, money, and other offerings; and not a few, especially the women, drank the water in which the feet of the images had been washed. After talking with the priests for some time, we left them to return home, having not a little displeased them by going up close to the front of the temple, on consecrated ground, with our shoes on.

January 25th.—Rose long before daylight, and went to a large village about six miles N.W. from Birchunderpore, called Margong, intending to remain there for two or three days. We had sent on the small tent the previous afternoon, that it might be in readiness. Found the tent pitched under the shade of a large Banian tree (the *ficus indica*), at a place where four roads met together near the entrance of the village—a good open place, where our presence attracted the notice of a great many people, with whom conversation was kept up at times during the day. The village is very large; the population must number many thousands.

In the afternoon we went into the heart of the village, followed by a troop of people, who set out with us from the tent, and whose numbers increased as we went along. Found a good standing-place, and Gobindo began reading; soon a large crowd surrounded us, who for some time continued very attentive, listening to the truths brought before them. After a time an *idiot*, who had been hanging about the tent during the day—a filthy, miserable-looking object—came and sat himself down in the middle of the circle formed by the people standing around us, and laid hold first of Mr. Lessel's feet, then of mine, with many protestations of respect; and in various ways, by the strange tricks he played, began to turn off the attention of the people from what was being said. This, unhappily, produced not a little confusion amidst our hitherto quiet audience; and as this confusion seemed to be rather on the increase, I thought it might be well to attempt a diversion: so, while Mr. Lessel was speaking, I went away to some distance, and began speaking to a few men who were talking together. Many others came round, and I had a good number, to whom

I was explaining the reason of our visit to their village, and setting forth the truth of the gospel of Christ. While I was thus engaged, Mr. Lessel and the two catechists came by, followed by their hearers—to the number, it might be, of one hundred—and preceded by the poor idiot, who, with stick in hand, was dancing about, playing all manner of antics as he went along, and in this way accompanied Mr. Lessel to the tent. I soon followed, for there was little use in saying more to the people just then, and they had already heard as much as they would remember, even if tolerably well-disposed. Mr. Lessel had visited the place in an itinerancy which he made about three years ago; since which time it appears that no one had ever been among them to proclaim the love and grace of Jesus. How lamentable that there should be so little care to hear these precious truths; that a large congregation should at once break up in confusion on the occasion of such an affair as that above related! May God give them a better mind, that they may seriously attend to the truths of his Word and the salvation of their souls!

MARRIAGE AND DIVORCE.

MR. BLAKEY, the well-known Writer on Moral Science, has just issued a Work on the "Temporal Benefits of Christianity," which we expect soon to notice; and in the meantime we shall give a passage on a subject which is occupying the public mind:

To those few passing remarks on the fostering care of the Christian system in reference to marriage, we may here add a word or two on its hostility to the practice of divorce, which, whenever it has been rendered prevalent, has uniformly been followed by the most disastrous consequences. The marriage tie is of such a nature, that the bare idea of a possible separation must operate most injuriously on domestic happiness and peace; and this has been the view which the Catholic Church, in particular, has always taken of this important subject. It does not allow of a divorce under any circumstances. By this line of conduct it has shown great political wisdom and virtue. The whole history tells us that, in every country where a facility was given for a legal relaxation of the marriage tie, a corresponding corruption of manners has been produced. Among the Romans, where divorces were common and marriage rare, the Emperor Augustus was obliged to enact penal statutes to force man into the marriage state. On the other hand, we find that, in the early history of Rome, where simplicity of manners prevailed, divorces were prohibited; and the consequences of this were highly enlogized by Dionysius Halicarnassus. He tells us that it was astonishing to witness the social harmony and prosperity which reigned throughout the State by this permanent union of interests enforced between the sexes. Modern history speaks the same language. In that epoch in the history of France when a relaxation took place in reference to the law of divorce, we find a corresponding depravity of manners running through the whole frame of

society. The law of the 22nd September, 1792, re-established divorce in France. On the restoration of the Bourbons divorces were again forbidden, and the law of the 8th of May, 1816, recognized; which, in suppressing divorce, offered only a bodily separation between parties who could not live together in peace.

The laws relative to divorce proved a fruitful source of bitterness and misery to the Roman States. Though in the early periods of the history of Rome, as we have just noticed, the nuptial separation was scarcely known; yet for many centuries before the time of Augustus it became very common, and was productive of the most demoralizing effects upon the hearts and affections of the people. Gibbon, speaking of the facility with which the marriage contract might be dissolved, observes:—"The warmest applause has been lavished on the virtue of the Romans, who abstained from the exercise of this tempting privilege above five hundred years: but the same fact evinces the unequal terms of a connection in which the slave was unable to renounce her tyrant, and the tyrant was unwilling to relinquish his slave. When the Roman matrons became the equal and voluntary companions of their lords, a new jurisprudence was introduced, and marriage, like other partnerships, might be dissolved by the abdication of one of the associates. In three centuries of prosperity and corruption this principle was enlarged to frequent practice and pernicious abuse. Passions, interest, or caprice, suggested daily motives for the dissolution of marriage: a word, a sign, a message, a letter, the mandate of a freed man, declared the separation. The most tender of human connections was degraded to a transient society of profit or pleasure. According to the various conditions of life, both sexes alternately felt the disgrace and injury; an inconstant spouse transferred her wealth to a new family, abandoning a numerous, perhaps a spurious progeny, to the parental authority and care of her late husband; a beautiful virgin might be dismissed to the world old, indigent, and friendless; but the reluctance of the Romans, when they were pressed to marriage by Augustus, sufficiently marks that the prevailing institutions were least favourable to the males. A specious theory is confuted by this free and perfect experiment, which demonstrates that the liberty of divorce does not contribute to happiness and virtue. The facility of separation would destroy all mutual confidence, and influence every trifling dispute; the minute difference between a husband and a stranger, which might so easily be removed, might still more easily be forgotten; and the matron who can in five years submit to the embraces of eight husbands, must cease to reverence the chastity of her own person."

The doctrines of divorce have proved at all times the great speculative and practical difficulty in reference to marriage in all Christian States. The early Church was divided on this subject. St. Epiphanius and St. Ambrose maintained that adultery is a sufficient reason for divorce. St. Augustine is the first of the fathers who maintains the indissolubility of the marriage tie. The Greek Church, however, always adhered to the doctrines of St. Epiphanius and St. Ambrose. In the year 860 the doctrine of the indissolubility of the marriage contract was stoutly maintained by the Roman

Pontiff. Russia, Greece, England, Sweden, Prussia, and other States in Germany, maintain the lawfulness of divorce: France, Italy, Spain, Bavaria, the hereditary States of the house of Austria, and the low countries, are against divorce.

There is nothing in the Scriptures so decidedly confirmatory of their having been sent to bless men, even in temporal matters, as the sentiments and principles they inculcate on the nature of the nuptial engagement. Here the suggestions of natural reason and every-day experience are happily in perfect agreement with the divine record. The multiplication of our race is regulated by laws widely different from those connected with the increase of the lower animals. We have to undergo a long probation of infancy and helplessness, which requires the tender and fostering care of parents; but this could not be conferred save from the indissolubility of the marriage tie, and the united exertions of both contracting parties to this primary duty imposed upon them—a duty enforced and discharged by a whole host of powerful moral impulses of the most varied and overwhelming character. Even the law of nature, as it is exhibited among the most debased and ignorant of our race, speaks with a voice of thunder, and proclaims the solemn and universal truth to the remotest corners of the world's domain, that one man and one woman shall be firmly united together in heart, affection, and interest. And so necessary is the observance of this dual engagement to every form of civil society, that it is impossible to conceive not only a nation of individuals, but even a gregarious assemblage of scattered and wandering tribes of men, without the fostering influence of matrimonial fidelity and co-operation. There is here one of the most striking manifestations of the identity of nature with nature's God, as he is revealed to us in the Bible, that can possibly present itself to the mind of a reasonable and reflecting being.

The law of marriage is the vital principle of social and political existence; and had revelation not fully expressed its sentiments upon, and thrown a holy sanctity around it, one of the grand instruments of man's civilization and improvement would have been wanting. Man would, in fact, have been scarcely one degree removed from the animal creation. And, indeed, the whole scheme of the Christian dispensation, considered even as a spiritual system, would have appeared as an incomprehensible enigma, apart from the moral feelings, affections, sympathies, duties, and obligations, which spring out of this great and fruitful source of social interest, endearment, and happiness.

The institution of marriage cannot, therefore, in any philosophical sense, be considered a mere *civil contract*; it is a religious ordinance as well. Were it purely a civil law, it might be dispensed with; for that which one legislature enacts to-day may be annulled to-morrow. History and observation demonstrates the fact, that society could not exist in any form whatever under the influence of an absolute promiscuous intercourse of the sexes; consequently the injunctions to marriage rest upon the law of nature as their foundation; and God, being the Author of that nature, has decreed and willed, that all social and political institutions shall centre on this fundamental and indissoluble

union of one man with one woman. The argument for the religious character of marriage is as full and complete as for any religious institution; whatever; for nothing in the shape of moral evidence can be stronger than that which rests upon the constitution of things, and seconded, as in this instance, by the repeated declarations from Him who, in his infinite wisdom and power, has made those things what they really are.

Another important rule connected with the marriage tie necessary for the peace and virtue of communities of men, is that of the different degrees of relationship in which this ceremony is allowed to take place. There is a strong active feeling in human nature itself against incestuous intercourse; but in the heathen codes the subject was not thoroughly understood, nor did it enter as a regular and vital question into their civil and criminal legislation. Christianity, however, soon effected salutary arrangements in this matter; its object being to purify as well as to enlighten the mind, and to harmonise the jarring interests and passions of mankind, it could not sanction anything which might militate against that grand principle of sociality, brotherhood, and sympathy, which constitutes the bond of a society living under the powerful influence of a common faith, and the same spiritual law. Where the families of mankind are bound in closer amity and friendship with one another, and where the leading incentives to this intercourse are of a lofty, moral, and intellectual cast, it is quite obvious that provision must be made for the establishment of the most perfect confidence, the honour and good faith, and the free exercise of the tender and sympathetic affections, by instituting proper and wholesome rules relative to matrimonial engagements. The whole frame-work of Christian society must rest upon regulations of this character.

History tells us, that the violation of the Christian law of matrimonial consanguinity has been invariably followed by great social evils. In the days of Constantine the Great, the whole of Syria, Phœnicia, and a considerable portion of Persia, were nearly depopulated by the marriages of near relatives; domestic evils of the most frightful nature prevailed over the whole of this section of the eastern hemisphere. The Emperor, touched with this deplorable social debasement, called upon the Church to interpose its voice and authority, and enjoined on all bishops and priests to unite their labours for the effective suppression of this unnatural state of things. This duty was performed with zeal and energy, and the law of the Church of this period of her history has been, with but slight deviations, the established code of Christendom to the present hour.

WHITEFIELD AND EDWARDS.

We are indebted to a kind brother, in Nottingham, for the following characteristic letter of the famous Jonathan Edwards to George Whitefield, which our friend believes has never been published. Be this as it may, it is known to very few of the throng that forms our reading circle, who cannot be too soon, or too

much, familiarised with the name of the greatest Writer that America has produced, and with the subject on which he here addresses the greatest Evangelist that ever arose in Old England. The letter is the following :

*Northampton, in New England,
February 12th, 1789.*

REV. SIR,—My request to you is, that, in your intended journey through New England the next summer, you would be pleased to visit Northampton. I hope it is not wholly from curiosity that I desire to see and hear you in this place. But I apprehend, from what I have heard, that you are one who has the blessing of Heaven attending you wherever you go ; and I have a great desire, if it may be the will of God, that such a blessing as attends your person and labours may descend on this town, and may enter mine own house, and that I may receive it in my own soul. Indeed, I am fearful whether you will not be disappointed in New England, and will have less success here than in other places. We who have dwelt in a land that has been distinguished with light, and have long enjoyed the Gospel, and have been glutted with it, and have despised it, are, I fear, more hardened than most places where you have preached hitherto. But yet I hope in that power and mercy of God, that has appeared so triumphantly in the success of your labours in other places, that he will send a blessing with you, even to us, though we are unworthy of it. I hope, if God preserves my life, to see something of that salvation of God in New England, which he has now begun in a benighted, wicked, and miserable world and age, in the most guilty of all nations. It has been with refreshment of soul that I have heard of one raised up in the Church of England to revive the mysterious, spiritual, despised, and exploded doctrines of the Gospel, and full of a spirit of zeal for the promotion of real vital piety, whose labours have been attended with so much success. Blessed be God that hath done it, who is with you, and helps you, and makes the weapons of your warfare mighty ! We see that God is faithful, and never will forget the promises that he has made to the Church ; and that he will not suffer the smoking flax to be quenched, even when the flood seems to be overwhelming it, but will revive the flame again, even in the darkest times. I hope this is the dawning of a day of God—mighty power and glorious grace to the world of mankind ! May you go on, Rev. Sir, and may God be with you more and more abundantly, that the work of God may be carried

on, by a blessing on your labours, still with that swift progress that it has been hitherto, and rise to a greater height, and extend further and further, with an irresistible power, bearing down all opposition ; and may the gates of hell never prevail against you ; and may God send forth more labourers into his harvest of a like spirit, until the kingdom of Satan shall shake, and his proud empire fall throughout the earth ; and the kingdom of Christ, that glorious kingdom of light, holiness, peace, and love, shall be established from one end of the earth to the other ! Give my love to Mr. Seward. I believe I may venture to say, that what has been heard of your labours and success has not been taken notice of more in any place in New England than here, or received with fuller credit. I hope therefore, if we have opportunity, we shall hear you with greater attention. The way from New York to Boston, through Northampton, is but little further than the nearest way that is ; and, I think, leads through as populous a part of the country as any. I desire that you and Mr. Seward would come directly to my house. I shall account it a great favour and smile of Providence, to have opportunity to entertain such guests under my roof, and to have some acquaintance with such persons. I fear it is too much for me to desire a particular remembrance in your prayers, when I consider how many thousands do doubtless desire it, who cannot all be particularly mentioned ; and I am far from thinking myself worthy to be distinguished. But pray, sir, let your heart be lifted up to God for me amongst others, that God would bestow much of that blessed spirit on me that he has on you, and make me also an instrument of his glory.—I am, Rev. Sir, unworthy to be called your fellow-labourer,

JONATHAN EDWARDS.

To the Rev. Mr. George Whitefield.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

THIS admirable Institution at the present time stands in great need of assistance, in order that it may carry out its benevolent objects efficiently. A few ladies, who know its worth and excellence, have devised a scheme whereby that assistance may be rendered in an easy, cheap, and effectual manner. But to do this they require the united assistance of ladies in every town in Great Britain. Don't be startled, ladies ! You are not required to go out of your quiet Christian course. The work may be accomplished at your own fire-sides, by the members of your family, and in the immediate circle of your acquaintance. The plan is to have a bazaar somewhere—it is not yet decided in what place—during the month of May in 1850. Now,

as there are seven months before that period arrives, ample time is afforded for making a great variety of useful and ornamental articles which may be saleable. Whilst there will be great gain in a pecuniary point of view, the Institution will at the same time become familiar to the public at large, and thus increased means for future operations will be afforded.

A circular put forth by the Committee, and addressed to the ladies, states :

"It is intended to adopt the plan so successfully pursued by the Orphan Working School in 1847—viz., that of forming Committees in various parts of the kingdom, whose members, though scattered, may harmoniously work together; and you are requested to place your name as one of that Committee for your district, and to be so good as to take an early opportunity of enlisting the friends of Missions in this important work.

"The valuable Institution in behalf of which we desire to labour, is for the sole benefit of the daughters of Missionaries. Their parents, having to perform arduous public duties, cannot devote adequate attention to the education of their daughters; and the idolatrous customs of the heathen being highly injurious, it is an obvious duty that such an establishment should be provided by the friends of Missions.

"Since the formation of the school, now more than ten years since, 180 children have been received. Some of them are now engaged in Mission labour themselves, and, as wives and mothers, are occupying stations of considerable influence; others have returned to gladden the homes of their infancy, while some, with unobtrusive piety, are honourably maintaining themselves by their own industry.

"At the present time the Mission-family consists of forty-four members; amongst whom are the daughters of Rev. Messrs. Moffat of Africa, Fritchard of Upolu, the grandchildren of the Rev. Drs. Carey of India, and Philip of the Cape.

"It should be specially noticed that the Mission-school has no claim on the funds of the several Missionary Societies. Its income is not sufficient to cover the present expenses of the establishment, so that any increase in the number of children cannot take place without further support. The Committee hope to be able to afford most efficient aid to the Institution as the result of this combined Christian effort.

"We shall feel obliged by an early and favourable reply, as we are anxious to send out a

printed list of the Committee at the earliest possible moment, with some suggestions for the furtherance of the object.

(Signed)

"ELIZABETH PECK, }
"M. A. FREEMAN, } Hon. Secs.

"Flinsbury-square, London.

"All pecuniary assistance will be thankfully received by the Secretaries as above; or, if by Post-office order, should be made payable to Miss Elizabeth Peck."

Appended to this interesting notice are the following recommendations by the Secretaries of the London and Baptist Missionary Societies:

"London Missionary Society,

Blomfield-street, August 8th, 1849.

"The Institution for the Education of the Daughters, at Walthamstow, is most admirably conducted; it has long been a source of great comfort to self-denying and devoted parents, labouring in distant climes for the salvation of the heathen, and an eminent blessing to many of their children. I most heartily commend it to the generous support of the Christian public.

"ARTHUR TIDMAN."

"Baptist Missionary Society,

Moorgate-street, August 8th, 1849.

"From my personal knowledge of the Institution at Walthamstow, and of the value of the blessings it confers upon our Missionaries, I very heartily commend it to the support and countenance of all the friends of Missions.

"JOSEPH ANGUS."

To this circular about eighty replies have been sent by ladies who agree to form part of one Committee, or to become centres of local attraction for this purpose; and a working party has been formed in Islington, which unites members of almost every congregation in that important district. Now, what is wanted is simply that every ladies' branch of the Auxiliary Missionary Societies, should, for the coming winter, form a Mission-school Bazaar Committee. It is all in the same cause. These auxiliaries raise funds to send out Missionaries, and to sustain them in their God-like labours. While these devoted men are labouring in the work which their Heavenly Father has allotted to them, the Walthamstow school affords their children a home, and an education which fits them to go out and engage in that work in which their fathers are occupied.

Study.

ADVICE TO STUDENTS ON THE CONDUCT AND PROSECUTION OF THEIR STUDIES.

BY THOMAS CHALMERS, D.D., LL.D.

LET me, then, assign, first, your subjects of study in what I conceive to be the order of their importance; and, secondly, the best habitudes of study for ensuring solid advancement in the acquisition of scholarship.

I. What I recommend, then, as your first study in the order of importance, is the study of the Scriptures in your vernacular language.

There may be two exceptions taken—not to the advice, but to the rank and precedence which I have assigned to it. It may, in the first instance, be imagined, that the study of the evidence for the book should precede the study of the book—that its credentials should be first ascertained, and then that its contents should be diligently examined; or, in other words, that

the question who the letter comes from should go before the question what the letter says. I would have been more ready to admit the force of this consideration, did I not believe that far the most effective of the Christian evidences are the *internal*; that the brightest and most satisfying credentials of Scripture are to be gathered from the contents of Scripture; that the divine inspiration of the Bible is nowhere so legibly inscribed as on its own pages; and that, therefore, by a daily, assiduous, and meditative perusal of the letter itself, if conducted with moral earnestness and the love of truth, you are in the likeliest circumstances for at length determining whence the letter comes. I am not grounding the advice of a daily and most attentive converse with your Bibles—I am not grounding it at present on the incumbent piety of the observation. I contend that, philosophically, and for the purely literary object of the right ordering of your scholarship, this, among all the advices which I have to offer, is entitled to the highest place in the scale.

A second exception may be taken, not to the advice, but, as before, to the priority of station which I have given it. Why, it may be asked, is my foremost recommendation the study of Scripture in the vernacular, and why not rather in the original language? I have this reason for it. The common English Bible can, generally speaking, be made the subject of more rapid, and therefore of more frequently-repeated perusal than either the Hebrew Old or the Greek New Testament. Now, grant that though not scrupulously accurate in all its individual parts, yet that it is a faithful translation on the whole, and then mark the distinct benefit of the exercise which I am now prescribing for you. Will you not, through this more accessible medium, come more frequently into contact with the substance and matter of the book? Will you not arrive sooner thereby at a familiar acquaintance with the contents of it; and while a more familiar, will it not also substantially, and in the main, be a correct acquaintance? Is there such a difference, for example, between the common translation and Campbell's translation of the Four Gospels, that, after studying to the uttermost, and drawing the full sense out of first the one and then the other, the variation in the result will be of any more than a small fractional importance to the whole mass of that doctrine and information which can be obtained from either of them? And might not the very same thing be said of the difference between just our common translation and the one which is, perhaps, awaiting us, after that, by the labours of Scripture criticism, the *beautiful* of a perfect or a best possible translation has at length been realized? Now, my recommendation is this: admitting the minor deficiencies of our English Bible, still you should turn to its utmost advantage that reader access which its being English opens up to its almost accurate representation of sacred truth and sacred history. For this purpose, I would have you to keep up diligent and daily converse with that book, which, with all its imputed shortcomings, is sufficient, we all do admit, to guide and enlighten the families of our general population. Just try to master it as you would any other English book of multifarious contents, but pervaded withal by one great ascendant principle, and by the unities of a harmonious and

comprehensive system of doctrine. Gather as much from it as you would have done if English had been its primitive language, or as any intelligent Englishman might do who is ignorant of its primitive language. There is, be assured, a very great deal that can be achieved in this way; and my reason for urging it in this way is, that the achievement can be made thereby in shorter time, and so your whole progress in theology be accelerated. You can treasure up the informations of the book; you can become thoroughly conversant with its histories; you can compare Scripture with Scripture; you can note its parallel passages; you can collect those innumerable lights which strike the observation in the very act of pursuing the train of its marginal references; you can, more especially, confront the prophecies of the Old Testament with the counterpart narratives either of the Old or of the New. It is by these and similar exercises that many a cottage patriarch, with no other medium than his mother tongue, becomes a greater proficient in the wisdom and doctrines of the Bible than the most accomplished linguist or grammarian. Let me add, you can perform, in this way too, what Franck, in his "Guide to the Study of Holy Scripture," calls the analysis of its particular books; you can obtain possession of the general scope and design of each epistle. These are invaluable acquisitions; and what I labour to impress is, that virtually they can be made, by means of the English Bible, and of it alone, subject, of course, to such corrections as your posterior studies will enable you to make. But meanwhile do not wait till these studies are accomplished; make what you can of your Bibles now. The acquisitions which I recommend now to be made, and to be made forthwith, by means of the English Scriptures, will not thwart, but rather aid and facilitate the labours of that more delicate and profound criticism, which is afterwards to be studied and made progress in by means of the Greek and Hebrew Scriptures. Just as the context illumines the text, will the general biblical knowledge which you may obtain through the medium of your native language, be of avail to your special scrutiny into the meaning of the Bible's separate portions through the medium of its original languages. There is much, very much, of biblical learning that I want you to get in English—just as much, in fact, as is practicable in English, for the plain reason that it can be got faster in this way, and therefore to get it in Greek or Hebrew is to bring upon a number of most useful acquisitions the burden of a most unnecessary servitude. It is a wasteful expenditure of strength, in fact; and the argument becomes irresistible, when you consider that this previous learning is a real auxiliary to the philological criticism; whereas the danger on the other hand is, that if not made previously, the criticism might absorb the whole man, and so withdraw his attention from the important generalities of doctrine and information, in virtue of the intense direction which it took to the mere renderings of isolated and controverted passages. It is not, most assuredly, for the purpose of depreciating the ulterior achievements of criticism that I thus speak, but for the purpose of securing their due prominence to other objects which are nearer at hand, and which are apt to be overlooked and neglected by men who, in their exclusive

demand for language, evince a certain defect of comprehensiveness, and perhaps I may add, too, a certain spice of scholastic pedantry.

My next advice, and which I place the second in the scale, is that, along with the exercise which I have now recommended, you do study the Bible in its original languages. I should be anticipating the future lessons of my course, were I to deliver now the rules or the principles of Scripture Criticism; but meanwhile, I should like you to make a daily habit of mastering, even though it should be to the extent of a few verses only, a portion of the Hebrew Old and of the Greek New Testament. I want you to become quite familiar with the first vocables of inspiration; I want you to approximate indefinitely to the reading of the original, with the same fluency that you read the vernacular Scriptures. This needs only on your part the perseverance of a regular and sustained exercise. The difficulties of the outset will be abundantly compensated by the felt charm of a growing facility; and I venture to affirm of the great majority now before me, that would you only commence with firm purpose, and persevere with unflinching constancy, you should, in a single twelvemonth, be able to read so currently as to achieve one chapter of the Greek New Testament, another of the Hebrew Bible, and a third of the Septuagint, without almost a perceptible addition to the labours of the day. And in the course of a few rotations with these volumes, what a practical acquaintance should you obtain with the language of holy writ—an acquaintance, no doubt, which, merely of itself, does not constitute the art of Scripture criticism, but which would prodigiously facilitate your acquisition of the art. You are at present on high vantage-ground. Now is the time for accumulating or laying up in store what may be called the raw materials of many a future argument. Yours is the season of youth and vigorous exertion, and withal, which is of first-rate importance in the study of languages, it is the season of most impressible memory, when the greatest variety of facts, however unlike, or however loosely associated, do by frequent reiteration leave such traces of themselves that through life they are indelible. It is thus that the reiteration of an oft-consulted dictionary will at length grave upon your memory, as with a pen of iron, the very words which apostles wrote, and which prophets and holy men of God did articulate under the movements of their inspiration. You will be at home in the original Scriptures; and though not even then versant in those principles which constitute the science of Scripture criticism, you will at least be rich in the materials of the science. I cannot affirm that you will, in consequence of this particular study, obtain a greatly more rectified view of Christian doctrines than it is competent for the mere English student to obtain from our English translation. I honestly do not believe that there are such errors or defects in the English Bible as to leave room for any material rectification; and I will not, therefore, at the expense of a truth so cheering and comfortable, exalt beyond its legitimate measure that Biblical criticism, which, nevertheless, I would have you all to study; and then I should feel confident of an enamoured few, who, giving themselves passionately up to the original languages, might become the Mills, and the Wet-

steins, and the Griesbachs, and the Michaelises of Scotland. I want the many to be intelligent scholars in this department, upon which there would be the chance, or rather the certainty, of a few being masters and discoverers therein—the critics, and the emendators, and the Bibliists of our coming generation; they qualified to be the authors in this species of literature, and the bulk of our clergy at least so qualified for appreciating their excellence, as to constitute a sufficient literary public to encourage them in their labours. We should not, on this high and lettered walk, arrive at another orthodoxy than what, in the main, lies patently before the eyes of our general population in the Bibles which they use. But remember that you are set for the defence of orthodoxy, and that, in this age of licentious speculation, it needs to be defended—that heresy can put on the guise of scholarship; and if on that ground you are unable to meet her, she may by a single quotation paralyze you—that even meagre Socinianism can furnish its specious plausibilities with Bible sentences in Greek and Hebrew characters, and that it lies with you to detect the treachery, and to disarm it. An endowed and an educated Church is the bulwark of orthodoxy. She may not at all times be animated by its spirit; but it is generally by her means, by her formularies, by her colleges, and, above all, by the prowess and the literary championship of her sons, that the letter of it is kept inviolate. It is thus that the hierarchy of England, with her erudite scholars and massive theologians—her men of armour and colossal achievement—has stood the foremost in the battles of the faith. And I should like that Scotland wielded as mighty a polemic arm,—that an Establishment which has done so much for the religion of families, stood in completed panoply for all services, labouring with one arm to foster the Christianity of our parishes, but with another to ward off the pestilence, whether of Deism or of heresy, from our borders.

I should, perhaps, apologise to the more advanced students for the very rudimentary character of the advice which I have now given. But I do it in the confidence that could I only prevail on you all to begin this undertaking, though only with a view at first to a complete practical acquaintance with the original Scriptures, there must be a goodly number among you with whom it would not terminate there. Calculating merely on the varieties of human taste and talent I should anticipate of so many, that the habit which I now recommend must ripen into an affection for the erudition, and more especially for the sacred erudition, of other languages than their own. To indulge this, I have no doubt that they must spontaneously find their way both to the Latin of our Continental theology and the Greek and Latin of the Christian Fathers. I hold it of importance that some, at least, should be extensively read in these too unfrequented tracks of authorship; and I do confess it my ambition that the lessons of a lore so venerable should never depart from us.

My next advice, which I need scarcely have uttered at present, but with a view to mark what I esteem the order of its importance, is, that after standing acquitted of your scriptural studies for the day, there should be a diligent preparation on your part of each prescribed les-

son in the text-books. This, of course, I exact from all; but from many I expect a great deal more. I do not speak at present of the notes which you may take here, whether of the lectures or conversations, and expand them afterwards at home. In this matter you have unlimited liberty, and may do just as you please. But I speak with particular reference to the books which I shall recommend for your perusal on the various topics of the course; to this I mainly look for your instruction in the subject-matter of theology. I shall do my best to direct your readings; and I confidently hope that, by a very great number among you, these readings, to a greater or less extent, will be executed. And here, too, there will be room for the development of the interminable varieties of human genius. While I should like you all to have a general acquaintance with the literature of theology, yet I cannot but suppose that each will proportion his attention variously. Each may have his own favourite walk. One may feel his strongest affinity to be towards the evidences; another be in his congenial element when grappling with the difficulties; a third may delight in the adaptations of Christianity to human nature; a fourth in the adaptations of prophecy to the history of the world; a fifth in the doctrines, whether as comprising a regular system of truth, or as fitted to comfort, to regenerate, to moralise the heart which receives them; a sixth may give his utmost strength to some one selected topic which he prosecutes with all the devotion of amateurship. Your general scholarship I hold to be indispensable; yet I could not without violence to humanity, constituted as it is, forbid these endless diversities of taste and of application which I have enumerated. The complexional difference of minds is as great as that of faces: I shall therefore look for an exceeding variety in the direction of your theological readings; and it is well that we have such a fulness of theological authorship to meet this variety.

I should have mentioned under my first advice—that is, your diligent study of the English Bible, why it is that a person wholly unschooled in the original tongue may nevertheless become an intelligent systematic theologian. But you already know the explanation of this. Those parts of divine truth which enter into the composition of a system, are also those which most pervade the sacred volume, and are of most frequent recurrence in it; and when, therefore, you have this security for the most accurate translation, that a greater amount of consentaneous light descends upon the passages which contain them. Generally speaking, the individual passages are faithfully rendered to his hand; and the only task which remains to him for the purpose of making out a system, is that of comparing Scripture with Scripture. You will further perceive how it is, that on many questions such a person may be an able and intelligent controversialist. The truth is, that though, on the one hand, our vernacular language had been the Hellenistic Greek, there would still have been controversies; or though, on the other, the message had come to us in the *ipsissima verba* of our English translation, the great bulk of our present controversies would still have remained to us. It is not necessary, in order to have disputes about the meaning of an author, that he should write in a different language from our

own; and it is a great mistake to imagine, that for the decision even of our most important controversies in theology, they must be brought to philology as the ultimate court of appeal. I am not aware, for example, that philology can do anything towards the dissipation of that obscurity which hangs over the topic of the sin against the Holy Ghost, or of the sin unto death. I by no means think that the solution here is impracticable; but I think that the materials for the solution lie as much within the reach of an intelligent Englishman, ignorant of Greek, as of the most accomplished critic or grammarian. This is not an occasion for entering into the special consideration of these passages; but I may remark, by the way, on the manner in which we should receive the clear generalities of Scripture, even while the burden of an apparent exception is lying upon them. "The blood of Christ cleanseth from all sin" is such a generality, not made known to us by the compilation of many passages, as a general law of nature is made known by a compilation of phenomena, but made known to us by one authoritative declaration, even as a general law is sometimes clearly and conclusively ascertained by one experiment, when that happens to be an *experimentum crucis*. Now, the question is, whether shall we refuse to ourselves the instruction and the comfort of a gospel declaration till the anomaly is cleared up; or shall we only refuse to ourselves the intellectual gratification that one feels on looking at the harmony of an unexcepted system? We should take the latter part; and this is precisely what astronomers did under the one unsolved difficulty in their science, to which I have more than once alluded. They had got hold of a general expression which harmonized all the phenomena of the heavens, save one. This of itself was a mighty enlargement to them; and they did not wait for the resolution of that one, ere they should apply the principle in question to the computation of all other casual movements and appearances, for in these the computation was unerring. And, in like manner, we must not refuse the comfort or the direction of what is clear in the Bible till we have generalized all the passages on a given topic to the degree of unexcepted and universal. We may not be able to reconcile the declaration, that the blood of Christ cleanseth from all sin, with the doctrine of the sin that is insusceptible of forgiveness. But we ought not, on that account, to suspend our faith in those passages where the general doctrine is clearly recognised—as that, Whosoever believeth in Christ shall be saved; Where sin abounds, grace does much more abound; Whosoever believeth shall not be confounded or put to shame. The full information and comfort of these ought to be taken *instantly*; and all that you do forego by the refractory passage is that luxury which the rationalists of theology aspire after. In estimating the soundness of the analogy, you should try it by the specific purpose for which it is used. It may be most competent and effective for that, though not capable of being extended further. The great lesson which I wished to illustrate is, that the generalizings of theology should defer as much to the findings of Scripture Criticism, as the generalizings of science do to the findings of observation.

My fourth advice relates to the practice of composition. It comes properly after the one

which I have just given ; because you must first import knowledge before you can export it again for the benefit of others. By the former direction, you may become wise unto yourself; by the present, you may acquire the power of making the best and most impressive conveyance of this wisdom to the minds of your fellow-men. I would have you to write daily, and to write elaborately. Even were you called upon by other engagements to write much, and therefore rapidly, I would have you to observe at least one hallowed hour for your highest efforts of a strict, and severe, and choice composition. It is a mistake that elaboration in this exercise necessarily or even generally leads to verbiage, that worthless result of a vain and gaudy ambition. When you sit down to the creative work of composition, your first elaboration should be the elaboration of thoughts; and you should have no other concern about words than as the instruments by which these thoughts may be most clearly and correctly, and withal energetically rendered. The object of elaborate composition is not to multiply words, but to select them—not to luxuriate in copiousness or variety of expression, but to condense and to chasten, and to lop away all that is meaningless or redundant. You have to cast about for language, no doubt, but it is for most expressive language; and in so doing, you have to reject many a word and many a phrase which have presented themselves to notice in the midst of your ponderings, lest the quality of the composition should have been diluted, and so enfeebled thereby. What the profuse writer with facility admits, the elaborate puts away as he would the chaff of useless excrecences. He feels, it is true, a solicitude for words, but only for such words as are instinct with the force and fulness of that sentiment under which he is labouring. In such hands, even a multitude of words is not verbiage, because each word is impregnated with meaning; and there is a strength in his splendour, and a splendour in his strength, just because the phraseology that he employs has in it a metallic weight as well as a metallic lustre. They are the thoughts which have germinated the words; and whether they be thoughts of beauty or of power, they must tinge with their own character the language into which they effloresce. It is when the style goes beyond the subject—it is when there is a pomp of phraseology that exceeds the real worth or magnitude of the topics which are invested with it—it is when the subject-matter is well-nigh lost sight of in the blazonry of the language by which it has been attempted to set it forth,—then truly may it be said of the writer, that he spends himself in vain, that he labours for that which satisfieth not. I deprecate all such labour, and yet persist in saying that elaborate composition should form a regular part of your daily exercise. When the work is rightly gone about, it is a high mental exercise, and the high mental faculties of intellect, and imagination, and feeling, are all pressed into the service of it. The words have only an instrumental part in this operation, and stand related to the essential business of composition just as the colours which a painter uses with his hand do to the conceptions of his genius.

I am the more solicitous for this habit, that I am aware of none which so fixes and consolidates one's views on any given subject of inquiry. It is just because so much a purely thinking ex-

ercise—it is just because, when going in quest of those words which shall be the most appropriate symbols of thought, the mind must engage itself so closely with the realities or the archetypes of thought, that to write upon a subject is the likeliest way to arrive at a clear and conclusive opinion about it. Your else cloudy or evanescent notions, by being thus bodied forth in language, settle into durability as well as into definiteness of shape and outline. In the act of giving them a local habitation in your manuscripts, they seem to acquire a local habitation in your mind; and there is a stability, a sort of substance imparted to them which they actually had not before. On these accounts, I do infinitely regret that my opportunities of converse with you on this particular ground are so exceedingly scanty. One discourse from each of you in the year is not nearly enough either for you to produce or for me to listen to; yet, as things are at present constituted, I cannot do more; and, till the plethoric magnitude of the work be reduced, till relieved of this compression by a subdivision of labour, through the means at least of another labourer, I have no prospect of being able to do more. But meanwhile, might not you do much among yourselves? To realize the motto of *Nulla dies sine linea*, is it necessary to stimulate and sustain your habit of composition, that each line must be read in the hearing, or submitted to the judgment of another? The course will present an infinity of topics both for essays and sermons; and I shall occasionally point out those which I conceive to be fittest, whether for your own solitary exercise, or for discussion in your societies.

But the mention of this leads me to remark, that a society is a great engine for upholding the activity of those who evidence in fact their interest in its literary or professional object, by being voluntarily enlisted among its members. Such an institution may be turned to the best of purposes, and especially be of powerful effect in supplementing the unavoidable deficiencies of your formal or compulsory education. Convinced as I am of the permanent results, and, when under proper regulation, of the permanently good results which the practice of elaborate writing has on the whole condition of your intellect, I cannot but regard with peculiar earnestness whatever tends to stimulate this exercise, or to multiply the occasions of it. But I must here express the serious doubts which I have on the subject of debating societies, and must confess myself to feel a much clearer preference for what I should rather style deliberative societies. The strength of my apprehension is just in proportion to the assurance which I feel, and have already expressed, that nothing contributes more to fasten a sentiment or a doctrine upon the mind, than to have written in the defence of it. It may be well enough in the students of another profession to have their combative societies, and to appoint their special pleaders on each side of the question for the evening; but I am not altogether fond of special pleading in theology. There is in it a sort of tampering with great principles, which is somewhat hazardous, to say the least of it; and it does seem to place an inquirer in unfair circumstances to place him under the necessity of advocating what is wrong. It is decidedly my own preference, if the thing could be so managed, that you should meet, not on the business of controversy, but on the busi-

ness of investigation ; that the one or two essayists for the night should give not necessarily opposite views, but each his own view on the subject which had been formerly prescribed for them ; and that this should be followed up by general and extemporaneous converse on the part of the members, either upon the merits of these written performances, or upon the questions discussed in them. It is a mistake to suppose that there is nothing for a speaker to say because there is nothing to controvert. It is enough if he can add, if he can further illustrate, if he can confirm the positions of those who have gone before him by new arguments or information of his own ; or, if his militant propensity be very strong, and if he can meet with no present object on which to discharge it, still it might be pertinent enough to hold gladiatorship with all that is formidable in the infidelity or the unsound theology of authors. I am quite sensible that, even under the system which I recommend, all controversy among yourselves neither can, nor indeed ought to be precluded. But then you will observe that the part you take in it is altogether spontaneous ; and, besides, one is not in such danger of talking himself into heresy as he is of writing himself into heresy. It is this last which I dread ; and if there be justice in the apprehension, it goes, you must perceive, to confirm all that I have said on the power of elaborate composition as an instrument whereby to rivet not your conceptions alone, but your convictions of a subject. I have had repeated experience of this tendency in myself ; I have had the frequent observation of it in others amid the controversies both of speech and of authorship. If one have only talked adversely, there still remains the hope of his giving in ; but if he have written, even whether it cometh forth in the shape of a pamphlet or not, he is perfectly ir reclaimable.

In each of these societies the number of individuals should be rather small than otherwise, that the exercise of composition may come round more frequently. There is none which I should like better to see in busy and prosperous action, than a society for biblical criticism, which ought to be select in point of attendance, since none but the very *élite* of the Hall for taste and skill in the languages should be admitted into it. The elucidation of difficult passages—the history of particular books—the general scope and design of each of them—the discussion of controverted texts, with the evidence that lay in various readings for or against them,—these would supply matter for innumerable theses ; and they would also present definite objects of preparation for that subsequent converse which occupied the remainder of the meeting. We are quite sure that a society like this, if soundly and ably conducted, would be eyed with peculiar regard ; and that the most enlightened friends of our Church would take a vivid interest in the progress of their labours.

Before quitting this subject, let me observe, that here, too, Nature will give proof of her wonted variety in the gifts and faculties of her children. Some of you will be found to make the most effective conveyance of your thoughts by elaborate writing, others by extemporaneous language. The two certainly may be blended in the same individual ; but on this matter I would advise none to attempt compounding the two at one and the same moment. What I

mean is, that you should never try to make out a sentence partly on the strength of what you have written, and partly on the strength of such words as might be immediately suggested to supply the deficiencies of your recollection. In the ambiguity between these two exercises, when both are attempted simultaneously, the mind is neutralized ; and what I should advise is, that in every single exertion of this sort, you either write wholly or extemporize wholly. It is true that after the delivery *memoriter* of a written paragraph, you may leave the preparation for a time ; and, after expatiating so long in words of instant occurrence, you may again revert to it. There might be no embarrassment in this way of it ; but there assuredly will be, if in the same identical moment the mind shall vacillate between an effort to remember words which you already have indited, and a direct effort of attention to the ideas or realities of your subject, thereby to suggest or originate words for the occasion. Be assured, to use a familiar expression, there is not a likelier method than this of falling through ; and while I repeat the advice which I have already given, that when you do compose, you should do it strenuously and with all your might, I would further say, that to obtain the practice and the power of extemporizing, you should venture upon the experiment without any other preparation than the preparation of thought, and see whether your luminous conceptions will not at length find vent for themselves in expressive and appropriate language. I am far from thinking that all or even the majority will succeed in this exercise ; but though there should be only a few, the time is coming when their alertness and promptitude and daring might be of invaluable service. In the business of debate, though great execution is often done by the heavy artillery of the prepared speeches, yet the effect of these is incalculably aided by the well-timed discharge of those smaller fire-arms which are used in the skirmishings of the extemporaneous warfare. I only knew one individual in our Church who had this talent in perfection, and in his hands it was anything but a small fire-arm. Would that there were twenty alike able and intrepid and as pure as I judge him to have been on many of the great questions of ecclesiastical polity !* The very presence of such would have resistless effect on the divisions of our judicatories. But it forms a very rare combination when so much power and so much promptitude go together, or when one unites in his speaking the quickness of opportune suggestion with the momentum of weighty and laborious preparation. It is to me a marvellous, I could almost say an enviable faculty, and never more to be envied than when, in a minute or two, one is visited by the very thought and the very turn of expression which would just have suited the purpose, but after the occasion is irrecoverably gone by—and which, had it but occurred at the moment, would not only have parried the home-thrust of his antagonist, but would have sent it back again with double effect to the quarter whence it came.

My concluding advice on the subject-matter of your studies, and which I place after all the former advices, connected as they are with your professional literature, is, that you give as much time as you can conveniently spare over and above theology, to the pursuits of general litera-

* The allusion here is to Dr. Andrew Thomson.

ture. Though I place this object last, and I would even further say least, for those who have fully entered on the ecclesiastical vocation, yet this, assuredly, is not because I hold the object to be insignificant. It was not so held by the great Reformers of our Church—the Lutherans, and the Calvinists, and the Knoxes, and, to confine the examples to our own land, the Andrew Melvilles, and the Samuel Rutherford, and the Haliburtons of other days—men who united with their depth of principle the depth of profoundest scholarship; and bright in learning as in piety, at one and the same time, evinced the lofty spirit of Christian apostles, and the spirit, lofty too in its way, of cultured and high-toned academics. There was nought of the drivelling or the superstitiously weak about the Christianity of these men; but strong in science as they were in sacredness, they compelled an homage to their cause. We should like to see the Church so represented in all ages, that while society should be impressed by the general intelligence of her clergy, there should at least be a few who, outpeering all their fellows, might be able to company with men on the highest walks of philosophy, and there, in the greatness of their conscious strength, urge the gospel argument with such intrepidity and effect as might cause Christianity to be respected in the midst of our literary circles. This is a service peculiarly needed in the present age, both that a licentious philosophy may be overawed, and that the association which still lingers in the public mind between infidelity and intellect might be effectually done away. And besides, the same reason which makes it expedient that Christianity should be translated into all languages, makes it also expedient that it should be presented to the various orders of a chequered and complicated society in all the styles of the same language, from the homely dialect of our general population to the classic or philosophical dialect of the highest scholars, the most accomplished *savans* of a community. And so, while I should like the great majority of those who are here present to be capable in after-life of forcibly and intelligibly addressing even the most rustic congregations of our land, yet I should also like that all of you were more or less tinctured with the phraseology of the current literature of our nation, and that some of you should be able to deck the various themes of your profession both with the imagery of genius and with all the graces of beautiful and tasteful representation.

We are aware of a certain sensitive and illogical prejudice on the subject of human learning wherewith we cannot at all sympathize—as if the development of truth in any one quarter could be injurious to the cause of truth in any other quarter of possible contemplation; or as if the glorious harmonies which obtain between the economy of revelation and the economy of nature did not serve to manifest a common Author for them both, and, at the same time, to pour a flood of evidence and illustration over the doctrines of Christianity. The parables of Scripture are standing memorials for the use of those analogies which are furnished by the intelligent observation whether of nature, of history, or of science, for the exposition and enforcement of the lessons of the gospel. The references made by Paul to the literature and mythology of the Greek might serve both as guides and examples to the ministers of the present day; and on this

subject it should never be forgotten that the most learned of all the apostles was also the most effective of them all. We observe beside, that the psalmists and prophets of the olden dispensation do constantly illustrate invisible by visible things; and like as our Saviour, in His passing notice of the lilies of the field, offered the tribute of His admiration to the loveliness of a natural object, so from the compositions of David, and Isaiah, and the author of the book of Job, it would appear that among the communions of a higher inspiration, they, on the theme of creation and its glories, were awake to all the soul and sentiment of poetry. There is nought either in true poetry or in true philosophy that is adverse to revelation. "The works of the Lord are great, sought out of all them that have pleasure therein;" and instead of the cross-lights which many apprehend, there will, when soundly conducted, be struck out the light of many precious and pleasing confirmations between the study of His works and the study of His word. There is, it will be found, a harmony of principle between that docility which is inculcated by modern science to the lessons of experience, and that docility which is inculcated by the gospel to the lessons of revelation. In the one there is the surrender of all theory to the evidence of observation, and hence a sound philosophy on the basis of ascertained facts. Altogether akin to this, in the other there is the surrender of all lofty imagination to the evidence of history, and hence a sound theology on the basis of ascertained facts also. And if the spirit which now reigns throughout in physical investigations lead to a higher estimate of the external argument, certain we are that every new step in the mental philosophy will add new strength and lustre to the internal argument for the truth of Christianity. In short, we have nothing to fear from the highest achievements that can possibly be made in any walk or on any quarter of the field of discovery; and we repeat, that had we a few at least of the friends of religion able to keep pace with the growing philosophy of the times, we should bear off from thence an augmented strength to the cause of the gospel, and a new accession to its glories.

II. We now proceed to the second general division in this lecture of advice for the prosecution of your studies; and having now assigned the respective subjects of your study in what I hold to be the order of their importance, let me forthwith, and as briefly as possible, state my ideas on the best habitudes of study for ensuring your solid advancement in the acquisitions of scholarship.

It may be expected, in the first place, that I should fix the proportional time which should be given to each of the pursuits that I have now specified. Now this I purposely abstain from. It is true that I have announced to you what I deem to be the order of their importance, and I of course should like that this made its due impression on the arrangements which each of you shall form; but, after this, I must leave the arrangements very much to yourselves. I could not, in fact, without prejudice to a great and a high interest, prescribe, in the terms of a rigorous and invariable measurement, the relative degrees of attention which each student should observe towards each of the studies that I have already enumerated. I should not regard it as a well-conditioned state of things if, in this re-

spect, there were a monotonous and a mechanical uniformity of practice amongst you. I am quite confident that a far greater result would be obtained by humouring the varieties of genius and inclination: or, in other words, by such a latitude as should permit the main energies of each individual student to go forth in that direction whither his taste and talent most naturally carried him. It is true I should regard him as unfit for the ministerial profession if he did not, in obedience to my first and strongest recommendation, hold frequent converse with his Bible, and that for the purpose of drawing from this book of God's counsel and of His message to a guilty world those doctrines and informations wherewith it is charged. And I further hold it most desirable that all of you should at least attain to the level of a respectable scholarship in the various things which have just been set before you. But many of you, I doubt not, in some things will rise above this level; and it is altogether, I repeat, a question of your own individual taste and finding, in what walk of study, or on what particular field of scholarship it is, that you are to attain the rank and superiority of masters. I would not, therefore, lay a restraint on the singular aptitudes or tendencies of so many for the original languages of Scripture; nor on those of others for the evidences of our faith; nor on those of others for the doctrines or subject-matter of theology; nor on those of others for the practical and hortatory department of our profession; nor on those of others for the work of societies, under which some might think it best to cultivate the extemporaneous talent, and some the talent for fine and energetic composition; and lastly, I would not restrain the disposition to general literature and philosophy—more especially if I saw along with it the talent and the desire of converting it to a useful professional application, whether to strengthen some lesson of theology by new arguments, or to recommend and set it forth by new illustrations. There is a diversity of endowments in the economy of nature, even as in the economy of grace there is a diversity of gifts, by that Spirit who, instead of compounding any one individual into a perfect exemplar of all those abilities which are of service to the Church, "giveth to every man severally as he will." And we do wrong to thwart such a mechanism. We should thereby pervert from its obviously designed uses the apparatus, so to speak, that was put into our hands. We should not be marshalling aright the mental and the spiritual forces wherewith we had been intrusted, whether for fighting the battles, or for fulfilling the direct business of our Zion. It is by indulging, to a certain extent, the tendencies of each intellect and of each spirit, that we secure the best linguists, the best commentators, the best controversialists, the best expounders in the doctrinal, and the most impressive orators and heralds in the hortatory theology, the best judges or legislators for our courts, the best preachers for our parishes.

But while I would offer no pointed pedagogical deliverance as to the number of hours you should give to each exercise or study—while I would not thus distribute your time into the same regular portions for all, yet I would strongly recommend that each should make a regular distribution of his time for himself. I think I have deferred enough to the mental varieties

that exist among the individuals of a class, when I abstain from prescribing identically and alike for all their proportions of grammatical, and critical, and doctrinal, and literary, and scientific study, but have expressed it as my preference that each individual should make the adjustment of his own proportions. I will not condescend on the number of divisions or on the length of each division in your plan; but I would proclaim it as quite a category on the subject of intellectual discipline, that there should be a plan. I will not venture to say how many or how few hours should be assigned to each particular employment; but I am perfectly clear that every hour should have its certain and its fixed employment. There is nothing of which I am more satisfied than that you should move from one occupation to another in the order of some succession to which you will adhere till you have found reason to alter it. The history of your day, if you want to make solid advancement in learning, must not be a desultory ramble from one object to another at the caprice or humour of the moment. It should not be a ramble, but a rotation, where each hour has its employment, and each employment has its hours for the full and satisfying discharge of it. You will make, I believe, tenfold the progress in this way that you would, if living at random, you abandoned yourself to the fortuitous and ever-varying influences which, in the tide of unforeseen circumstances, were brought to bear upon you. It is making the most of time thus to methodize it; and I esteem it no light advantage that in virtue of such a system, you might ensure both your scholarship and your health; for such should be the productiveness of the hours which you do employ in the prosecution of the one, that there should be hours to spare for the recreation which might be indispensable to the other. Forbid that I should crush your rising energies by the impositions of a severe taskmaster; or that, amid the labours of a thoughtful and contemplative solitude, you should not daily and plentifully taste the enjoyments of liberty. Be assured there is a charm in all this regularity, which will inconceivably enhance the pleasure both of your relaxations and of your duties; and after the hours that you have spent vigorously and successfully in your apartments, you will find the beauty of your walks and the animating converse of your fellows to be all the more delightful. I can scarcely imagine a more grateful alternation than that which takes place between prosperous study at home, and cheerful society or exercise abroad. At your age of buoyant spirits and hopeful aspiring intellect, it will give a zest to all you do, and season every hour with enjoyment.

Before I conclude, then, this rather lengthened admonition, let me repeat to you my earnest assurance of the vast power and advantage to a student of regulated industry. In point of result, I should expect more from the perseverance and the painstaking even of mediocrity, than I should from the wild undirected sallies of lofty, but withal reckless and wayward genius. One may act the part of a harlequin with his mind as well as with his body; and there is a sort of mental agility which always gives me the impression of a harlequin. Anything which can be spoken of as a feat is apt to suggest this association. That man, for example, was a thorough harlequin, in both senses of the word,

who boasted that he could throw off a hundred verses of poetry while he stood upon one foot. There was something for wonder in this; but it is rarely by any such exploit that we obtain deep, and powerful, and enduring poetry. It is by dint of steady labour—it is by giving enough of application to the work, and having enough of time for the doing of it—it is by regular painstaking and the plying of constant assiduities,—it is by these, and not by any process of legerdemain, that we secure the strength and the staple of real excellence. It was thus that Demosthenes, clause after clause, and sentence after sentence, elaborated, and that to the uttermost, his immortal orations; it was thus that Newton pioneered his way, by the steps of an ascending geometry, to the mechanism of the heavens—and after which, he left this testimony behind him, that he was conscious of nothing else but a habit of patient thinking which could at all distinguish him from other men. He felt that it was no inaccessible superiority on which he stood, and it was thus that he generously proclaimed it. It is certainly another imagination that prevails in regard to those who have left the stupendous monuments of intellect behind them—not that they were differently exercised from the rest of the species, but that they must have been differently gifted. It is their talent, and almost never their industry, by which they have been thought to signalize themselves; and seldom is it adverted to, how much it is to the more strenuous application of those common place faculties which are diffused among all, that they are indebted

for the glories which now encircle their remembrance and their name. It is felt to be a vulgarizing of genius that it should be lighted up in any other way than by a direct inspiration from heaven; and hence men have overlooked the steadfastness of purpose, the devotion to some single but great object, the unweariedness of labour, that is given not in convulsive and preternatural throes, but by little and little, as the strength of the mind may bear it, the accumulation of many small efforts, instead of a few grand and gigantic but perhaps irregular movements on the part of energies that are marvellous. Men have overlooked these as being indeed the elements to which genius owes the best and the proudest of her achievements. They cannot think that aught so utterly prosaic as patience, and painstaking, and resolute industry, have any share in the upholding of a distinction so illustrious. These are held to be ignoble attributes never to be found among the demigods, but only among the drudges of literature; and it is certainly true, that in scholarship there are higher and lower walks. But, still the very highest of all is a walk of labour. It is not by any fantastic jugglery, incomprehensible to ordinary minds, and beyond their reach—it is not by this that the heights of philosophy are scaled. So said he who towers so far above all his fellows; and whether viewed as an exhibition of his own modesty, or as an encouragement to others, this testimony of Sir Isaac may be regarded as one of the most precious legacies that he has bequeathed to the world.

Morality of Nations.

“BRITISH FOLLY; OR, THE PATCHWORK INSTITUTIONS OF GREAT BRITAIN.”

SUCH is the title of a Pamphlet, written by a Clergyman of the Church of England. This Clergyman is a man whose eyes are open, and he appears to have used them well. He first touches on the Fancy Fair, recently held at Liverpool, of which he thus speaks:

A great sensation has lately been produced by the Fancy Fair at Liverpool, the object of which was to raise a few thousands of pounds for the hospital and infirmary. The whole town and neighbourhood were called upon to make prodigious exertions to forward this “Fancy Fair.” Business was suspended for several days, and every nerve strained to gain the point. The result was, that something like £10,000 or £11,000 were realized, though, according to the confession of one of the Liverpool papers, not far short of £60,000 were spent to raise this £10,000,—one-sixth part of it!

Now let us analyse the philosophy of the English in these matters. Look at the immense exertions made by the people of Liverpool to raise this £11,000, to get this infirmary and hospital out of debt. You would suppose the people of Liverpool were very poor not to be able to meet their expenses for an infirmary

and hospital, and that they find the greatest possible difficulty in paying their debts, we mean their debts of charity. The latter is true, too true; the former is not so. They abound in wealth; in the language of Scripture we may say, “her merchants are princes.” They have not only plenty of money, but they squander it with a profuse hand on folly and vice. Take one item of their expenditure on folly. They give no less a sum than £700,000 annually for intoxicating liquors, for evil spirits which fill their town with every conceivable abomination, and are the main causes of involving them in another item of expenditure, viz., no less a sum than £734,000 per annum for the support of vagabonds, prostitutes, and thieves. The most disgusting and loathsome sights are presented to the eye of a stranger or visitor. A scientific gentleman, who, after an absence of many years, landed at Liverpool on a Sunday morning, states that he saw more drunkenness in Liverpool on that Sabbath-day than he had seen during five years residence in the Brazils. £700,000, without an effort, sacrificed at the shrine of the demon—Strong Drink! but the whole town and neighbourhood in labour to bring forth a paltry £11,000 for its infirmary and hospital!!—Institutions which, by the bye, would be uncalled for but for this disease-pro-

ducing drink, since three-fourths of the accidents and of the diseases treated in these places arise from that source, and the remainder, were the parties abstainers, could be provided for at their own houses. The parties would be in a condition to have their own private medical attendant, and to be nursed by their friends, instead of being sent to be looked after by strangers. The correctness of this statement has been admitted to the writer by many medical men, including some of the profession at Liverpool.

Here, then, you have the people of Liverpool spending £700,000 upon articles which fill their town with pauperism, misery, crime, and every abomination, and then making a prodigious effort to raise £11,000 with which to patch up a few of the many evils which they have deliberately created; and when they have patched them up, the very next year they will give another £700,000 to re-produce all those evils under aggravated circumstances. Such is a specimen of the philosophy of the English,—of those who set themselves up to teach other nations of the earth.

The following facts are not unworthy of the attention of those who have some regard for their health, if they have none for their pockets:

As to the intoxicating liquors of this country, a late celebrated physician justly designated them "*Pernicious Mixtures*," compounded of the most deleterious articles. Now, it is a monstrous imposition, a great tax upon common sense, to quote Scripture in favour of such articles. What is the history of them? Let the gentry of Liverpool, before they spend another £700,000 upon them, inquire of the Excise authorities in their town as to the genuineness of these articles,—the adulterating and counterfeiting in these things are notorious. Take the case of Madeira wine. It is acknowledged, even by wine-merchants themselves, that 40,000 pipes of Madeira are annually sold in Europe; yet the whole island of Madeira will not produce more than 10,000. And the history of other wines is of a similar character; and thus the remark, that there is more wine drank in London alone than the grapes grown throughout the world could supply, is nearer the truth than many suspect. A clergyman in Yorkshire told the writer that a son of the late Mayor of — assured him that a vitriol-acid merchant of that place sent annually to one distillery in Ireland £1,600 worth of acid for whiskey, at one penny per lb.—that is, he sent no less a quantity of this poison than THREE HUNDRED AND EIGHTY-FOUR THOUSAND POUNDS to be converted into whiskey. Nor is the history of our malt liquor more satisfactory. In 1832, when the consumption of malt liquor had greatly increased, the Excise returns showed that the consumption of malt had decreased.

Now, when men educated at Cambridge and Oxford are found quoting Scripture for these *pernicious mixtures*, it is surely no credit to their heads; and, looking at the dreadful evils arising from these things, it is still less so to their hearts.

We are aware that very many ministers are ordered by medical men to take these things, and have been assured by them that they cannot do without them. Many of these medical

men have given this advice, too, when they knew that some of these ministers were trying to do without such things, that they might aid the effort to put down England's scourge.

Our keen observer has turned to account the results of the Government Commission, which he states as follows:

Take, again, the result of the Commissioners appointed by Government to inquire into the sick clubs of this country; fourteen were taken, and one was a Rechabite Society, the members of which never touch intoxicating drinks.—The Report states that the sick in this Club did not exceed one-half of the sick in any other club; and not only so, but the sick of this club recovered in one-fourth of the usual time. We might easily multiply instances of the same kind, but let any one take at random half-a-dozen households where no intoxicating drink is kept, and half-a-dozen families who take these things as a general beverage; then inquire what the first half-dozen families pay for sickness in every year, and we will engage to say that it will not equal *one-fourth* of the expenses of the other half-dozen families. With such evidence, are we to be told by medical men that these things are necessary? Let ministers especially, and others also, avoid consulting any medical man who recommends intoxicating drinks. There are now medical gentlemen who never advise the use of these things. The writer knows many; and two of them, in very extensive practice, assured him, that after having for ten or twelve years discontinued, in every complaint, the employment of intoxicating drinks, they can say they had never before been so successful with their patients. This is easily understood—it is cause and effect—the philosophy of it is obvious.

What say our wise men to these facts? Is it not worth while that parishes which are oppressed by the Poor Rate should inquire to what extent the necessity for grinding taxation, in this behalf, arises from habits of drunkenness? A little investigation would reveal facts for which the public are by no means prepared. But we have something still more practical to specify. Let us hear the Clergyman again:

Let, then, those who are determined to uphold the corrupting drinking and smoking practices of this country, consistently labour also to uphold the patchwork institutions which these practices call for; but let Christian patriots labour to *pull them down*, to supersede them; while they attack the symptoms let us go to the disease, and show unto their infatuated countrymen a more excellent way.

One word more for England.—Are any *effective* measures to be taken for rescuing England from its present social and moral degradation? Other countries are stirring themselves in this matter. An American gentleman told the writer lately, that the virtual Monarch—the President of America, never touched intoxicating drinks;—that a law had passed the House of Congress to discontinue the supply of any such

articles to the navy* and army; and, in some of the States, the article is not allowed to be sold. All the ministers of religion are abstaining, and Bishop Chase is trying to get strong drink out of his diocese, and the prosecution of such salutary changes is likely to render the Americans as superior to the English as it is possible for one civilized nation to surpass another.

The King of Sweden, and the whole of the Royal Family of that country, are abstainers, and laws are being enforced for checking the drinking habits of the people, and every effort is being made to induce them wholly to abandon the use of intoxicating drinks.

The King of the Sandwich Islands is making strenuous exertions to attain the same object, desirous, as one of his ministers states, to make his group of islands a model kingdom in this respect.

Here, then, in other countries we have royalty, prelacy, and the ministry, nobly making sacrifices of their indulgences to save their people and their country from the debasing and ruinous habit of drinking. When are we to have royalty, prelacy, and the ministry in this country exhibiting like patriotism? Is England alone to be sacrificed to the *debasing* gratification of taking a glass of wine—to the silly fashion of tempting others with these things? For these are the two secret sources of the strength of this national scourge. But we ask—we reiterate the inquiry—Is this great nation, and through her, a large portion of the earth, with dying millions, to be sacrificed to a sensual indulgence and contemptible fashion? Yet, alas! at the present moment, this is the fact—a solemn, an awful reality.

Look at the condition of the country, and every parish in the land, through this drink, this accursed thing; look at the appalling statement of the British Parliament, that there are no less than SIX HUNDRED THOUSAND *drunkards* in this country, the average period of whose existence is only ten years. SIX HUNDRED THOUSAND immortal beings are every ten years sent from this land, reeling into an eternal world in a condition, which, if we believe our Bible, we know consigns them to everlasting torment. Nor is this the worst part of this moral enormity.

It follows from the previous statement, that not only are there *six hundred thousand drunkards* in this country, but that there are also SIX HUNDRED THOUSAND *embryo drunkards*, most of them youths, preparing for the fate of the former, and who, it is morally certain, will, within ten years, occupy their place. What a thrilling statement! Where are those precious victims who are to be sacrificed at this Moloch? Are they in a heathen land? No; we libel the heathen to insinuate that they would calmly and contentedly survey such slaughter. They sacrifice human victims to avert wrath; we train human victims to glut hell, and satisfy the destroyer. No; it is in Christian, nominally Christian, Britain, where these youthful victims are to be found; and a large portion of them in the families of religious professors and of ministers, where the intoxicating cup has been put into their hands, and where they have been

taught to parley with the serpent. This is, practically, the philosophy of this country. Well may the savage taunt us, and tell us that, judging from the fruit, theirs is a better religion than ours. Look at this nation, trading in the morals of the people, deriving a revenue from this iniquitous source. Look at us again, manufacturing the deadly article of opium, *forcing* it upon the Chinese, notwithstanding the fact before them, that it destroys the people by wholesale. Compare the conduct of the English with that of the Chinese Emperor, who, like the former, might make a large, an *immense* income by the diabolical traffic; but he declares that he will never derive a revenue from the miseries of his people. Well may the savages conclude the religion of China is better than the religion of England.

But what is the Christian Church doing, to be mixed up with such an iniquitous system? She condemns, and justly so, the Christian Church being mixed up with slavery in America. Let her, then, abstain from being mixed up with drinking in England, the worst and most fatal species of slavery. A scourged, murdered slave may change earth for heaven; a trained slave to strong drink—drinks! dies drunk! and is damned!!! Are they clear of guilt who give any countenance to the drinking usages of society? How different is the conduct of the Christian Church in this country to that of the Christian Church in America! A pious clergyman says, that the Rev. Dr. Tyng, of America, while staying at his house in this country, said, he had seen more wine drank at his table in three weeks than he had seen taken in his own town during as many years. Surely there ought to be a change here. But, alas! too many ministers in this country seem far more anxious to uphold our drinking customs than to abolish them. Instead of breaking these British manacles, they appear desirous of perpetuating them, and handing them down as heirlooms to future generations. How sad to perceive in ministers, when expounding God's word, a disposition to avail themselves of certain passages to make it appear that these drinks are the *good creatures* of God, as if the people of this drunken country were not sufficiently enamoured of these articles. The Bible is made to favour, not Temperance Associations, but the drinking usages of society; and our people are confirmed, rather than weakened, in these habits by modern preaching. *More*—the very effort to rescue this country from the greatest scourge which has ever cursed it has been, and is still, denounced from the pulpits. A friend of the writer says he heard recently, and was disgusted by, a sermon preached by one of our popular divines, and who went out of his way to assail the benevolent effort which is being made to check and eradicate the intemperance of this country. He said he would not assert that God would not forgive persons thus engaged, but he evidently implied it was very doubtful.

Another clergyman, writing on the last vials, describes the Abstinence Society as *the secret agent for collecting the seditious and profane for a general outbreak against all religion and government*. We wonder any clergyman could disgrace himself by publishing such a gratuitous falsehood; we wonder he did not hesitate, lest the vials of God's wrath should fall upon him.

Another gentleman, who was foremost in

* Contrast this with the late contract of the British Government for 100,000 gallons of rum for our navy.

every benevolent and religious work, told the writer that he had no doubt the Temperance Association was *Antichrist*. And only within the last few days, and while this little tract was passing through the press, the writer heard one of the most popular and, he readily admits, one of the most useful ministers of the day, preaching from Jeremiah xxxv. 12—14; and with strange inconsistency he described the association of the Rechabites for abstaining from wine, &c., as not only lawful, but as receiving God's approval; yet he denounced the Abstinence Associations of the present day, which unquestionably have as patriotic and as laudable an object in view as even Jonadab could have had,—yet these he designated, "*modern folly and impiety: an attempt to be wiser than God.*" Had this clergyman lived in Jonadab's day, we suppose Jonadab would have fallen under his unqualified condemnation, and his character would have been described as made up of *folly, impiety, and rebellion against God.*

It is really pitiable and melancholy to hear men educated at Cambridge and Oxford, and for the sacred profession, as guides to the people, propounding such illogical and mischievous dogmas. Had such ministers lived in the last century, we have no doubt, as before intimated, they would have stood up in their pulpits in support of slavery, and have denounced an association for its suppression, as *modern folly and impiety: an attempt to be wiser than God.* The clergy in the slave-holding States in America do at the present time preach in favour of slavery, and keep slaves. Nor are they more inconsistent than those ministers who here preach in favour of strong drink, since, with the present state of this country, the *spirit and genius* of the gospel are as opposed to its drinking usages as to the slave practices of America.

Messrs. Chambers, in one of their useful publications, calculate, that since the formation of Abstinence Societies in Great Britain, nearly five hundred thousand drunkards have been reclaimed, and tens of thousands of them are now connected with Christian Churches. Multitudes of the young and the sober have been timely saved from this fearful snare. Yet divines tell us that the Associations which have accomplished such moral triumphs, are *modern folly and impiety: an attempt to be wiser than God.*

Let such divines solve the problematical inquiry, how it happens that God should so marvellously bless the efforts of the poor composing these Associations, while he has withheld a similar blessing from the ministers! Have not the Associations designated "*modern folly and impiety*" reclaimed tenfold, yea, a hundredfold more drunkards than the whole Christian Church? Let us suppose that these 500,000 reclaimed drunkards had been left to those divines, what would, humanly speaking, have been their fate?

We cannot take leave of this valuable tract, without thanking its Author, who has done a great public service to his country. The piece well deserves circulation.

"THE CHRISTIAN ASPECT OF TOTALISM."

THE REV. S. G. GREEN, B.A., of Taunton, has just published, through his brother, of Paternoster-row, a valuable Lecture on the subject of Total Abstinence, which will form a meet companion to the admirable production of the Rev. Newman Hall. The following passages will furnish some idea of the writer and his work. Speaking of the lawfulness of the use of certain beverages, he thus proceeds:

We will not raise any debate on the question of lawfulness. Permitted the indulgence may be, but it becomes us to remember that many lawful things are by no means expedient. *May* is not *must*. You have not proved a pleasure to be obligatory, when you have only shown that it is not forbidden. Circumstances may possibly arise in which it will be advisable to renounce it, nay, in which such surrender will be virtuous and right. Is the present such a case? We have seen that the drunkard must abstain entirely from intoxicating liquor, or be lost; that the example must be set him, or he will not abstain; the only question for the Christian is, Shall this example be given by me? It will be self-denial. The deepest and grandest principle of the gospel then furnishes a reply. Its very essence is self-denial for another's good: "For even Christ pleased not himself." By no compulsion truly, but the constraint of infinite love, did he "make himself of no reputation, and take upon him the form of a servant, and humble himself, and become obedient unto death, even the death of the cross." With reverence we may urge this highest deed of mercy as the pattern of the duty of man to man. Compelled to give up for the sake of others! "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." To ask only, in calculating tone, What owe I to my brother? or to stay before arising to his rescue, that I may curiously balance his claims upon me, is an outrage on the very spirit of Christianity, deserving but of the rebuke: "What do ye more than others? Do not even the publicans the same?" Nay, I do not like to commend the example for which I plead, merely as a kindness it is desirable to show. The relation in which the gospel places us with all mankind, makes it a matter not of choice but of duty to do all we can for their well-being. The command to love our neighbour as ourselves is not a recommendation but a law. Nor is this "great commandment" a mere figure of speech, a brilliant exaggeration, or sublime impracticability, as other moralists have made it. The precept is literal; the duty is absolute. For ourselves, we should prefer a moral benefit to a bodily comfort, and therefore, even at the cost of our own convenience, are we bound to secure the welfare of our fellow-man. Let us hear, then, no more, before the high tribunal of Christianity, any question of compulsion, save the compulsion of love; and let the demand, "Am I my brother's keeper?" be changed into the solemn cry, "Deliver me from blood-guiltiness, O Lord God of my salvation!"

From this it will be seen that Mr. Green prudently abstains from trenching on ground which it had been well never to have touched, and proceeds in a path where it will be exceedingly difficult for men of Christian compassion to resist his progress. He proceeds:

This, then, is the simplest, highest ground of teetotalism. As we occupy it—we need not disguise the fact—we do feel both safe and strong. The “law of love” is on our side. We do but apply the “great commandment.” We “think we have the Spirit of God.” It is a fortunate thing that at the same time our health improves, our comforts multiply, our wealth augments; but these are not our primary motives. They but prove that in keeping the commandments of God there is great reward. They scarcely strengthen our purpose; but they deepen our gratitude, by demonstrating that when we “serve one another in love,” we do also, indirectly and incidentally, serve ourselves.

There are passages in the Epistles of Paul to the Romans and Corinthians, much quoted by teetotalers, and much expounded by their opponents, which it may be expected I should adduce as directly bearing upon this question: for while it is quite true, as often alleged against us, that these texts do not furnish direct and complete illustration of our principle, they do assuredly afford us great incidental aid. The texts I refer to consist, first, of Paul’s declaration, “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak,” Rom. xiv. 21; and of his avowal, “If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend,” 1 Cor. viii. 13. Now the case was this: The converts from heathenism were very sensitive upon the point of eating meat which had been offered to idols. Their old associations led them inevitably to regard it as an act of homage to these false deities; they could not, therefore, do it without impairing the delicacy of conscientious feeling, and consequent injury to their whole Christian character. Paul, indeed, himself, was free from all such feeling. “An idol,” he says, “is nothing in the world.” He cared not for the mummeries that might have been performed over the meat before it came to the shambles, but, whosoever purchased, or by whomsoever cooked, could eat it, and give God thanks. But then he saw that others could not attain this freedom. Yet, if they should witness his participation of the food, they would be encouraged to imitate his example against their consciences; and thus they would be led into sin; for it is always a sin to act against the scruples of conscience. The apostle, therefore, nobly resolves that he will not use his liberty to the injury of his brethren. Rather than do them harm, he would renounce the use of the meats in question altogether. He is ready to go to any extent. If it led a fellow-Christian into sin he would eat no meat at all while the world should stand! He does not say, as sometimes represented, that he would thus abstain because others would *think it wrong* for him to partake, and so be “offended” *with him*. The word of God gives no countenance to the notion, sometimes advanced by timid people, that we

are not to do or say what we think right, because a “weak brother” may think worse of us, or misunderstand our motives. The word “offend,” indeed, is an unfortunate translation of the word employed by the apostle. It means simply “cause to sin;” and it is not his brethren’s opinion of him, but their own personal Christianity, which he regards when he says that for their sake he will give up the meat.

It appears, then, that there are features of likeness, though not an entire correspondence, between this doctrine of Paul and our principle of teetotalism. In one point the identity is perfect,—that there are *circumstances* in which a lawful indulgence ought to be abandoned for another’s sake. But here the two cases separate. The apostle speaks of fellow-believers, whom he would preserve from apostasy; we tell of sinners, whom we would snatch from ruin. The injury he fears is done to the character, through a wounded conscience; that which we would avert, through an evil habit. But we ask, “Is the harm in one case less fearful, or the need less pressing, than in the other? Is it an enterprise of less moment to raise the fallen than to protect the restored? Is our fellow-Christian a brother, and shall we not call our fellow-sinner, in all his degradation, a brother too? Shall we anxiously tend each sheep of the ‘ninety and nine,’ that it go not astray; and shall we not travel forth into the wilderness to seek for that which is lost?” No; the cases are not the same, but they conduct to the same issue. “It is good,” says the apostle, “to drink no wine, if thereby thy brother Christian should be made to sin.” As good is it, say we, to drink none, if by such means our brother sinner may be reclaimed from his debasing vice, and the wretch be made a man!

Mr. Green, in a further stage of his discourse, takes up a point of which many have made a difficulty, which he discusses thus:

There are many persons ready to go with us thus far, who yet object to our plan of carrying out our principles by means of a *pledge*. They say that they can easily abstain without taking such a step, and appear to cherish a dim, undefinable notion that something undigested, or rash, or unbecoming, would attach to their thus recording their purpose. In all soberness, therefore, let us ask, In what does the evil consist? Not in forming the resolution, surely, if it is a wise one. But if formed, why should it not be expressed? Is it right to make a promise to myself in thought, which I may not make to others in word? and if my purpose may commendably be spoken, wherefore, in all reason, may I not write it down, and append to it my name? Why, we are always making pledges of one kind or another. We are binding ourselves by signature in things social and commercial, in letters, deeds, and bills, continually. We are signing, sealing, and delivering, matters of much inferior importance every day. In this case, truly, if the principle were only for our own guidance, our declaration of it would not matter; but since we adopt it for the sake of example, its very object will be lost unless we make it known. The teetotal pledge is simply the means of effecting this end. It is the only method of so setting forth our decision as to exert the moral power we seek.

And as all such influences become mighty chiefly through combination, the pledge concentrates and gathers together the kindred resolution of thousands in such a manner as to set it in full mass and embodied might before the world.

Our zealous advocate of this great measure for the welfare of his country and his fellow-men, thus closes his appeal :

Our case is now before you. We have appealed to you as Christians, and on the ground of Christianity alone. It is true that there are other ways in which this question especially concerns you. It is, for instance, a fact, that nobly as British Christians are working for the evangelization of the world, and magnificent as is the sum they annually raise for the missionary cause, one hundred and twenty times as much is expended every year in Great Britain for intoxicating liquors. Ministers, missionaries, Sunday-school teachers, remember this! Nay, we might accumulate such facts, until your very hearts were made to sink and tremble. But we have refrained from such exciting topics, and sought a calmer course. It is needless to deplet the evil, for you have often shuddered at its vastness. Nor has it been necessary to dwell upon the external achievements of teetotalism. You have witnessed and admired them many a time. But with all your admiration, one cause of perplexity has remained. You have questioned, not unnaturally, whether the temperance enterprise has not involved a disregard of the highest truth, and so accomplished a transient cure at the cost of a deadlier relapse. This scruple we have endeavoured to meet, and to set forth as best we could the harmony between the principles of teetotalism and the truths of Christianity. Some difficulties, we trust, have been removed; and if any doubt should yet linger on your mind, we can only ask you to examine its source anew, with thoughtful candour, and earnest prayer for light; for, indeed, the matter is of no small importance. Teetotalism must either be welcomed as a helper of Christianity, or rejected as its enemy. It becomes every Christian, therefore, to be an open adherent, or an open foe. The mad and desperate enterprise of those who would regenerate the world without the Spirit of God, and make every man his own Saviour, must be met with earnest resistance. If this be the end of the temperance reformation, we who fight under the banner of the cross, must, on our allegiance, hold with it no parley. If, on the contrary, we may wield its weapons and accept its aid, it is at our peril that we refuse. If we stand aloof we shall perforce make it an unchristian movement. Our rejection will enstamp upon it a character which its own principles would never have authorized; and if hereafter it should ally itself with infidelity, we shall be to blame. The church, I confess with sorrow, has often proved, and not in this respect alone, unmindful of its high earthly vocation. From the midst of its metaphysical controversies, or the minutiae of its patristic debates, she has said to great questions of intellectual enlightenment, social amelioration, and moral reform, in melancholy reversal of the language of a great man of old, "We are doing our little work, and cannot come up to you." Perhaps that characteristic of the age which we have deplored may in part have arisen from her neglect.

But on all hands there are symptoms of her repentance. She begins to listen with no unfriendly ear to the voices that cry in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." These notes of preparation, from whatever quarter they may sound, are indeed good news to Zion, glad tidings to Jerusalem. She shall claim for her own, and by her might control, every influence that promises peace and good will, freedom and brotherhood, to man. Thus shall "every valley be exalted, and every mountain and hill be made low; and the crooked shall be made straight, and the rough places plain; AND THE GLORY OF THE LORD SHALL BE REVEALED; AND ALL FLESH SHALL SEE IT TOGETHER; FOR THE MOUTH OF THE LORD HATH SPOKEN IT."

"THE PHILOSOPHY OF THE EARLY CLOSING MOVEMENT."

SUCH is the title of a very able Lecture, by a very fertile writer, the Rev. William Leask, of Kennington. This is the best thing of the sort that has yet been produced within the same compass, and may deservedly be classed with the excellent Essay of Dr. Grindrod, who has done such service to Shopmen, and also to Needlewomen, from his admirable Essay, entitled, "The Slaves of the Needle." Mr. Leask goes, with great ability, into the question as it affects the interests of the employed, the employer, and the public. On these several heads the writer is solid, pointed, practical. Having closed with these, he proceeds to what he designates the "Purchasing Classes—the Great Public"—whom he thus addresses :

It is confessedly difficult to get rid of the idea, that the public is an abstraction, and that in the attempt to speak to myriads, you are in effect speaking to nobody. The particular is lost in the general, the unit in the aggregate. This is true only when a distasteful subject is brought before it; but announce a speculation likely to be followed by great pecuniary advantages, and you will find that the public is not an abstraction, but a living reality, composed of individual men, women, and children. Talk of "the South Sea scheme," of fortunes to be made by railways, or of the Californian gold treasures, and the abstract public will become a rushing reality, a palpable thing of flesh, blood, and bones. I have already set aside the idea of an abstract public, and mean to speak of them as a vast aggregate of human beings, sustaining the relations of citizens, of fathers, mothers, brothers, and sisters, of husbands and wives, of masters and servants. The public has been often called hydra-headed. If so, I trust it is also hydra-hearted, that it has emotion and will, susceptibility and feeling, and that it is capable of forming resolutions and keeping them. I hope likewise that it is Argus-eyed, and will look to its own interests, which we believe to be identified with those of the classes who have already passed under review. We have seen that the interests of the employed do not interfere with those of

the employer, and that the prosperity of employers is not opposed to the reasonable liberty of those who are employed. There is perfect harmony between the two cases, and it will not be difficult to prove that the interests of the public agree with both. We do not wish a tripartition, but a tri-union. Co-operation to secure a given end, beneficial to all, is the single point aimed at. The blending yet distinct colours of the rainbow, when it spans the heavens as the symbol of promise, may represent the union of purpose desired among distinct yet intermingling classes to give the promise of better days to our distracted world. Or we may cull a similitude from the combined action of the members of a well-ordered family towards common domestic prosperity. The diligence and kindness of the father, the economy of the mother, the filial reverence of the sons, and the activity and cleanliness of the servants, secure the pleasing result. The domestic hearth is the centre, and the separate yet harmonious duties of each converge upon it, and make it a place of light and love. Or, like the divisions of labour in a great manufactory; while each is attending to his given work, the issue of their separate exertions is the completed fabric ready for the world's markets. A beautiful trait in the British constitution is that which allows any number of loyal subjects to organize themselves into societies, or otherwise to work together, for the attainment of a good object. We have not to wait for the sanction of law in such a case, for we have it already. The genius of the constitution smiles approvingly. This is true liberty. In this respect complaint were ingratitude, and fault-finding a proof of littleness. Prohibition extends only to injurious confederacies. We may meet to bless, but not to curse each other. We may call upon our countrymen to do good, but not to do evil. We may earnestly employ the platform, and make the widest use of the marvellous press, for beneficial, but not for baneful purposes. We may utter the loud protest against evil, and the fervent aspiration for the advent of good, and law will protect us, common sense will hail us, hope will spread her sparkling wings above us, Christianity will cheer us on, and the issue of our toils will call us to jubilee. We must not faint in this case. We are "doing well." We must not "grow weary." In due time "we shall reap." Now it is precisely on these grounds that the philosophy of the Early Closing Association asks thoughtful examination from the many myriads of this free country. These are the pleas which we wish to bear upon the heart of the nation. The public can, without noise, without tumult, without expense, without Act of Parliament, without injury to any of the interests of the community, without hazard of any kind, and without loss of time, close every place of business in these lands at a reasonable time. Every family has but to procure its necessities before the evening hours, and this great reformation will be complete; the Early Closing Association, as such, will then dissolve, and they and the friends of liberty and truth will rejoice together. Certainly it would be both graceful and manly if the employers would take the initiative in this matter. The public would immediately consent, and the great work would be achieved. Seller and buyer would be on as good terms as ever. But if the former will not consent, the latter must be appealed to. There is no alterna-

tive, for the end at which we aim is so praiseworthy that it must be realized. Those difficulties which stand in the way must be overcome. There is no alternative, we say; for the idea of accomplishing this object by the dictate of law enters not into our thoughts. The lecturer, at least, holds the opinion that the less commercial arrangements have to do with law, generally speaking, the better. Nor is it at all necessary in this case. The merits of the question have but to be placed intelligibly before the public, to receive the assent of every thinking family in the kingdom: The system of late shopping is altogether indefensible. Much may be said against it, nothing in its favour. If it be fashionable, it is one of those fashions which are "more honoured in the breach than in the observance." Of how much dishonesty in buying and selling is it not the occasion? Would not many street robberies and cases of pocket-picking be avoided by abandoning it? Would not the demoralization of servants be materially lessened? Would not many ladies whose health is injured by it, escape that danger? They violate the dictates of prudence by sitting in comfortable rooms during the day, and exposing themselves to the influences of the chill air at night. Many diseases are caught by the practice, and not a few have had to mourn over their imprudence in this matter. With the privacy of domestic habits we have no right to intermeddle, but it is certain that a little untroublesome arrangement would enable every family in the land to effect its purchases at an early hour of the evening. There is no privation required, such as that to which the ladies of Boston agreed in the article of tea; or that to which thousands of families voluntarily submitted in our own country in the article of sugar, rather than consume the produce of slave-labour. Punctuality, promptitude, resolution, will meet the case. There is no sacrifice demanded, except that of the injurious habit of late shopping. And the boon bestowed upon tens of thousands of young persons by it is unusually great; nothing less than liberty. For let our generous-hearted countrywomen know—for *they* are the parties to settle this question for ever—that their chosen purchases at a late hour are handed to them by slaves, young men and women who have stood there many a weary hour from the early morning, and whose smiling countenances cover harrowing thoughts and corroding hearts. I say stood there, for it appears to be an established law of the trade that, though there should be no business doing, the assistants must never sit. You see chairs there, but they are all outside the counters; they are sacred to the customers, and may not under any circumstances rest the aching limbs of others. And many of those garments which the seller praises and the fair purchaser admires, have gone through the hands of slaves of her own sex. "The slavery," says the Hon. and Rev. Baptist Noel,—"under which milliners and dress-makers are pining, is relentless and fatal. In that employment healthy young women have been worked till their limbs have swollen, till they have grown crooked, till they have become blind, till they have lost all power of digestion, till they have been incapable of healthy sleep, till they have fainted away upon their chairs, till they have died! Day and night, in 'the season,' with scarcely any relaxation or repose, as long as the

dim eye can see the stitches and the trembling hand direct the needle, they must work on, to gratify the impatience of fashionable customers, or starve!" I may add here that the famous "Song of the Shirt," was no poetic reverie, but the veritable utterance of myriads of breaking hearts. Many have been touched by its pathos and simplicity. We urge them to embody sentiment in action, and to say with the sweet bard of Olney—

"That Britannia, renown'd o'er the waves
For the hatred she ever has shown
To the black-sceptred rulers of slaves,
Resolves to have none of her own."

I have too much respect for their understanding, as well as for myself, to utter a word which could be fairly construed into flattery, but my profession has discovered to me so much that is noble, virtuous, and benevolent in my countrywomen, that when I say the settlement of this question rests with them as a fact, I confidently add that they only require to know that fact, and to be informed of the merits of the case, to set about its settlement in right earnest, and to bear it to a triumphant issue. Domestic arrangements in properly conducted families devolve on them. This is their special work. This is the beautiful sphere in which nature has placed them, in which their value to the rougher sex is daily found, and in which their virtues conspicuously shine. Now this, though a national question, is a domestic one. It has to be inquired into, canvassed, and solved by gentle tongues at the fire-side. The wives, mothers, and daughters of England, as Mrs. Ellis would say—whose remarkably excellent writings do good wherever they come—require but to have clear information on the condition of our young men and women, whose cause we plead, to pass sentence upon the late hour despotism. Their hearts will be touched, and suffering humanity will find them at its side with beaming eyes and open hands. Or rather, to change figure for literal reality, they will put an end to the late hour system, by resolving that it shall enjoy no more patronage from them. It is doubtless true, that the aristocracy and the fashionable portions of the community, are not in circumstances to know much of what is transpiring among the mercantile and industrious classes, especially of the burning tears that fall from, and the agonizing slavery that is endured by, those thousands that patiently minister to their pleasures and luxuries; but the same human sympathies that beautify the ladies of the middle classes, and that vibrate so keenly among the poor, animate their bosoms too. The language of the heart is universal. Graciously it was preserved from confusion on the never-to-be-forgotten plain of Shinar. And the English aristocracy, with our benevolent Queen at their head, to the utmost verge of the circle of nobility, are not the parties to trifle with a case of decided and unsectarian humanity. I think, therefore, that were the Early Closing Association able to cover the expense of sending a neat pamphlet, fairly stating the merits of this question to every noble family in the land, incalculable service would be rendered to those on whose behalf we plead, and whose true interests every patriotic citizen and good man must earnestly desire.

Let the consummation which we desiderate be

reached, and you shall have around you a host of young men, panting for intelligence, storing their minds with knowledge fitted to make them loyal, patriotic, and upright members of society, and by the grace of God many of them seeking that knowledge "which maketh wise unto salvation." We augur for our world's future, bright and joyous days. We look at the book of HISTORY, and it is repulsive to the sight; a charnel-house, full of the sad memorials of injustice, stripes and imprisonments, of burning tears and unheeded groanings, and broken hearts; of despotism, oppression, and slavery; of war, murder, and licentiousness; of robbery under pretence of right, of cruelty in the cloak of kindness, and bondage in the thrilling name of liberty; of deep villany, diabolic deeds, and "blasts from hell;" of Mammon grinding the faces of the poor, withholding the hire of the labourer, and robbing the altar of God; of Belial corrupting, degrading, and ruining the deluded myriads that have wallowed in his filth; of Bacchus inflaming and burning innumerable bodies and souls; of priestcraft, defying heaven and cheating immortals with a lie; of heresy, poisoning the waters of life, and eclipsing the light that streams from paradise; of infidelity, scorching with its withering negations the first budding of hope in human hearts, and spurning the revelation of love as the worthless compilation of impostors and fanatics; of persecution, sending the messengers of hope to heaven, in chariots of flaming fire; and of human depravity struggling madly against the appeals of truth, and quenching the Spirit of the living God! Alas! we cry in agony of spirit, is the future to be like the past? Shall succeeding historians have only to add to the frightful memorials left by their predecessors? Shall "the ages to come" resemble those that are gone? And shall our children's children plod on, groaning and foot-sore, the same dread path to eternity which our ancestors trod? No! for we look at the glorious book of PROPHECY, and a joyous change plays over our countenance; we gaze and wonder, whilst our hearts bound with the liveliest emotions, for it is a book of love and light, and as we hold converse with it, our faces shine like that of Moses. Its promises pour their glories on the coming age. Its hallowed light fills the whole field of vision, as far as the eye of strongest faith can sweep, and sheds indescribable beauty on the lot of nations yet unborn. Its voice bids the desert blossom, and the wilderness rejoice, and the hills clap hands, and the valleys shout. It commands the lame to leap, and the blind to see, and the dumb to sing. It cries to the iron gate, which opens of its own accord, and the oppressed go free. It says to the prisoners, Go forth, and to them that sit in darkness, Show yourselves. It is the poetry of the skies brought down to earth, and translated into human language that we might understand. It will continue to sing its song of love in many an ear, until the morning of its brilliant purposes shall burst upon the gladdened earth. And its mighty power will overturn every obstacle, until the moral desert shall reveal a highway for the righteous King of men. But is it true? True as that the regularity of the laws of nature utters the Law-giver's care over the dwellers in his dominions! True as that the gentle dew, the fertilizing shower, and the balmy breeze, whisper in con-

cert his "tender mercy." True as that the earthquake, the hurricane, the thunder-peal and scorching lightning—those dread ministers of the fiery law—proclaim that it is "a fearful thing to fall into his hands." True as that the everlasting mountains, whose summits pierce the sky, and the ever-heaving ocean, which has known no rest since the creation, assert his omnipotence. True as that the gentle moon is a faithful witness in heaven; or as that the brilliant sunbeams write upon the pages of creation that "He is light;" or as that the limitless expanse suggests the idea of His immensity; or as that the starry diadem, which crowns the awful majesty of night, impels the devout to exclaim, What is man? Aye, what is man? His history may be told in a word, and yet it will take eternity to unfold it all. Yet for man, whose conscious nothingness, woes, and wants, make the thinker wonder at himself, all these arrangements have been constituted, and all these agencies have been set in motion. Everything pleads for man! We join the universal intercession, and plead for man! Patriot, philanthropist, Christian, minister of the gospel, we charge you to aid us, in this plea for men, that many thousands of the most interesting class of men in the most enlightened nation in the world, may be liberated from unnecessary bondage, *educated, guided, enlightened, purified, SAVED!*

We commend the repeated perusal of these impressive and pungent paragraphs to our readers,—especially to the Mothers and Daughters of every family, where it is our privilege, from month to month, to appear.

THE BISHOP OF BICESTER AND THE BISHOP OF OXFORD.

WILLIAM FERGUSON and Samuel Wilberforce are men, neither of them "born to blush unseen;" both are shrewdly intelligent, physically vigorous, and constitutionally active; both are well grounded in their respective systems of ecclesiastical polity, and resolute on their maintenance and diffusion. They are both, each in his own way, remarkable men—the one labouring under every difficulty, and the other, with every possible advantage, social, political, and ecclesiastical—the one, a lord with a mitre, borne along in his chariot and four, and rejoicing in a palace,—the other, plain, poor, domiciled in a cottage, and with his staff, from week to week, in true apostolic plight, making endless pilgrimages from the centre to the circumference of his little diocese. We have had, for some time, lying on our table, two pamphlets by this zealous and laborious man, which merit consideration; and having on a recent occasion given him a gentle touch of reprehension, in a small matter in which we considered him to blame—a matter in which appearances were more against

him than the reality, we are now in a situation effectively to do him an act of justice, in which the good things we may have to say will go for the more worth, inasmuch as we cannot be suspected of partiality.

Natural historians tell us wonderful tales of the *Xiphias*, or sword fish, the terror of whales. This potent creature, bounding into the air, falls on the back of the whale, sometimes piercing him with its pointed beak, but generally preferring to cut him with its toothed edges. In these fearful encounters, the sea all about is seen dyed with blood proceeding from the wounds of the whale, while the enormous animal vainly endeavours to reach its invader, and strikes with its tail against the surface of the water, making a report at each blow louder than the noise of a cannon. This fact is brought to our minds by the perusal of a pamphlet before us by the Rev. William Ferguson, of Bicester, Oxon, entitled, "*Spiritual ruin, and practical Romanism in the diocese of Oxford. A letter to the Right Rev. S. Wilberforce, D.D. Bishop of Oxford.*" This letter, from the writer's perfect knowledge of his subject, is one of a peculiarly impressive and efficient character. It throws much light on the working of the State system generally, while it illustrates, in a very affecting manner, the reigning ignorance of the whole adjacent region, notwithstanding the mighty establishment for ecclesiastical manufacture, which is carried on in Oxford. As a specimen we offer the following:

I have reasoned with parties who resided in the vicinity of Oxford, and who maintained that they could cure fits of long standing, by putting a silver ring on the afflicted person's finger. It may be interesting to your Lordship to hear how some of the poor of your own diocese cure fits and lay a ghost. These things are done as follow: Nine young men, all of whom must be single, give each a sixpence—not more, not less; the money is taken to a jeweller, who makes the ring out of the middle pieces, and keeps the remainder for his trouble!! The ring is put on a particular finger, and the fits vanish at once, and I suppose for ever. But the ghost will not be bribed with silver; no, a barrel of ale is procured for his reception. Still, none but the clergy, it is asserted, can lay the unsent-for night visitor; and they, even they, cannot induce him to enter the barrel of ale but by using the Prayer Book!!! These are, my Lord, some of the lying wonders believed in by many in your diocese, who have not been led astray by any section of the Dissenting family. It is also a fact that horse-shoes are still nailed to barn and stable doors, to break the witch's charm as she approaches the farmer's premises, under the walls of the University of Oxford!! Perjury,

or "hard swearing," as it is called, is not half so much dreaded in your Lordship's diocese, as the thought of being met after dark by a ghost, or threatened by a witch. I need not inform your Lordship, that a people so sunk in ignorance, immorality, and superstition, have not made much progress in the knowledge of scriptural Christianity. Their ideas of men and things are like themselves, confined to the mud hovel, the farm house, the barn, the field, and the work-house.

This admirable pamphlet works out the idea which we started, some time back, in the PENNY MAGAZINE, in which the Bishop, availing himself of the principles of political economy, declared that the nation was with the Church because the Church gave "*the best article*." Mr. Ferguson, in compliance, we presume, with the challenge we then threw out, betakes himself to investigate the claims of this "*best article*," when it turns out to be a very sorry "article," indeed. Take a specimen :

But what has your Church done, my Lord, successfully to regenerate, educate, and elevate the poor and care-worn labourer and his family, in those districts in which she has not been checked, nor yet stimulated to action, by the Dissenters? But these are the places in which we must, in justice to all parties, try the real merits of an Ecclesiastical Establishment. Is it not a fact that, every seventh day, an army of gentlemen, well provided for, classically educated, and legally appointed, stand up in clerical uniform to denounce the sin of schism, as they call it, and to exhort the people, each clergyman in his own order. One exhorts them to believe that, if they are of the number of the elect, they shall be saved. Another tells his flock that the Church, the Church of England, as by law established, is the only way to heaven. A third preaches that sacramental efficacy is the only certain and sure ground of hope, and safe way to glory. And a fourth reads the prayers, and delivers his *little task in forty-five minutes*, and then walks into the vestry, leaving his handful of hearers to *guess* what he has been talking about. Notwithstanding the nine or ten millions of British money annually expended to sustain the vast apparatus of a State Church, the great bulk of the people remain strangers to the way of salvation through faith on Christ.

Such is the Apostolic Bishop of Bicester's description of "*the best article*;" and if there be nothing better, the people of England are in a lamentable plight. Mr. Ferguson sometimes acts as the sword-fish, sometimes as its companion, the thresher, which strike the object of their aversion, sometimes above, sometimes beneath. Another stroke :

The conclusion, therefore, at which I have now arrived, and at which others must arrive, relative to the spiritual ruin of your Lordship's bishopric, is this, namely, that the Church of England, as seen at work in the diocese of Oxford, is not "God's best instrument for teaching the gospel." No, my Lord; she is a despotic

instrument, employed by crafty men to check the progress of civil and religious liberty—to perpetuate priestcraft—and to plunder the nation. It must be as self-evident to your Lordship's mind, as it has long been to my mind, that neither a large endowment, consisting of houses and land, colleges and money—nor a large and constant supply of learned clerks—nor a redundancy of consecrated places of worship—nor yet the daily reading of certain kinds of sermons, gospels, and prayers, appear to produce any permanent change for the better among the bulk of your church-going population. Your "*best article*" has proved nothing better than wormwood, night-shade, henbane, and gall to the masses.

This is a blow from beneath, and the poignard has reached the heart of the Bishop's system! We can only wish that every Bishop of the Church of England may have ever at his right hand a Bishop of Bicester. The pamphlet well deserves circulation.

REV. W. FERGUSON AND THE REV. T. BINNEY.

UNDER this title, "*Our rural Churches, their perils and the remedy*," the Rev. W. Ferguson, of Bicester, has addressed a Letter to the Rev. Thomas Binney, in which he expatiates on the existing condition of the Dissenting Churches in the country, drawing a lamentable picture of their spirit, labours, and state. Referring to the darkness that overspreads the land, he asks :

But will our small churches arouse themselves and act as faithful witnesses for God? Our antagonists are resolved not only for hold their own parishioners in their grasp, but also to recover their lost influence, and to induce as many as they can of our people to return to the bosom of the Established Church. I need not inform you, Sir, that while zealous and laborious Fusesyites have proclaimed eternal war with the Evangelicals of their own church; both parties are agreed in their determination to crush the weaker branches of the Congregational denomination. I do not, however, blame them for their zeal in a cause which they are pledged before God to defend to the last. They have livings as well as flocks to oversee. What I most lament is, that so many of our own faith and order should act as if they had nothing to do with the great moral conflict which is now agitating the minds of men in this country. We have many village and small town churches which are ready to die; but very few of either the members or pastors of these fruitless societies are willing to quit themselves like men of God in the hour of trial. It cannot successfully be denied that, as a denomination, we are not making that progress in either town or country which would justify the language of triumph. I assure you, Sir, I am well acquainted with the real condition of a large number of our churches, which have a LIVING NAME but a DEAD EXISTENCE! Were I called upon to demonstrate the truth of this assertion, I could, at once, name scores of dissenting churches, and several county

associations, in which there is neither the powerful activity of Christianity, nor yet any signs of real and telling co-operation visible. There may be—there is, some religion, some attachment to theological and ethical terms; but the soul-elevating religion of Jesus, the faith which works by love and purifies the heart, and the influences of the indwelling Spirit of the living God are not felt and cherished as they ought to be. Many of our churches do not receive more than from one to two persons each, into their fellowship, during twelve months together. And some churches there are of our order, of from forty to one hundred and forty years' standing, or rather *sleeping*, which do not at this moment number more than from fifty to seventy members each! Where the church is dead, the Sunday-school is but a thing in name: and as for either daily or evening schools, they are things talked of as much more likely to be established in connection with these old-fashioned churches during the year two thousand eight hundred and forty-nine than at the present time. The state of the untaught, degraded, and depraved tens of thousands, in almost every county in the United Kingdom, and the comparatively small sums which are annually raised by us, to sustain the cause of missions and of education at home and abroad, demonstrate with great distinctness, and irresistible force, that we have all slumbered and slept. While the population is increasing at an extraordinary rate, and the Lord's day is a profaned mercy, many of the dwellers in Zion remain at ease under the woe of heaven and the wrath of conscience.—They are content with things as they are—hence, their barrenness!—hence their peril!—hence their ruin! If left to themselves,—dying—they must die! Though I confine my remarks to the state of our own denomination in the rural districts of the south, midland, and north, I am fully aware that neither the Wesleyan Methodists, nor the Baptists, are making any better or greater progress in these dry lands than we are able to proclaim. What then, must be done?—for we have neither the money, nor the heads, nor yet the hearts at our disposal, to convert and educate the whole of the population—and I fully agree with you, Sir, that “our *special mission* is *neither* to the very *rich*, nor to the very *poor*,” but to the “thinking, active, and influential classes,” who are in every age, the inhabitants of our towns and cities, and “moulders of the world.” We have far too many “LITTLE INTERESTS,” and the men who are from time to time trained to watch over them, are not, if we may draw an inference from the past, likely to increase the “*little one to a thousand*.” Still, I would not give up an inch of our standing in any town, village, or hamlet—perish the thought! There is, however, but one step which we can take—but one plan which we can adopt in relation to our very small churches in the rural districts, and that is, to convert them into branch societies.

The plan of forming district churches in villages within five miles of small towns in the agricultural provinces, is neither wise nor economical. Poor churches are made still poorer, and rendered worse than useless by this very injudicious practice. To encourage a few poor persons who are neither fit to choose a minister, nor yet able to support one, to form themselves into distinct churches, is perfectly absurd. But there are many such broken fragments of dis-

order, and skeleton churches to be met with in many parts of the United Kingdom. The sooner the Congregational Union pronounces against this withering practice the better. Each Congregational church, whether in a large or small town, ought to be the centre of a number of Preaching Stations, Sunday-schools, Bible, Missionary, Dorcas, and Tract Societies,—Daily and Evening Schools—and the pastor of the parent-church should act as a general superintendent. Village stations, by such a system as this, might always be kept in a healthy state, and the evangelizing church would receive constant additions to its numbers from the surrounding neighbourhood. The persons thus drawn together into mutual and holy fellowship, should be trained in evening classes by the pastor and his helpers, in order that they might be employed as town and village scripture readers, prayer and class leaders, tract distributors, exhorters, local preachers, and Sunday-school teachers. This, Sir, is the plan which I have adopted in my own church, and I have not been disappointed. Where co-operation, a flow of holy feeling, and real activity are kept up in the church, the inward religious life becomes more intense, and the united body becomes more and more active in its character, as the salt of the earth and the light of the world.

The churches of Christ, when in a healthy state, by their magnetic attractions, draw others to their fellowship as to one common centre. The church, Sir, was intended by her Lord and Saviour, to become a living organization to act upon the surrounding millions, that they might be restored to the favour of God and the blessings of his kingdom.

“It is not by any means in proportion to the number, or zeal, or eloquence of those who preach the doctrines of Christianity, that vital piety will make its way in the world; but it is precisely in proportion to the intensity with which the church universal exhibits the purity and elevation of Christianity as a spiritual life.” Our churches have yet to feel the full force of the facts involved in this quotation. But the time has fully arrived for them to act in the strength of union, rather than in their present isolated and too independent character. As Congregational churches, our isolation is the strength of our weakness, and the death of our faith. Our united opponents understand our weak points, and therefore they attack us with success. Nor can we be surprised that it should be so. Our own churches have contributed their full share of the blunders and prejudices by which our weakness and decay in many parts of the country have become notorious. The truths which we preach are from God—our church polity is scriptural—our commonwealth is from heaven, and not of men. The head of our church is the King of kings. But our extravagant isolation is our own, and we know it. We know too, that the unity of the Spirit has frequently been compelled to give place to angry wranglers. Young men of an unhealthy constitution, and totally ignorant of the world and of the characters of which it consists, are frequently allowed to leave their *own place behind the counter*, or in the *warehouse*, to feed, guide, instruct, and to rule the church of God! Delicate training, a boarding-school education, *some piety*, and a few years spent at any one of our colleges, are good things, but they do not constitute

the only essential and paramount qualifications for the ministry of reconciliation. The logical qualification is good, but the spiritual qualification acting through the medium of the logical is better; but both should be accompanied in the preacher of righteousness, by a knowledge of men and things—of trials and difficulties—of temptations and disappointments—and by a healthy body, and by a strong and active mind.

Mr. Ferguson offers as an illustration, his own case, which is thus described :

It is not yet too late for us to adopt some practical measures, which, if carried into systematic and determined effect, would lead to the best results among the working classes. I would not support either a single Home Missionary station, or a separate church in any rural village, situate within five miles of a small market town, and where the population, including the town and a circumference of five miles, is under seven thousand. If small places of this description can support a distinct and separate church, let them do so; but we have not the means of aiding every little place at which a few persons may take it into their heads to form themselves into an Independent church. Let Congregational churches but train and send forth lay agents to evangelize their respective neighbourhoods, and the small one will soon become a thousand. Let it not be said that such a plan as this could not be carried into effective operation. I have tried the "more excellent way" of doing this very thing in the State Church's strongest hold, and I have succeeded, though but the pastor of a poor, timid, and despised people.

A few years back we had but one sabbath-school, one village station, and one local preacher; at present our numbers and societies are as follow :

No. of Sunday, Day, and Evening Schools	6
Children in these Schools . . .	302
" Tracts in regular circulation . .	1000
" Preaching and other Stations . .	12
" Persons regularly visited and instructed in the knowledge of the truth	4000
" Miles walked during 1848, by our Scripture-readers, Local Preachers, and Sunday-school Teachers	1650
" Calls made at the Cottages of the Poor	11,840
" Poor Persons relieved : . . .	581
" Tracts and Books given away . .	1000
" Sermons preached	500
" Weekly Services, including Cottage Lectures, Sunday Schools, Prayer-meetings, &c. &c. . .	25
" Libraries	3
" Sunday-school Teachers, Scripture-readers, Local Preachers, and Tract Distributors . . .	40

Poor families, including some of our own people, Churchmen, and Methodists, are supplied with the loan of sheets and blankets during the winter half-year. We have also Bible, Missionary, and Dorcas Societies; and we sold two thousand and forty Magazines, and seventy-three Bibles, during the year. I do not believe that there is a house either in, or within five miles of our town, in which there is not from one to three

copies of the Scriptures to be found. We have also a Literary and Scientific Reading Class of Young Men.

Now, allowing for a sanguine temperament, and that disposition which, more or less, belongs to every zealous man, to magnify somewhat the measure and importance of his own deeds, this is certainly a very remarkable, and a very laudable picture, which prompts the wish, that we could multiply such men as Mr. Ferguson by hundreds and by thousands. Mr. Ferguson considers, and rightly, that the Lancashire Congregational Union is, at this moment, the pattern Union of England. He looks, we think, very rationally at the subject—looks at it in a way in which we could wish all to look. He laments that there should be such a tendency to confound the end with the means, and thinks, as we think, that the Independent body might do incalculably more in the great work of evangelizing their country, than has yet been done, without, in the smallest degree, infringing their prized independency. We cannot withhold the closing paragraphs of this pamphlet :

It is high time that an end were put to a most unrighteous and disgusting practice followed by certain parties who have a place in our churches,—I do not, at present, say that they have, or have not, a place in our pulpits,—I mean, Sir, the practice of writing letters in confidence, and of whispering slanderous insinuations in the ears of the unsuspecting, to tarnish and obscure the virtues of men, whose Christ-like conduct the vituperators can neither admire nor imitate. If these remarks should be considered somewhat severe, I cannot help it—letters in my possession—the widow's tears—the child's sigh—the divided and decayed state of many of our churches, are my authority—my witnesses. Would that some systematic plan were adopted by our ministers and people, by means of which a greater measure of harmony, zeal, and prosperity might be promoted throughout our denomination, and the services of private slanderers and religious wanderers dispensed with. But, unless you, Sir, and other ministers and gentlemen of standing, take the matter up, we shall be doomed to go on as we are. We have a powerful press—we need a powerful pulpit. Our press is powerful just because it is systematic and propelled by steam. But too many of our pulpits are the mere receptacles of small blocks of ice. There are large towns as well as whole counties in England, in which Congregational dissent is inoperative, unfelt, and almost ready to die.

Sir, I long to see all the powerful elements which we have within our reach, though in an isolated state, brought together—element to his element—all united in one spiritual and holy bond of fellowship, and having fixed and definite principles of a purely practical description. What we want is, a closer union, a denominational system, embraced by the whole of our churches,

understood by the whole of our ministers, and adopted by all as an index to our unity, and as a proof of the rich fruits of righteousness and holiness which non-conformity can produce, without the sword of the magistrate to defend it, or the pay of the state to support it. The great things we should endeavour to bring about are, *concentration and co-operation*; a more simple, practical, and powerful style of preaching the Gospel; sympathy with the working classes in their honest and righteous endeavours to obtain their political freedom; kindness to the poor, and attention to the education of the rising

race. Let us act in the spirit of Him "who went about doing good." Let us be influenced by one living idea, that of striving to save all who hear us. It is our duty and privilege to advance to one common centre—the Cross of Christ—bearing in mind that the way to the Crown is by that Cross.

After this, it is superfluous to say that we commend the letter. It behoves all whom it doth or may concern, "to read, mark, and digest it."

Review and Criticism.

WORKS OF MR. JACKSON.

Fisher's Drawing-room Scrap-book, 1850.

THE splendid volume known as "*Fisher's Drawing-room Scrap-book*" has appeared at the usual time, under the experienced hand of his late partner, and now successor, Mr. Jackson. The sex of the conductor is changed, but the character of the work remains the same. The *Drawing-room Scrap-book* will long remain associated with the far-famed name of L. E. L., one of the choicest spirits of the singing sisterhood, whose biography, recently produced, has added to the interest of her other labours. The celebrity of L. E. L. was rather set off than lost, by the splendour of the star of Mrs. Norton, every way the worthy successor of that highly-accomplished woman. To the efficient services of Mrs. Norton, in her capacity of Editress of these Books, we have once and again borne testimony, and now we have to do with a successor of the other sex, but of a kindred spirit—Charles Mackay, LL.D. Mr. Mackay's name, among all who know it, —and who does not?—will go far to excite expectations and beget confidence, which will not be disappointed. The subjects are chosen with the usual felicity, and executed with the usual skill; the verses, in most cases, are not unworthy of the plates. They are specially praiseworthy for the spirit of humanity they breathe, and the absence of all that is exceptionable on the score of sentiment. The bulk of the pieces are in verse; much of it excellent, if not equal to the more celebrated productions of Mr. Mackay, which were not written to order, but under the impulse of inspiration. Writing to order is a task in which few have ever succeeded, and none throughout an entire volume. This is

an effort which money cannot purchase. The attempt is an infraction on the privileges of genius, which will obey no rule but its own. The following may be taken as specimens rather above the average:

EDUCATION;

OR, THE BUILDING OF THE HOUSE.

I HAVE a wondrous house to build,
A dwelling humble, yet divine;
A lowly cottage, to be fill'd
With all the jewels of the mine.
How shall I build it strong and fair?
This noble house, this lodging rare,
So small and modest, yet so great?
How shall I fill its chambers bare
With use—with ornament—with state?

My God hath given the stone and clay;—
'Tis I must fashion them aright;—
'Tis I must mould them day by day,
And make my labour my delight;—
This cot, this palace, this fair home,
This pleasure-house, this holy dome,
Must be in all proportions fit,
That heavenly messengers may come
To lodge with him who tenants it.

No fairy bower this house must be,
To totter at each gale that starts,
But of substantial masonry,
Symmetrical in all its parts:
Fit in its strength to stand sublime,
For seventy years of mortal time,
Defiant of the storm and rain,
And well-attemper'd to the clime
In every cranny, nook, and pane.

I'll build it so, that if the blast
Around it whistle loud and long,
The tempest, when its rage has pass'd,
Shall leave its rafters doubly strong.
I'll build it so, that travellers by
Shall view it with admiring eye,
For its commodiousness and grace;—
Firm on the ground—straight to the sky—
A meek, but goodly dwelling-place.

Thus noble in its outward form,—
Within I'll build it clean and white;
Not cheerless cold, but happy warm,
And ever open to the light.
No tortuous passages or stair,

No chamber foul, or dungeon lair,
No gloomy attic shall there be,
But wide apartments order'd fair,
And redolent of purity.

With three compartments furnish'd well,
The house shall be a home complete ;
Wherein, should circumstance rebel,
The humble tenant may retreat.
The first a room wherein to deal
With men for human nature's weal ;
A room where he may work or play,
And all his social life reveal,
In its pure texture, day by day.

The second, for his wisdom sought,
Where, with his chosen book or friend,
He may employ his active thought
To virtuous and exalted end.
A chamber lofty and serene,
With a door-window to the green
Smooth-shaven sward, and arching bowers,
Where lore, or talk, or song between,
May gild his intellectual hours.

The third, an oratory dim,
But beautiful, where he may raise,
Unheard of men, his daily hymn
Of Love, and Gratitude, and Praise ;
Where he may revel in the light
Of things unseen and infinite,
And learn how little he may be,
And yet how awful in thy sight,
Ineffable Eternity !

Such is the house that I must build,—
This is the cottage—this the dome—
And this the palace, treasure-fill'd,
For an Immortal's earthly home.
O noble work of toil and care !
O task most difficult and rare !
O simple, but most arduous plan !
To raise a dwelling-place so fair,
The sanctuary of a MAN.

THE CAROUSAL ;

OR, THE DOUBTFUL CASE OF ABSTINENCE AND
TEMPERANCE : WITH THE UMPIRE'S OPINION.

THE WATER-DRINKERS.

As long as there are wells and springs,
And clear refreshing fountains,
As long as mighty rivers run
To ocean, from the mountains,
As long as seas give back to clouds
The rains that form the river,
We'll drink our draughts of water pure,
And bless the bounteous Giver.

THE WINE-DRINKERS.

As long as vineyards yield the grape,
And nectarines grow mellow,
As long as apples load the trees,
And barley-fields are yellow,
We'll drink our cider, ale, or mead,
And wine, the best of liquors,
And press whatever juice we please
To fill our flowing bickers.

THE WATER-DRINKERS.

Let those who toast the lords of war
And demi-gods of battle,
Prefer the draught of fiery wine,
And make the tables rattle ;

We drink to men of fearful deeds,
To men abhorring slaughter,
The civilizers of the Earth,
And here's to them—in water !

Let those whose fitful passions rove
From new to newer beauty,
Drink to their changeful loves in wine,
And scorn the charms of duty ;
We drink the mild domestic hearth,
The wife, the son, the daughter—
The bright fireside of honest men—
And here's to it—in water !

THE WINE-DRINKERS.

Let you, who are so puling weak,
So lost to self-reliance,
As not to trust your own resolve,
To bid excess defiance,
Drink, if you will, at pumps and wells,
Lest use of wine should hurt you ;
We'll taste the blessings heaven has sent,
Nor think denial virtue.

Poor souls ! you fear not other men,
You dread internal treason ;
But if you starved for fear you'd choke,
You'd show as much of reason.
We too can honour virtuous love,
And Fame unbought of slaughter—
We'll drink to both in wholesome wine,
And wash ourselves in water.

THE UMPIRE'S OPINION.

Like every umpire ever named,
A doubtful case to settle,
I can but say, I love ye both,
Oh goblet ! and oh kettle !
Whene'er I drink to honest hearts,
I'll drink, with equal pleasure,
The limpid water from the brook,
Or wine in flowing measure.

Let those who, masters of themselves,
Can use without abusing,
Drink the good wine, whate'er it be—
I leave it to their choosing.
But those who feel their want of strength,
When woo'd by potions richer,
Are wise if they confine their draughts
To water from the pitcher.

The Juvenile Scrap-book, 1850.

"THE Juvenile Scrap-book," edited by Mrs. Milner, is a very respectable performance. Under the conduct of such a lady, it was to be supposed that, as to religion, the volume would be not simply unexceptionable, but positively and emphatically beneficial ; and such is the character of the pieces which constitute the staple of the work, both in verse and in prose—for it comprises both, although the prose greatly preponderates, and is chiefly in the way of dialogue, all of a moral and profitable tendency. We commend it to our young readers generally ; and especially to boys we commend the verses on "The Only Son," and urge them to look upon the portrait of the petted, peevish, surly, ugly little fellow,

till it be deeply, indelibly impressed on the imagination and memory, that it may be ever present when they are under any temptation to imitate him :

THE ONLY SON.

THAT only Son! I saw him sit

With a discontented air,
As if the ills of his little life
Were more than he could bear.

I saw on his round and healthy cheek
The trace of briny tears,
And he sobb'd as if life, with all its woes,
Had stricken him for years.

That only Son had a father good,
And a gentle mother kind;
Yet his peevish visage seem'd to say,
"No comfort can I find."

He had food, and clothes, and playmates too,
And God had given him health;
Sweet sleep by night, and strength by day,
More precious far than wealth.

And yet he fretted and complain'd,
Would neither work nor play;
But made one never-ceasing wail,
From morn to closing day.

At length the hour of sickness came;
And he lay upon his bed,
With a feverish pulse, and heavy eye,
And a throbbing, aching head.

Day after day he still lay there,
All the smiling month of June;
While the bright flowers bloom'd, and the joyous
birds
Sang many a woodland tune.

There, in his silent, darken'd room,
He thought upon the past,
When, so ungratefully, away
Health's blessings he had cast.

And he pray'd that if it were God's will
To make him, once more, strong,
He would with kindness fill his heart,
And check his angry tongue.

His prayer was heard—and he was well,
As he had been before;
And rambl'd in the sunny fields,
As he had done of yore.

The sullen cloud was clear'd away;
The frown had left his brow;
His eye was bright;—in fact he seem'd
Another creature now.

And he thought, "I surely ne'er shall be
A thankless child again;
For I'm as blithe and happy now
As I was wretched then."

*Belgium, the Rhine, Italy, Greece, and
the Shores and Islands of the Mediter-
ranean.*

THIS is a splendid volume, got up at a great cost of labour and of capital, and cannot fail to command the admiration of every enlightened lover of art, and every fervent admirer of genius. The

engravings are from drawings made at the spot by T. Allom, Esq., Colonel Cockburn, Major Ireton, Major-General Sir G. T. Temple, Lieutenant Allen, of the Royal Engineers, and Messrs. Bartlett, Leitch, and Wolfensberger. But this is not all: we have descriptions historical, classical, and pictorial, by the Rev. G. N. Wright, and Mr. S. F. A. Buckingham. The subjects of the plates are admirably chosen, and comprise the chief objects of interest in the several countries to which they refer. But the pen has been as much in requisition as the pencil, and employed with equal success. It is a superb production, doing honour alike to the Publisher and those whom he has called to his assistance.

Fireside Tales for the Young. By Mrs. ELLIS. Three Volumes.

THE sight of these splendid volumes will gladden the hearts of many who have been charmed by the perusal of the articles which compose them, as contained in the various vehicles of public instruction and amusement in which they were originally published. They are literally what they profess to be—"Fireside Tales for the Young;" and they have been selected, entirely and exclusively, from the various Juvenile Scrap-books contributed to by Mrs. Ellis. As they successively appeared, they were eagerly read by the younger members of families; and in their present embodied form they will constitute a valuable addition to the popular library, and bid fair to be read much and read long. While these "Tales" constitute the staple of the volume, they are supplemented by tales and poems of superior merit. We should have difficulty in recommending a more suitable book for a Christmas present. The getting up of the volumes is in full keeping with the matter: they are one blaze of beauty.

CHARACTERISTIC NOTICES. —

The Youth's Key to the Bible. By the Rev. THOMAS TIMPSON. 18mo, pp. 82. London: John Snow.

WE are glad to find an abridgment of this valuable publication sent forth amongst the young people of Great Britain. It is the completest and the best thing of the kind we know, well entitled to the name it bears—"A Key to the Bible." The introduction comprises a large amount of important information, in a very brief space, while the volume itself cannot fail to be remarkably useful. We should be glad to find it in the hands of every young person. It is beautifully printed and nicely got up.

None but Jesus; or, Christ all and in all. By JABEZ BURNS, D.D. 24mo, pp. 128. Second Thousand. London: Houlston and Stoneman.

DR. BURNS is striking out in a new direction, and taking up a field which he is very competent to work, and from his labours in that quarter we anticipate much good. This is a very neat publication, comprising within a very limited space a large amount of valuable information in the form of essays, twelve in number. It deserves to be extensively circulated.

Memoir of Mrs. Sherman, of Surrey Chapel. By her HUSBAND. Second Edition. 12mo, pp. 375. London; Gilpin.

WE are glad to observe, that a second edition of this work has been so soon called for, and we hope, before the year is out, a third will be upon its way. It is one of those books which will be much read, and read by generations to come with as much interest as those that were contemporaries of the excellent person whose virtues it so truthfully, so tenderly, and so devoutly records.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

RECOLLECTIONS OF SHEFFIELD.—Let not the past be forgotten. To remember the pleasant past will be to repeat the joy. To recall the afflictive past will be to learn wisdom by the things we have suffered. To review the success or failure of the past will supply needful lessons of practical prudence. The proceedings of the Eleventh Autumnal Assembly of the Union, held at Sheffield, were such as to deserve the epithet "memorable." Let them, then, be kept in memory.

1. THE NUMBERS.—More than three hundred brethren gathered from far and near to share in the labours and pleasures of the occasion. Probably not one now regrets the labour and charge. All found it good to be there. It can be no small attraction which, in these busy days, can assemble so numerous a company of brethren, many of them crowded with the engagements of a laborious publicity. The force of union, the pleasures of fellowship, and the benefits of counsel are very great. May they be ever appreciated, and more than ever enjoyed, in our Congregational brotherhood!

2. THE RECEPTION.—This was all that friendship, kindness, and generosity could make it. In public and in private the welcome was cordial, even joyful. All hearts were open and warm. It was equally good for hosts and guests that such a glow of mutual kindness should be kindled. Friends of other denominations willingly opened their hearts and houses. Hospitality was used without grudging. Fire-side intercourse and family worship cheered and refreshed all. Acquaintance was formed out of which sprang respect, and in many instances friendship may follow. This is beautifully accordant with New Testament law. How frequently is hospitality enjoined in connection with piety, and sanctified by it! When can the comforts of life be more pleasantly enjoyed than amidst the moderation of Christian bounty, and in connection with public efforts to promote "Glory to God in the highest, and on earth peace, good-will toward men?" How have our

modern societies, meetings, and deputations called forth these virtues and pleasures, which before were comparatively forgotten and unknown!

3. THE DEVOTIONS.—Little would numbers and mutual kindness avail in the absence of a devout spirit. If we gathered not before God, it were to little purpose we came together. There were two services specially appropriated to prayer—the opening meeting on the Monday evening, and a portion of the morning Conference on the Thursday,—this latter having immediate reference to the rebukes and mercies recently sent on our country. They were very refreshing. Their influence was hallowed. The addresses given by Mr. Scales on the Monday evening, and by Mr. Kelly on the Thursday morning, were in the very best spirit, full of instruction, and rich in sentiment. Let it be accounted for as it may, or let it remain unexplained, the fact is certain that the mind in a right frame rises with the occasion, expands with the numbers among whom it is visibly communing, and enlarges with the extensive interests and objects engaging the attention of the assembled multitude. Such seasons are sacramental. They should be appreciated and sought. They bring minds out of narrow and feeble isolation. They cherish a tone of thought and feeling vigorous, yet humble; self grows less, and brotherhood rises higher.

4. THE SERMON.—A vigorous and timely discourse; one not suited for the Sunday morning edification of a plain people, weary of the past week, and athirst for spiritual refreshing, but admirably adapted to awaken and guide the thoughts of the assembled ministers and intelligent laymen largely composing the audience. These would learn from it the character of the times, and the religious errors and perils of the day. They would learn from it how a religion wherein the letter is in excess sinks into formalism and superstition—how the exclusively spiritual is not for man, and where attempted must work its way into unsubstantial mysticism—but how the due proportions and harmony of the letter and the spirit constitute the sure and sound doctrine of New Testament truth. This sermon will be given to the public; then it will speak for itself.

5. THE MORNING CONFERENCES.—Here was the open expression of diving into views without

offence or discord. Here was cheerfulness without levity, and the law of liberty without the breach of order. It was found blessed to meet, not to legislate with authority, but to confer in love. Here important documents were presented: on the finance of the Union, shewing that a little additional effort will secure a contributed income equal to its expenses; on the better support of the pastors of feeble churches, commended to the perusal and thought of all interested in the welfare of the denomination; on the wisdom and duties of our churches relative to the aspect of the present times, a paper to awaken reflection in every discerning Congregationalist; on our efforts for general education on religious and voluntary principles, full of impulse and encouragement. Here, too, care and thought were given to the spiritual state of the churches. It was felt that we are nothing except as religion flourishes among us. Sound doctrine, experimental piety, and consistent discipline are the life of our churches. For these and by these we exist. It was good to express concern, to elicit information, and to offer advice on this vital subject. Are not such subjects worthy the attention of a company of pastors, deacons, and delegates of the churches? Are they such as display a desire of dominion, or a wish to interfere?

6. THE EVENING PUBLIC MEETINGS.—The first for British Missions, the second for Voluntary Education. Crowded as to numbers, patient as to attention, animating as to interest, they were nearly all that it could be wished such meetings should always be. Then the proposal, by a vigorous and liberal effort, to purchase the Homerton College Buildings for our Normal Training Establishments received a cordial sanction. Strong hope is entertained that this will be accomplished.

7. THE PUBLIC REFECTIONS—mentioned chiefly to record the welcome presence of venerable James Montgomery, and the interesting account given by him of his early friendship with our honoured Dr. J. P. Smith—their companionship in the doctor's village-preaching walks—and the characteristic fact, that when, in the reign of terror, during the latter years of last century, Mr. Montgomery was imprisoned in York Castle for some insertions in his Journal, the *Sheffield Iris*, which would now pass wholly unnoticed, Dr. Smith, true to the honourable nature and manly virtue which have shone steadily from his earliest to his latest years, stepped at once into the post of danger and labour, to edit the proscribed paper during its owner's incarceration.

8. THE PROPOSAL—namely, that the next Autumnal Assembly should include a *soirée* or *réunion* for private and personal recognitions. As hitherto conducted, public proceedings on these occasions have absorbed all time and attention. Old friends and fellow-students have met in the public services, and have separated for their return home, without a word of cordial greeting, or grasp of warm regard. If possible, let some spacious hall be engaged—let tea and coffee be served so as to leave nearly the whole area of the apartment open for the intermixing of friends. Then the aged minister may give his cheering word of affection to his younger brother—friends long separated may once more enjoy a cordial salutation—hearts may blend with hearts, and the sweetness of personal plea-

sure may augment the satisfaction of public solemnities.

May Southampton, in 1850, equal or exceed Sheffield in 1849!

CONGREGATIONAL BOARD OF EDUCATION.

We have much pleasure in calling the attention of our readers to the following Report of the progress of the pupils in the Male Normal Establishment, connected with this valuable institution, during the past year. Nothing could be more satisfactory than the terms in which the Examiner—one well qualified to form a correct judgment—expresses his opinion of the intellectual culture and general capacity of the students who were brought before him. We rejoice to see this Educational Institute rising to a position of strength and vigour, and sincerely desire for it growing acceptance and success. By the way, we observe the members of the Board are likely to succeed in their effort to obtain Homerton College, and would most earnestly call upon the religious public, and especially upon Congregational Dissenters, to aid them in this appropriate and noble undertaking, by promptly coming forward to their help. By themselves, of course, they cannot accomplish the object, nor would it be right they should; but it will be a disgrace to the Denomination, if this effort of theirs is allowed either to fail or to flag, for want of adequate and prompt support. We understand that some gentlemen have already put down their names, and we trust others will not be backward spontaneously to imitate their examples.

The following is the Report:—

"To the Committee of the Congregational Board of Education.

"GENTLEMEN,—I have taken a deep interest in witnessing, from time to time, the progress of our young friends, under the tuition of Mr. Unwin. I have forwarded to you reports on each occasion of their examination in the several departments of their studies: in English Grammar, Arithmetic, Algebra, Euclid, Taylor's Elements of Thought, in English History, History of the Ancient Jews, and in the Rudiments of the Latin Tongue; and would now convey to you my general favourable impression. It is scarcely possible to do it in too strong terms. At each successive examination, there was shown to have been the same unflinching application to the subjects of study, a determination to do everything thoroughly and well; an ardour to avail themselves to the very utmost of the advantages offered by the Institution. They all seemed actuated by a generous thirst for knowledge, and their enthusiasm for improvement was most skilfully and successfully kept up by their excellent tutor throughout the whole course. I do not think, upon a review of the year's proceedings, that anything could have

been more satisfactory than the results which have been obtained. I congratulate the Committee on the good service which has been already done, by the steps which they have taken in forming this Institution, to promote the great cause of Education, by furnishing a body of more carefully-trained, more highly-instructed, and more efficient teachers; and I think that all the friends of Education have good reason to rejoice in the success of the measures which you adopted.—I am, Gentlemen, yours, very truly,

(Signed) "ROBERT REDPATH, A.M.,
"Minister of Well-street Chapel,
"Oxford-street, London."

HOME MISSIONARY SOCIETY.

THE Board of British Missions gladly availed itself of the Autumnal Meeting to revive and enforce their claims, and explain their necessities before the representatives of the churches. The prosperity of these Missions will be alike the joy and the glory of the Denomination; they are equally dependent each on the other, and the success of either will have a reciprocal action. The efficacy of the Board for Home operations is in proportion to its freedom for action in the Irish and Colonial Missions; while the vigour and growth of churches and congregations, under the fostering care of the Home Missionary Society, must materially contribute to sustain Colonial and Irish agencies. In proportion as evangelical piety flourishes at home, will its fragrance fly abroad, and its fruits serve to enrich the destitute regions which we are called to supply.

The earnest expectation of the Board is, that many of the agencies upheld by the Board of British Missions will become self-sustained and reproductive sources of evangelical power. They welcome every approach to independent action, as the ability and liberality of the people to whom their agents are sent may warrant; and when churches at home and abroad become in their turn the springs of Missionary operations for the regions round about them, a principal object of these efforts is achieved. Instances of such success have occurred in the proceedings of the Board. It is ardently desired that each department exhibited such indications of progress; and happily many of the brethren are awake to these responsibilities; so that, in broad England and Wales, auspicious indications can be traced amidst the Home Missionary Society's labours that these sentiments are eagerly cherished.

The Committee of the Home Missionary Society expended last year £6,922 in sustaining fifty-two Missionaries, and in aiding seventy-one brethren with grants at other stations. Besides 123 wholly devoted to ministerial labour in destitute districts and in remote and rural localities, it provided ninety-six brethren as assistants, and occasional preachers at the several stations occupied by its agents. Many of these stations, spread over 417 parishes, are within the influence and are pervaded by the teaching of a semi-popish Protestantism; whose emissaries are endowed by the revenues, and exalted by the authoritative sanctions of State legislation. The people there are visited by parochial and vested clergy, who warn them of their uncove-

nanted and unchurched condition; or denounce on them the threatenings of superstition, if they shall assemble with the Home Missionary, or receive Christian ordinances in the conventicle. Notwithstanding such antagonism, nearly 50,000 hearers regularly convene under Home Missionary ministrations; more than 14,000 children gather into Sunday-schools; and 5,300 members hold communion in their churches. Tracts and periodicals to the number of 127,000, were during the past year circulated, besides nearly 2,000 copies of the sacred Scriptures.

The demand for increased labour, and the invitations to occupy new ground, come from every part of the country—from towns as well as hamlets, from county associations and separate churches. Cornwall and Devon, Cumberland and York, Sussex and Suffolk, Hampshire, Berks, Herts and Buckingham, urge their plea, with places already occupied, that we would come over and help them; while the claims and wants of the metropolis have been presented with potent and assuring importunity. Perhaps at no time was there such need or such facility for the increase of Home Missionary labour. But the Committee have been forced to abridge rather than extend, to reduce rather than enlarge, its sphere of minor operations, and to diminish its grants in aid of village itinerancies, by the threatening condition of its funds.

It had become requisite that forethought and caution should be exercised; and therefore in 1847—48, the expenditure was reduced nearly £400; and in 1848—49, another reduction was effected to the amount of £378. During the first six months of the current year a further diminution has been effected of £150. The expenditure still amounts to nearly £7,000; and, in comparison of last year's income, it exceeds the revenue £300. These considerations impose a sad necessity that the Committee should appear almost deaf to many importunate solicitations, and suspend the work which our country so much requires. Efforts have not, indeed, been altogether unavailing to increase the resources of the Society. Last year about £400 more were received than in the year preceding; and the receipts which last year, up to September, were £1,108, are this year £1,345. Whosoever the funds of the Society warrant the undertaking, the Mission field, proper in England, must be enlarged.

The subject deserves the solemn consideration of brethren at this time. During the first six months in the year, the expenditure equals what is expended throughout the remaining six months. But the income is then smaller; so deficient as to leave the account at the Bankers below par. The period of wonted liberality begins with the October collections; the country contributions, the yearly cards, the free-will offerings, have heretofore replenished the exchequer. But if the present season have been appropriated for humiliation and prayer, for thanksgiving and praise in behalf of our country, it surely will be felt, by the grateful and devout Christian, who has been preserved by Divine mercy, to be well adapted for expressions of liberality and sacrifice in His service, who has bought him with his blood; for we "know the grace of our Lord Jesus Christ, how that though he was rich, for our sakes he became poor, that we through his poverty might become rich."

Two or three incidents from Missionary Jour-

nals will verify and enforce the claims of the Society to the Churches:

"I am sure you and your Committee will rejoice with me at what the Lord has done for a poor farmer at H—, who, some dozen years back, when his father had given me a plot of ground contiguous to his house on which to erect a chapel, was so violently opposed, that, with a thousand oaths and curses, he expressed a determination to pull down at night what the masons had reared in the day. His passionate and vehement language was such as to induce me to relinquish the object contemplated, and to wait for a more fitting opportunity. A few weeks afterwards I stated the case to the Hon. N— F—, who very kindly and cheerfully let me have the spot on which our chapel stands. Not a month after it was opened, to the utter astonishment of all the villagers, this violent persecutor was induced to enter. The Word was sent home to his heart; and his language was, and now is, "Lord, what wilt thou have me to do?" Having united himself with us in church-fellowship, and understanding that there was a general feeling that the church needed a cup and plates for the elements at the Lord's table, he offered one plate; that stimulated another and another to make an effort, and now we have a decent silver-plated cup and two Queen's-metal plates; before we were obliged to content ourselves with plain crockery.

"A second pleasing occurrence, which I must name, relates to a small farmer of the same place, who for years had been one of my constant hearers; he had saved a little money. But owing to ill-health, and to be nearer to his kindred, he removed to W—, where he died last February. He had but little to distribute; but, a few days before his death, he sent for a friend to make his will; in which several legacies were left—none exceeded two pounds, most of them were one pound. But he said, 'I must not forget my spiritual birth-place; put down a legacy of four pounds for the chapel at H—, to be laid out in repairs and other incidental expenses.' He left a blessed evidence of the power of Divine grace. He died in peace.

"My congregation at each of the villages remain nearly stationary; many have emigrated, but I cannot perceive any diminution as to numbers."

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

Financial Statement and Appeal.

FROM the end of October, in each year, to the end of the following April, is the period during which nearly the whole annual income of this Society is obtained. From the end of April to that of October, in each year, but a fraction, hardly more than a seventh, of the contributions for the year come to hand. *Now*, therefore, is the time for explicit statement, and earnest appeal. The expenditure for the current year cannot be made less than £3000. Nothing could reduce that outlay, except abandonment of stations, and breach of faith with missionaries. Whatever, therefore, be the amount to

which this year's income falls short of £3000, so much will the Society be in debt at the year's end. Now, last year the churches contributed only £2,133 2s. 1d. Unless, therefore, there be this year augmented contributions, the debt in May next will approach to £900. Sad prospect! Last year more than £500 in legacies assisted to keep the Society free from debt. As yet not a single legacy has been received for the current year, nor is there one in anticipation. Friends of the Society! this is a plain and true account of its affairs. It requires neither comment nor application. You are besought to avert the difficulty, the calamity indeed, which impends over a Society whose object is so great, and its outlay, relatively, so trifling. In particular, those who, in past years, have generously aided the cause by liberal donations, are appealed to for their effectual help. For the year ending last May this item of receipt amounted to only £115 11s. 3d.; for that ending in May, 1848, it reached £618 6s. 6d.—a difference of more than £500! The share of British Mission collections for last year also fell short of that for the year preceding, by £124 5s. 1d. It is of vital moment to all the three Societies that these collections should be more general and ample.

How is it that a Society of such peculiar interest, importance, and hope, gains only so scanty and precarious a support? Did it enter the field too late? Is it deficient in *éclat* and popular aspect? Is its income deemed sufficient, or its expenditure lavish? Are we satisfied with a feeble testimony, and with narrow operations in that immense field of advancement and hope—the British Colonies?

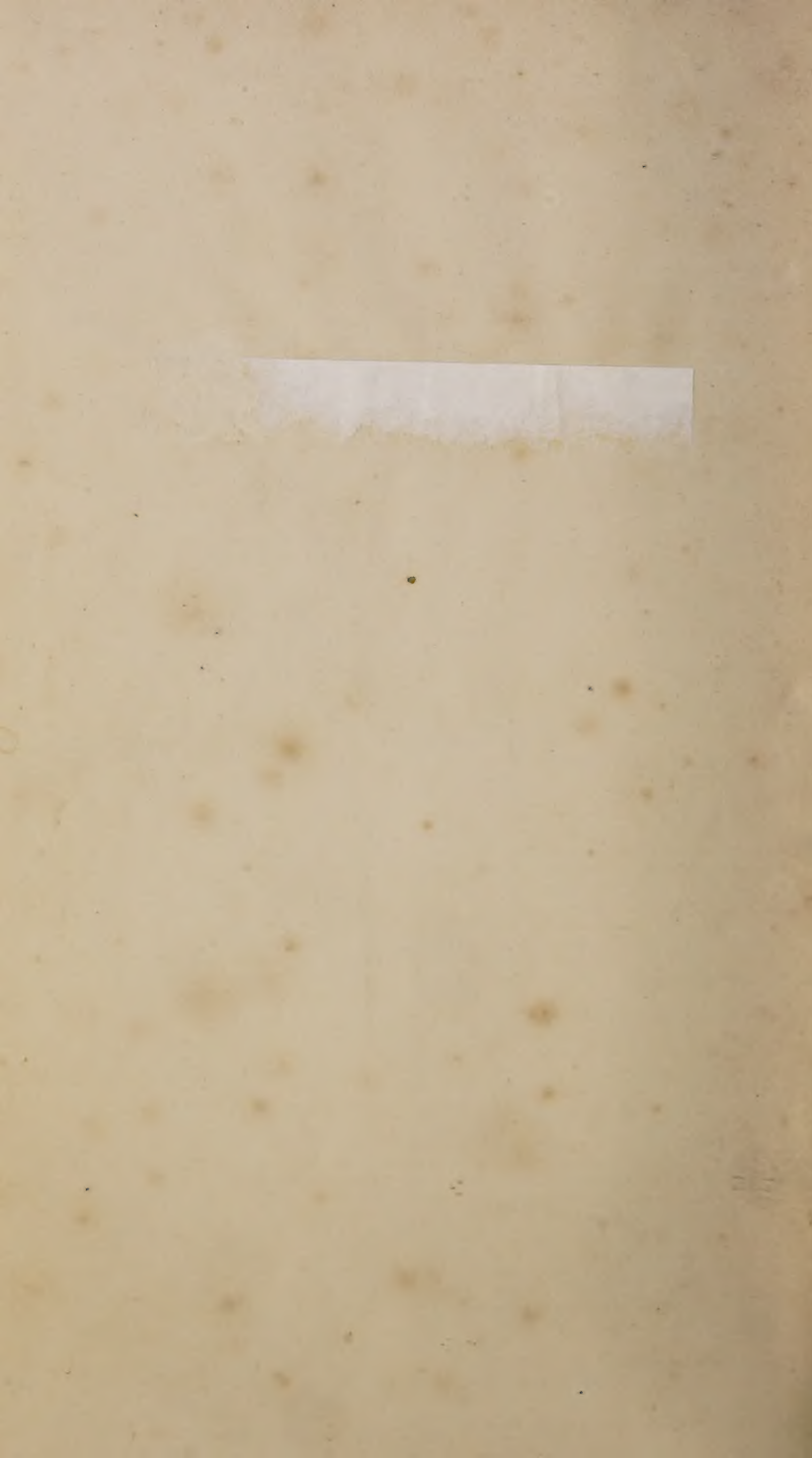
At present the Committee is absolutely starving its missions, and disheartening its agents in Canada east and west, in Nova Scotia, and New Brunswick, from sheer want of four or five hundred pounds additional income, which, expended in those regions, would revive the brethren and their work, like showers after drought. And their need is great and peculiar at this time. The altered mercantile policy of this country has, for the present, paralyzed the energies and resources of those noble colonies. The churches in them, especially the Voluntary churches, could not but share deeply in the depression.

Then the Committee is quite unable to enter upon enterprises full of urgency and promise in New South Wales, Southern Australia, and New Zealand, to which the brethren there invite, from the same cause. Those brethren become depressed by our delays and refusals. They appear in the eyes of the colonists to be feebly sustained from home, and their hands hang down through our want of energy.

Further: the Society ought to send out and support only ministers of large views and great energy. Reason and experience unite to enforce this view. It is the true policy. Leaders are wanted,—men that can command attention, advocate principles, organise institutions, and influence society. But how can it be expected that strong men will ally themselves with a weak cause, and an enterprise uninspired with enthusiasm?

These things are addressed to wise men, who will consider what is said.







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